

AN  
ESSAY  
TOWARD THE  
AMENDMENT  
OF THE LAST  
English-Translation  
OF THE  
BIBLE.

OR,  
A Proof, by many Instances, that the Last  
Translation of the BIBLE into English,  
may be Improved.

The First Part on the PENTATEUCH,  
OR  
Five Books of MOSES.

By ROBERT GELL D.D. Minister of the Parish  
of St MARY Alder-Mary, LONDON.

*Ad intelligendam Parabolam, & Interpretationem, Verba sapientum,  
& anigmata eorum. Prov. 1.6.*

*Da Sapienti occasionem, & Sapientior erit; fac scire justum, & ad-  
det doctrinam. Prov. 9.9.*

*Animalis homo non percipit ea quæ sunt Spiritûs Dei. 1 Cor. 2.14.*

LONDON,

Printed by R. Norton for Andrew Crook, and are to be sold at the  
signe of the green Dragon in S. Pauls Church-yard. 1659.



AN  
ESSAYS

TOWARD THE  
AMENDMENT  
OF THE LASH  
English Translation

OF THE  
BIBLE

OF THE  
NEW TESTAMENT  
AND THE  
GOSPELS

THE  
GOSPEL OF  
MATTHEW

THE  
GOSPEL OF  
MARK

THE  
GOSPEL OF  
LUKE

THE  
GOSPEL OF  
JOHN



## A PREFACE

To the godly-learned Reader.

**T**He main Scope of the *pure Religion and undefiled*, is to render the *man* like unto his *God*: For it seems to be the *dictate of Nature*, what the Prophet saith; *All peoples will walk every one in the name of his gods*: And let it be our resolution, to walk in the *name, nature, or being* of the Lord our God for ever and ever; to be *holy* as he is *holy*, *pure* as he is *pure*, *merciful* as he is *merciful*, *perfect* as he our heavenly Father is *perfect*.

Mich. 4.  
v. 5.

For this end, he hath given us a *perfect Canon, Directory, and Rule*, the *holy Scriptures*; which, as they testifie of him, so they teach us to know him, and are able to make us wise unto salvation, through faith in Jesus Christ.

But there have not been wanting some in all ages, who, either out of *ignorance*, or *want of care*, or out of *zeal* to their own chosen *opinions* and *parties*; or such as, upon credit of others learning and authority, have taken



### The Preface.

their *Religion upon trust*; or such as, out of malice, have acted the envious mans part, and sown their tares among the good seed; from one or other of these principles, either they have *mis-translated* the original text of *Scripture*, or, if rightly translated, they have corrupted it by *mis-interpretations* and false Glosses imposed upon it. And thus by perverting the holy *Scriptures*, to their own by-ends and purposes, they make them speak every one their *own sense* and *private interpretation*; as *Demosthenes* said, that *Philip* had bribed the *Oracle*, and made it φιλιππίζειν, *Speak in favour of Philip*. This, the Philosopher tells us, they do, who corrupt the Judge, κανόνα, ὃ μέλλει τις χρῆσθαι, ποιεῖν σφέλλον, they make the *rule crooked* like the Lesbian rule, because the *thing to be judged*, is so. The Apostle saith, that this hath been the endeavour of unlearned and unsettled men, σφέλασι, they *wrest S. Pauls Epistles*, as also other *Scriptures*, to their own destruction, 2 *Pet.* 3. 16.

But whereas such is the Majesty and Authority of holy *Scripture*, that not only the *sense* and meaning of it, is *breathed* and instilled into it by the *Spirit of God*; but also the *words themselves* are dictated by the *same Spirit*, and accounted so sacred, that, as *Eusebius* saith out of *Philo*, the writings of *Moses* were kept .

The Preface.

kept so unviolable, that there was not *one word* altered for more then two thousand years. *Euseb. de præpar. lib. 8.*

When therefore the *Scripture* is to be turned into *another language*, no doubt, all *care, study*, and *endeavour* ought to be used, for the due *rendring* of it; and above all, most earnest prayer is to be made to the only wise God, for a *like minde* to that which *enlivens* and *breathes* in the *Scripture*; that thereby the *Translator* may be guided into the *truth* of the *sense*, and furnished with futable expresion of *proper words*; That herein he deny himself, and his own *opinion*, and *siding tenent*, misleading to a *private interpretation*, and studiously follow the *Word* and *Spirit* shining before him, as the pillar of fire; and that, as much as is possible, *καὶ πῶδας*, even word for word; and (because *vocabula sunt rerum vehicula*, words carry matter) *sense for sense*; lest he be wildred in his own *imagination* and *invention*. Yea, although some *Scripture*, in its native meaning, may seem strange and uncouth, yea, absurd and inconsequent, yet it is not safe *therefore* to impose our *own sense* upon it: Because the *holy Word* is not onely *literally* to be understood; but also *mystically*; yea, even the most *literal text*, according to the judgement of the best learned men, may, beside the *Letter*, have also



*The Preface.*

also a *spiritual meaning*. And therefore when we meet with such seeming *unfruitful Scripture*, which affords not much matter in the *Letter*, we may then judge, that, according to the *manifold wisdom of God*, there is a ground of some *more notable meaning* of the *Spirit*; as where *rich Mines* are, there the *surface of the earth* yields not much *fruit*. And if we will *ἑρευνᾶν τὰς γραφὰς*, *John 5. Search the Scriptures* as for hidden treasures, *Prov. 2.* we shall not take offence at the *surface of the Letter*, though more *barren*; but, from that occasion, humbly and docibly enquire into the *true treasure* of the *spirit* hidden under that *poor and beggarly Element*. We shall meet with instances of this kinde, as elsewhere, so especially *Exod. 12.9.* of which I have spoken in its due place. And another I remember, which I shall not reach in this work, *2 Kings 13.* where our Translators render the words thus.

*2 Kings*  
*13.21.*

And it came to pass as they were burying a man, that behold, they spied a band of men, and they *cast the man* into the Sepulchre of *Elisha*: and when the man was let down, and touched the bones of *Elisha*, he revived, and stood up on his feet.

Even thus it comes to pass in *Israel*, when *Elisha* is dead and buried there. Thus it falls out in the *Church*, when the Lord Jesus, (God  
the

The Preface.

the Saviour, that's *Elisha*, is dead in it: Thus it happens in the *soul*, when Jesus Christ is dead in it; presently all things are out of order. While he *lives* in *Israel*, the *Church*, the *souls* of his *believers*, he bears and *rules* all things by the word of his power, *Heb.1.* The Syriac word there used is *ܐܪܡܐ* to contain, compose, unite, and knit together; as a King, saith the Wiseman, doth *Continere hominum multitudines*, contains and unites multitudes of men together; as a binding chord in Musick makes all tunable, what otherwise would be *dissonant* and jarring *dis-harmony*. And while the King Christ who is our peace, rules and *umpires* differences in our hearts, *col.3.15.* (the word is *ܐܪܡܐ* ew,) he unites and knits all the *thoughts*, *wills*, and *affections* of the *soul* together in *subjection* to himself, *1 Cor.10.5.* But when *Elisha* is dead, when God the Saviour is dead and buried in *Israel*, dead in the *Church*, dead in the *soul*, all that which was united and knit together before, all falls a pieces. What was one before, is now multiplied and broken into many. We read often in the book of *Judges*, *There was no King in Israel; every one did that which was good in his own eyes.* Now *Elisha* was dead and buried; and the *Moabites* (who abuse the *Law of the Father*, signified by *Lot*, the hidden Word of God, they are the true *Moabites*,



*The Preface.*

*abites, the children of their father the Devil, as S. Augustine interprets the Moabites;) Then also the Syrians, ver. 22. Pride and deceit, and the curse of God upon the sinful soul (such spiritually are the Aramites or Syrians) these and all other inward enemies oppress Israel.*

What remedy is there for this? Let such a man be cast into the grave of *Elisba*, let him be *dead and buried* with Christ, *God the Saviour*. He is now a man lost in the world; he is become as a *dead man*. When a man hath *left his sin, he is not*, *Gen. 5. 24. the sinners leave him, and he them*. When he is *dead to the sin*, what remains but that he should be *buried*?

But where it is said, *they let him down*, we shall finde no such matter either in the Hebrew, or Greek, or Chaldee, or Latin Translation. The Hebrew text hath ויילך, and *he went*. The LXX have ἐπορεύθη, *he went*. The Chaldee Paraphrast hath, *he descended*. The Syriac, *he went into the Sepulchre*. So Tremelius, and the Spanish translation, and the Italian of Diodati. Martin Luther also, and two Low Dutch translations. As for the Tigurin Bible, that hath *Devolutus, he was rolled into the grave of Elisba*. So the French translation. So likewise two of our old English translations. But Coverdale thus renders the word,  
*when*

The Preface.

when he was therein, and the Geneva Bible turns it, *when he was down*: our last translation lets him down gently. The Tigurin, French, and some of our old English translations tumble him down for haste.

But what need all this curiosity? I dare not depart from the letter of the Scripture, or fasten mine own sense upon it, as many of these have done: And indeed it is neer a contradiction to themselves. For first they say, *They cast the man* into the Sepulchre, which must be in part for fear of the *Moabites*: and then they say, *they let him down*, which must be gently and leisurely. The holy Spirit of God oftentimes intends a mystery; and so leaves the letter seemingly absurd. Such seeming absurdities as these, are left for the honour of Gods Spirit, which clears the difficulties, and sets all right. This man is called twice *with* with an Emphasis, *That man*. And although they go about to bury him, he is never said to be through dead.

The words are thus to be rendred. *And the man went and touched the bones of Elisha*. First, *He went*. Secondly, *He touched*. i. He went. Here is set before us a figure of one who was dead in trespasses and sins; who is now dead unto sin, and buried with Christ. The fallen man is not wholly destitute of all strength, as I



*The Preface.*

shew elsewhere. Therefore the man is said here to go and touch. There must be some conformity between Christ and us if we touch him. The man is *accessary*, and must be so to his own death unto sin, and his own burial of all sin, and iniquity. Its said of this man, *he went and touched the bones of Elisha*. The Lord requires of us not only a mortification and dying unto sin, but also a burial of all sin. They are two Articles of the Faith: 1. That Christ was dead. 2. That he was buried. And so, through the Spirit, the sin must be put to death, Rom. 8. 13. and buried by holiness and love. Ye have both together, Psal. 32. 1. whose unrighteousness is forgiven; the word signifies, taken away and removed as dead; and then, whose sin is covered; there's the burial of it. This is that which the Apostle teacheth us, that love covers a multitude of sins; yea, all sins, Prov. 10. 12.

The 1<sup>st</sup> Act of the dead man; he touched the bones of Elisha. 1. What bones of Elisha were these? & what is it to touch the bones of Elisha? For it seems by this text, that Elisha was very lately buried; and so his bones could not yet be touched. By the bones of Elisha, we understand the strength of God the Saviour: so many the word here, rendred bones, signifies strengths. That man is said to touch into his bones, when he became a member of his body, of his flesh, and

The Preface.

and of his bones, *Ephes. 3.* When he became flesh of his flesh, that is, of a tender heart of flesh to receive impressions of the Spirit; and bone of his bone, when he became strong and able to effectuate those impressions. A *virtual touching* is here meant, even the *drawing near unto the Lord Jesus by faith, hope and love.* For so *Hebr. 10. 22.* Let us draw near with a true heart and *πληροεις fidei, fulness of faith.* And *Hebr. 7. 19.* That better hope whereby we draw near unto God. And love is *affectus unionis, that affection of union,* whereby we cleave unto God, dwell in him, *1 John 4. 8.* and become one spirit with him, *2 Cor. 5.* draw grace, life, and vertue from him: For so he who hath the Son, hath life, *1 John 5. 12.*

By this and many like examples, it may appear, how necessary it is, that we preserve the *Letter of the Scripture intire*; how inconvenient, yea, how absurd soever it seem to our carnal reason; as here, that a *dead carcase should walk, or go, &c.* The letter may be the foundation of a *spiritual meaning*, however happily what that is, for the present, we understand not.

And lest this Translation before us, should seem so exact as many have conceived, that it needs no *Essay toward the amendment* of it; I shall propound unto the judicious Reader,



*The Preface.*

the Heads of many frequent *mistakes* which they may finde in it; few of which I shall mention in the ensuing *Essay*.

Whereof some possibly will not be thought to change the *sense* of the Scripture, but the *Word* only, and retain the *sense*: others pervert the *sense* also.

Examples of the former kinde, are *Metaphores* mistaken, and used one for another; as when *מחץ*, which signifies to *blot out*, as having reference to an *Image* or *Picture*, or to a *Writing*, its rendred to *destroy*, as *Gen. 7.4.* which is taken from *building*. Thus *Metaphores* are waived, and the supposed proper *sense* taken in lieu of them, as *Josh. 2.9.* The inhabitants of the land *melt from*, or *before your faces*. Our Translators turn *ממץ* *faint*, which there and often elsewhere signifies to be *melted*. And the holy Spirit explains the metaphorical use of it, *Psal. 22.14.* *Ezech. 21.7.*

Herein, although haply the same *sense* may be intended, yet it is not safe to vary that *Metaphore* which the holy Spirit intends and dictates. So although *to spoil*, in the English tongue, may signifie to *disrobe* or *devest*, yet that will not so well answer the *Metaphore*, *Col. 2.15.* ἀπεκδυσάμενος, which I render, having *devested*, *unclothed*, or *uncased* the *hypocritical* spiritual wickednesses, the *Principalities* and *Powers*

*Josh. 2.*  
*v. 9.*

*Col. 2.*  
*v. 15.*

The Preface.

Powers, the evil Spirits which clothe themselves with shewes of piety, and fit themselves with a garb fatable to those whom they would deceive. As the *Serpent* took upon him the habit of a *Friend* when he tempted *Eve*, as knowing that *Tuta frequensq; via est per amici fallere nomen*; a safe and frequent way it is by friendship to deceive. Our Lord therefore pulls off his *Mantle* of Hypocrisie, devests him, discovers him, and exposeth him stark naked, and makes him known to be such as he is. And therefore כח, Gen. 3. 1. may be as well rendred *naked* as *subtil*; For tis as true (though the other signification better fit that place) that the *Serpent* is more *naked* then all the beasts of the field; as having no *clothing* of his own; but as a *Stage-player* (so *ὑποκριτής* properly signifies) he *suits* himself, as becomes the person whom he would represent, and according to the *humour* of such as he lies in wait to deceive. This *Metaphore* is rather here used by the Apostle, as having respect to the *Cross* immediately before mentioned; because Malefactors, among the *Romans* of old, were crucified *naked*. There are many such oversights as these in the *Translation*; which yet are more tolerable then those which pervert the *sense* of the *Scripture*; as in *Supplements*. Its true indeed, that in the *Hebrew* tongue there are some genuine defects



The Preface.

defects proper to that language; As *va* implies the want of a *Verb*. There are also other *Synecategoremata* or *Consignificants*, without which an *Axiom*, and consequently *truth* and *falsehood* cannot, or at least not fully be expressed: And therefore these, of necessity, must be supplied.

But beside these, there hath been a liberty taken by the Rabbins of *conjecturing*, that so or so a word ought to be rendred in this or that place; when yet no other reason appears, why it should be so read. This they call *Conjecture*. This liberty is taken oftentimes by our Translators, as when they *adde*, or *take away*, or *invert and change the order of the words*. Wee shall meet with examples of all these kinds. I shall name one of each, and leave the courteous Reader to his own observation of other like.

Matth. 20.  
v. 23.  
Mark 10.  
v. 40.

Of the first kinde, is what we read, *Matth.* 20. 23. To sit on my right hand and on my left, is not mine to give, *but it shall be given* to them for whom it is prepared of my Father.

This Translation makes our Lord absolutely to deny, that he hath any *power* to give the honour of *sitting at his right hand and left*; and so they rob the Lord Jesus of his *Regalia*, his *Royalties*, and those *honours* which he hath right and authority to bestow.

Besides

*The Preface.*

2. Besides, they wholly discourage the *followers* of the Lord Jesus : For what *Souldier* will follow that *Commander in Chief*, who neither is at *present* able ; nor for the *future* will be able to reward him ? *Saul* knew what was a prevalent motive with such men, *1 Sam 22. 7.* Will the son of *Jesse* give unto every one of you, *Fields* or *Vineyards*, and make you all *Captains* of thousands, and *Captains* of hundreds ? And if the true son of *Jesse*, that is, the *Being it self*, *Christ* the *Captain of our salvation*, *Heb. 2.* profess plainly to his *Souldiers*, that it is not his to give them, to sit on his right hand, and on his left ; and that he hath no right to bestow those *honours* on them, will not this prove a great discouragement unto the followers of the Lord Jesus ?

3. By this Translation, they make a foul breach even in the *Deity* it self : For whereas it is said, *I and my Father are one*, *John 10. 30.* *He that hath seen me, hath seen the Father*, *John 14. and 16, 15.* *All things that the Father hath, are mine*, *17, 18.* and many the like ; the Authors of this Translation, take away all power from the Son, of bestowing *honours* upon his followers, and so render all those testimonies of no force.

4. They make the Lord Jesus speak contradictions, and gain-say that in these words, which



*The Preface.*

which elsewhere he frequently affirms, as I shall shew anon.

Meantime, our last Translators were not the prime Leaders into this Error, but were themselves mis-lead by others; as *Vatablus*, *Piscator*, *Beza*, and the Ministers of Geneva who translated the French Bible; to name no more. *Piscator* tells us, there is an *Ellipsis* which is to be supplied, by these words, *δοθήσε-  
ται ὑμῖν*, which our Translators follow, and adde, *It shall be given*. I render the words thus, leaving out the *Supplement* [*it shall be given*]; To sit on my right hand and on my left, is not mine to give, but (or, *unless*) to those for whom it is prepared of my Father.

These words of our Lord then are not any denial, that he hath power or right to give, but an *Exception* only. He saith not absolutely, *It is not mine to give*; but, *It it is not mine to give unless, or except* unto those for whom it is prepared; as in the parallel we read, *Mark 10.40.* to a word; which text is also corrupted by the same *Supplement*. That which deceived the Translators, was, they considered not, that *καὶ* is here all one with *εἰ μὴ*, *unless*, or *except*. And so that which *Matth. 17.8.* they lifting up their eyes, saw none, *εἰ μὴ τὸν υἱόν*, *save, or except* Jesus only: that *Mark 9.8.* ye finde, they saw none *καὶ ἄλλοι υἱοὶ υἱόν*. So *Mark*

*The Preface.*

4.22. *Matth. 24.36. John 17. 12.* So that the Lord Jesus denied not, that the divine honours were *his to give*, but only that they were not *his to give to others then those* for whom they were prepared. And this Translation suites extream well with the context. The Disciples would have had the Crown of glory before they had striven for it. No, saith our Lord, it is not *prepared for such*; It is not mine to give *unless* to those, *for whom it is prepared of my Father*; that is, for those who suffer with the Son, *Rom. 8.17.* And as this agrees well with the context, so with diverse other translations, as the Syriac and Arabic, and that of *Martin Luther*, and that of the Low Dutch, and the Spanish translation, *Pagnin* also, *Castellio*, and *Tremellius*: some also of our old English translations have hit upon it; as that of *Coverdale*, and that dedicated to King *Edward the Sixth.* And here the Authors of the late English *Annotati- ons* were in the right, who say thus; Christs power of disposing of it, is not denied; but he sheweth only, *to whom it is to be given.*

Answerably hereunto we may say, *To sit on Christs right hand and on his left, is Christs to give to those for whom it is prepared.* This Assertion is point blank contradictory unto that sense which our Translators have given of the words; *To sit on my right hand and on my left, is not mine to give.*

(b)

Now



*The Preface.*

Now that Christ hath right, and *de facto*, that he doth and shall bestow the divine honours of his kingdom, upon persons duly qualified, appears evidently by *Matth. 19. 28.* *Ye who have followed me in the regeneration, shall sit on twelve Thrones, &c. Luke 22. 29.* I dispose unto you a kingdom, &c. Father I will, that they, whom thou hast given me, be with me, &c. *John 17. 24.* The reason why the Lord Jesus hath this right to confer divine honours upon his followers, to set them on his right hand and on his left, may be considered from the vertue and merit of his sufferings. For as a son, while yet under his fathers immediate authority, *Quicquid acquirit, acquirit patri*, what he gets, he gets for his father. But if the son get spoil in the wars, with hazard of his life, which the Civilians call *Peculium castrense*, that is properly the sons own. And thus, because the Lord Jesus descended into the lower parts of the earth, was dead and buried, *Ephes. 4. 9.* when he ascended up on high, he led captivity captive & gave gifts unto men. Which was figured by David, distributing his spoils to his friends, *1 Sam. 30.* Yea, our Lord saith expressly and properly to this purpose, *Rev. 3. 21.* To him that overcometh, will I give to sit in my throne, even as I have overcome, and sit in my Fathers throne.

By

*The Preface.*

By all this which hath been said, its evident, that this *Supplement*, [*It shall be given*] to say no worse of it, is a superfluous redundancy.

We meet with an example of the second kinde, 1 *John* 3. 18, 19, 20. which they render thus; my little children, let us not love in word, and in tongue, but in deed, and in truth. And hereby we know, that we are of the truth, and shall assure our hearts before him; For if our heart condemn us, God is greater then our heart, and knoweth all things.

1 *Joh.* 3.  
v. 18, 19, 20

In the 20 verse of this Paragraph, [ετι] is twice found in the Greek text. The former the Translators turn amiss; the later they quite leave out. I would render and open those words thus; *My little children*, let us not love in word, and in tongue, but in deed, and in truth. And hereby (*viz.* by our loving in deed and in truth) we know that we are of the truth; and shall assure, or rather persuade (πεισομεν) our hearts before him: ετι, Because, if our heart condemn us, (*viz.* for any former failing incident unto little children, to whom he directs those words, ver. 18.) ετι, that God is greater then our heart, (namely, in wisdom, grace, mercy, and goodness;) and knoweth all things, even the present frame and disposition of our heart, in the truth of love. And this exposition is most agreeable to the persons to whom the A-

(b 2)

postle



*The Preface.*

postle writes, *the little children*; and to the duty which he exhorts them unto, *to love in deed, and in truth*: and to the effect of that duty, the assurance and perswasion of their hearts before God.

Thus whereas many a poor soul dejects itself, out of a meer mistake of this Scripture ill rendred, and worse understood, it being truly turn'd, and the genuine sense thereof given, its a strong consolation to the little children.

Howbeit, lest these little children should rest in this age and estate, the Apostle proceeds; Beloved! if our heart condemn us not, according to 1 Cor. 4. 14. we have boldness (or confidence) towards God; and whatsoever we may ask, we receive of him; because we keep his Commandements, and do those things which are pleasing in his sight.

An example of the third, (which is inversion of the words,) is Hebr. 10. 34. which the Translators render thus; Ye took joyfully the spoyling of your goods, knowing in your selves, that ye have, in heaven, a better and more enduring substance. That we may the better know the mis-translation and undue inversion of these words, we must understand, that the goods, whereof the Hebrews were spoyled, were either their temporal goods, whereof S. Paul saith, he robbed either them, or other Churches, taking

Heb. 10.  
v. 34.

*The Preface.*

*taking wages* of them, to do service to the *Corinthians*; the *spoyling of these goods*, the Hebrews took *with joy*. Or else,

These *goods* may be also spiritually understood, and that in the worst sense; for such as *seemingly*, and to the yong professing Hebrews. *appeared to be their goods*, which really and truly were their evils. Such were the *goods of Sodom*, which *Abraham* would not receive or own, *Gen. 14.* The *spoiling of these goods*, by him who is *Mahe-Shalal Hashbaz*, who in *hastening the spoil*, makes speed to the prey, *Esay 8. 3.* the taking away these *seeming goods*, but *true evils*, the Hebrews took *with joy* also.

The *inversion* of the Text, is in the following words.

*Knowing in your selves that ye have in heaven a better and enduring substance.* A little labour sometimes does a great deal of work. The moving of the Helm, turns the Ship quite another way. The same letters distributed and placed differently, make all the different words; and so the same words placed in a diverse order, make extream different senses. Such different senses arise from the different placing the words of this text.

For the words are *inverted* and changed from the genuine order of them, which is ex-  
tant



The Preface.

tant in the Greek. Γινώσκοντες ἔχειν ἑαυτοῖς πλεονεξία  
ὑπερῶν ἐν οὐρανοῖς καὶ μενέσαν, which I render thus;  
Knowing that ye have in your selves better  
wealth in heaven, and that which will endure.  
What a difference is here? *Knowing in your  
selves*, that ye have in heaven a better, &c.

This translation perswades men, that they  
shall have hereafter, in heaven, a better kinde  
of wealth. The true reading of these words,  
*Knowing that you have in your selves, &c.* sup-  
poses believers to have already a real possession  
of the better and enduring substance in them-  
selves; so that they take the spoiling of their  
outward goods with joy. The words ἐν οὐρανοῖς, in  
heaven, are not in the Vulg. Latin, nor in some  
of the Greek, nor English Manuscripts. And  
with the Vulg. Latin agrees the French Bi-  
ble, the Spanish, and Italian, the High Dutch,  
and one Copy of the Low Dutch. So like-  
wise Pagnin and Vatablus, with the Tigurin  
Bible. Which order of words is wholly negle-  
cted by all the printed English Translations  
that I have yet seen: And hereby the sense of  
the holy Spirit is much obscured, which points  
at the present and real possession of the better and  
durable riches, which wisdom hath and brings  
with her to the believing soul, Prov. 8.10. Ac-  
cording to which, the poor are said to be rich  
in faith and heires of the kingdom, Jam. 2.5. and  
rich towards God, Luke. 12.21. What

*The Preface.*

What is here said, that they have in themselves better wealth, a learned Critick understands to be only a right unto it hereafter: *Discuntur rem habere ad quam jus habent, loquendi genere etiam Juris-consultis usitato.* But the usual manner of speech in Scripture, is not to be over-ruled by the usual speech of the Civil Lawyers. For the Scripture doth not entitle Gods people in a right to an estate in reversion only, but entitles them in a present and real possession of the heavenly goods, *Prov. 24. 4. Luke 16. 11. Heb. 11. 26.* For whereas the eternal life is the true riches, they who believe, have real possession of it, *John 3. 36. and 5. 24. &c.* and, by direct consequence, they who love the brethren, *1 John 3. 14. 1 Cor. 13. 19.* if the posture of *usque* only, be rightly understood.

What reason can be rendred of this mis-translation? No doubt but some there were, who rendred the words so, upon designe: Why? namely, for the avoiding and preventing of that (as too many esteem it) execrable error of inherent righteousness; lest any man should collect from the true translation of these words, that there is any righteousness, any goodness, any virtue in the people of God; but what they have a right unto, that is reserved for them in heaven, till hereafter.

Adde unto these, *Prov. 16. 31. The hoary head*



The Preface.

head is a Crown of glory, *if* it be found in the way of righteousness: That Supplement [*if*] overthrows the text. The words are *Categorically* true, without [*if*] the *conditional* Supplement: And the Wisemans speech is an exposition of them; *Honourable age* is not that which standeth in length of *time*; nor that is measured by *number of years*; But *Wisdom is the gray hair* unto men, and an *unspotted life is old age*. In *this way of righteousness, the Crown of glory is found*, *Wisd. 4. 8, 9.*

Thus extream often they mis-translate [*ἔτι*] which is a *Discretive*, and render it by a *Copulative* [*and,*] as *Gal. 5. 17.* as I shew largely toward the end of this Book. But this *συνδύμα*, this error, is so frequent in the translation of the New Testament, that truly I have been weary of the observation; because the examples are so many, whereof some will appear in the ensuing Essay, which give me too often occasion to complain.

This fault is not small, in proportion to the *Particle*; but indeed very great, as *Logicians* know; since the mistaking of one of these, for the other, changes the nature of the *Axiom* or *Sentence*; and so perverts the Word of God. And may be accounted to those *little things*, whose *substance is small*, but which have *great effects*, *James 3.* That which lead them  
into

*The Preface.*

into this error, may be the difficulty of making *sense* of some *diversity*, if left so. However, no doubt, it is better to deal faithfully and truly with the Scripture, and leave the difficulty as we finde it, then to force the *text*, and impose our own *conjectures* upon it, to make it seem *sense* to us. For there may be even in such words a good *sense* intended by the Spirit, when yet there seems an absurdity in the *Letter*, as hath been shewen.

Beside these, there are many *πολλοσημια* in the Hebrew, Greek, and other Tongues; many diverse, yea, some contrary significations contained under the same words, as *רחם* which signifies *Mercy*; and according to some, *unmercifulness*, or *reproach*, as elsewhere, so *Prov. 14. 34.* whereof others doubt. In this case, Good men would wish, that what is best and most fit for the *Context*, might be put into it; but what seems to the Translators for the present, to be not so proper, that it were put into the *Margent*. For the Scripture was written for several *Ages*, several *Worships*; some *Legal*, some *Evangelical*; and consequently given to several *people*; so that what seems severe, cruel, yea capital in one age, by a *temporal* and *positive precept*, is disallowable and laid aside in another. Witness *Luke 9. 54. 55.* Wherefore else did the Jews persecute *Paul*? Yea, why was



*The Preface.*

it, that they who killed the Christians, should think, they did offer God an acceptable Sacrifice, *John 16.1.*

This the Translators were aware of; and accordingly they have placed some different significations in the *Margent*; but those most-what the *better*; because when *truth* is tryed by *most voyces*, it is commonly out-voted. And in that case, which is very often, it is rejected, and cast into the *Margent*, as less proper to the *Context*: So that they very frequently put *quid pro quo*; and waive what makes against their *private interpretations*; and choose that for the *Context* which suits best with their own interest of opinion.

I shall give one or two instances of this.

I finde often in the New Testament ἀπειθέες, *disobedient*, rendred as all one with ἀπιστοί, *unbelieving*; which with *some allowance*, possibly might sometime pass, were not the former word turn'd *unbelieving*, upon a dangerous designe. For, whereas they understand *faith in Christ* a perswasion and *belief*, and that their sins are remitted for Christs sake, that he hath done and suffered all things for them, as compleatly as if they had done and suffered all in their own persons; such a *faith* leaves nothing for them to do or suffer *out of obedience*; as tis evident, the Apostle understands such a *faith*

The Preface.

*faith* as brings forth obedience; and so he calls it *obedience of faith*, Rom. 1.5. and 16.27.

Such an example we meet withal, John 3.36. He who believeth in the Son, hath the everlasting life; but he who *believeth not*; the words are, *ὁ ὁ ἀπειθῶν*, but he who *obeyeth not*, Acts 14.2. But the *unbelieving* Jews, the words are, *οἱ ὁ ἀπειθεῖντες*, but the *disobedient*, &c. So Hebr. 3.18. To whom sware he, that they should not enter into his rest, but to them who *believed not*? The words are, *ἐν μὴ τοῖς ἀπειθήσασιν*, but to them who *obeyed not*. And there are many the like.

Also whereas *ἐνεργεμεν* imports either *actively* and in the middle voice, *effectual* or *working*, as Gal. 5.6. *faith is ἐνεργεμεν*, *operative* by love; or *passively*, and so signifies *wrought*; this later signification must be voted into the *Margent*; lest it should tell us, that the man, by conformity unto Christs *sufferings*, should have any *hand in working out his own salvation*; as S. Paul implies, he hath, 2 Cor. 1.5,6. As the *sufferings* of Christ abound in us, so our consolation also aboundeth by Christ: And whether we be afflicted, it is for your consolation, *καὶ σωτηρίας τῆς ἐνεργεμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάρομεν*: Which *salvation* is *effectual* in the enduring the same sufferings which we also suffer. How to make good this translation, or indeed, to make *sense* of it, that *salvation* is

Gal. 5.  
v. 6.



The Preface.

*effectual by enduring of the same sufferings which we also suffer*, I confess ingenuously I know not; but I commend it to better judgements, since to be *effectual*, qualifies the *efficient*, which here are the *sufferings* of Christ; so that *salvation* the effect, of them cannot be *effectual*. Yet must the true translation [*wrought*] be dishonoured into the *Margent*, because it made not for their purpose.

I shall name but one instance more of this kinde, *Rom. 6. 17.* which they turn, *Ye have obeyed that form of doctrine which was delivered unto you.* The Greek words are, ὑπακούετε ἐκ καρδίας, εἰς ὃν παρεδόθητε τὸν λόγον διδασκῆς. The translation of these words, is evidently contrary to the Greek *Text*; as it is clear by their own marginal acknowledgement. For the Greek words are thus rendred in the *Margent*, whereto *ye were delivered*: and as contrary to the *scope* and drift of the Apostle in those words. For was that *form of doctrine delivered unto them*, that they might mold and fashion it according to their own conceiving? as our Translators too often have done; or were the Romans and we all *delivered unto that form of doctrine*, that we might be *molded and fashioned* and made conformable thereunto? as the Apostle here expressly teacheth.

Wherefore having observed many such  
mis-

*The Preface.*

mis-translations *byassing* the holy Text; and making it to serve the Translators *Mistress*; their *Diana*, their *ruling opinions*; (as, to the same end, the last Low Dutch translation, how ever cryed up, it very much wrests the holy Scripture, upon examination, as judicious and pious men affirm.) I thought it therefore a business well worthy my *pains* and best *skill*, and more *time* then I am likely to have in this world, to endeavour to the utmost, the *vindicating of the holy Scripture from false translation, and mis-interpretation*; whether grounded thereupon, or upon *true translations*; and conforming it unto the Original tongues wherein it was first *dictated* by the *holy Spirit of God*; and *spoken* and written by the Penmen of the same *Spirit*. A work, I freely and ingenuously acknowledge, very much above my ability; and such as requires the labours of the most Pious and Learned men; howbeit, I was long pressed in my spirit, nor indeed could I have rest, until I had attempted something herein, whereby I might *give occasion* to men who are every way more able, and such as have much more leisure then my self, both to *amend* what I have *assayed* to do, and to *finish* the work. Whereunto I doubt not but they will be induced, if they shall consider the necessity of an exact and perfect *translation* of the holy Bible.

It



*The Preface.*

< It is true, that the holy Scriptures, in the first times of the Christian Church, were not communicated unto all men all at once. For the *Primitive Fathers* wisely considered how extremely perillous it might be to expose the whole Scripture unto ignorant mens *use* and *judgement*, or indeed, *abuse* rather, and *want of judgement*: Surely more dangerous and pernicious it might prove unto their *souls*, then to leave a whole Apothecaries Shop open to a diseased person, who might as well choose and take *deadly poyson* to his *destruction*, as a *Sovereigne Medicine* to the recovery of his *health*. And therefore they imparted unto the *young believers*, only some part or other of it, according as every one had need, and was able to bear; grounding this their practise on our Lords, *John 16. 12, 13.* and his Apostles, *1 Cor. 3. 1, 2, 3.* whence it was, that they who were weak and not well rooted and grounded in the faith, for fear of death, delivered up those books they had, to the Persecutors; and thereupon they were called *Libellorum traditores*, *Betrayers of those little books of Scripture*, which were imparted to them.

Had the souls of men bin so carefully watched over by their Governours, and such *portions of Scripture* wisely and *fatherly* dispensed unto them, as might, with such holy reservedness,

*The Preface.*

nels, have met with mens proficiency, surely such prodigious Monsters had not been counterfeited out of the Word of God, by the *Spirit of opinion*, as in these later dayes we have seen, and lament to see: *Africa semper aliquid apportat novi*; some hideous shape or other daily is *brought forth*; and every one *fathered* on the Scripture.

What remedy remains for so great evils, God alone knowes, and will in his time provide. But since now all the holy Scripture is made publick unto every Nation, and every person in his mother-tongue, without doubt a true and *impartial* translation will do less hurt, and be more beneficial to mankind, then one *wrested* and *partial*, which speaks the language, and gives authority to one Sect or other, as our last doth.

Yet is not all the blame to be laid upon the Translators, but part of it to be shared with them also who set them a work; who by *reason of State*, limited them, (as some of them have much complained) lest they might be thought, not to set forth a *new Translation*, but rather a *new Bible*.

Yea, part of the blame ought to be laid on them, who *undo* that, which they had *well done*. For whereas many mis-translated words and phrases, *by plurality of voices*, were carried into  
the



*The Preface.*

the *Context*, and the better Translation most-  
what, was cast into the *Margent*, those *margi-  
nal notes* have been left out, together with the  
*Apocrypha*, to make the Bible *portable*, and  
*fit for the Pocket*. Yea, such is the ignorance  
and boldness of some, that they have left out  
of their *Impressions*, the *Apocryphal Scriptures*;  
whereby they have gotten this whereof to  
glory; that they have *done That which no wise  
or honest man hath ever done before them*, (so far,  
as I have yet known,) or, I hope, will adven-  
ture to do after them.

2 Sam. 6.  
v. 21.

Nor ought this mine endeavour to be mis-  
construed, and thought presumption; since  
I humbly thank the Searcher of my heart, I  
can truly say, what I have done, I have done  
it *before the face of the Lord*, in the integrity of  
my heart. And herein I follow the Transla-  
tors themselves, who profess, that they assayed  
to make that Translation before them, *better*,  
which they thought to be *good*: which is their  
own reasoning in their Preface to the Reader.  
And though I think our last Translation *good*,  
yea, far better then that *new one of the Low  
Dutch so highly extolled*, yet I doubt not but  
*Ours* may be made *much better* then it is.

Nor have I herein *sought glory of men*, as he  
the same God best knowes, who alone search-  
eth and knoweth all our hearts.

But

The Preface.

But indeed of whom should I expect it? The *unlearned*, or the most of them are already Catechized & principled in such doctrine, as is inferred from a *mis-translation*. Many of the *Learned*, I shall finde zealous for what they have *learned*, and for the honour of their *Authors*, of whom they have *learned*.

Besides, the work it self is *plain*, and not baited with *strong lines*, whereby to take the rude multitude, who most greedily devour the frothy discourses of empty *Verbalists*, and judge all things they read, good and true, without difference, if they be well larded and season'd with handsome words, and elegant phrases: which yet being judiciously analysed and resolved into their *Arguments*, like gay Butterflies pressed and broken, they soon vanish into smoke.

But as for this piece, it comes forth as a plain *Matron*, in an honest, though an homely dress. Much adorning, however fashionable, (though I have been much blamed for not preaching in the fashion, yet) is not without some suspicion of lightness. I have ever affected perspicuity, as the best elegance. For *clearness* of expression, is one of the best flowers of *Oratory*; and too many *Rhetorical colours*, keep out the light; and excess of embroidery obscures the ground of truth.

(d)

Nor



*The Preface.*

Nor indeed can any, who know my weekly employments, look for any other then *plain work* from me; but that such as the Women call *Plain-work*, which is *lasting, necessary, and handsom* enough, and will, I believe, in time, *work out* all vain and superfluous curiosities.

Let the *truth* of God appear in its *native lustre and beauty*: And let all *Philology* and all humane learning be as a dark ground and *foyl* to set it off: or like an ill-favoured Waiting woman who improves the beauty of her fair Lady. Such must the captive Maid be, as S. Hierom compares her; who must have her head shaven, & her nayles made to grow, (which is the readier way to make nayles, according to the Hebrew, then to pare them; as our Translators turn that phrase beside its scope;) and all means used to make her *ugly and deformed*, 1 Cor. 11. 6. that the divine *truth* alone may be *fair and beautiful in our sight*.

As for those men, who now for many years, have rendred me odious unto such as know me not; and have endeavoured to smother me, like a Rat behinde the Hangings, traducing me, as a man of an erroneous judgement; a dangerous man; one who turns the Scriptures into Allegories, &c. I heartily pray to the Lord for them, that he will incline their minds unto a right judgement; and that they may be truly

Deut. 21.  
v. 12.

*The Preface.*

truly such, as they pretend and give forth themselves to be, *Orthodox.*

But meantime, what means or way have I left me now in mine old age to approve myself to be of a *right judgement*, beside this *Soricina nania*, this free *discovery* of my self unto those who otherwise know me not? that all men, and especially the godly learned may hereby judge, what my *errours* are; and whether I am so *dangerous* a man to any but to the *Devils kingdom*; which, I confess, I endeavour to *discover*, & by the spiritual armory mighty through God, utterly to *destroy*, in my self and others. Let them also judge, whether *Moses* and the Prophets, Christ and his Apostles, and the Fathers of the Church have not *allegorized* the Scriptures. Yea, whether it ought to be imputed as a *fault* unto the *children*, that they do *Patrizare*, *imitate the fathers*; and whether that, which was ascribed as an *ornament of praise* unto them, should be laid as a *reproachful blemish*, yea, and a *crime* upon their *followers*. And where the Apostle having *allegorized* many things in the Law, and saying [of which things I cannot now speak particularly,] whether by this *ἡμεῖς ἀποδείκνυμι*, or *preterition*, he doth not forcibly infer, that afterward himself or others might *particularly speak of them as Allegories*, *Hebr. 9. 5.*



*The Preface.*

Howbeit I well know, I shall have many mouthes open against me; yet my comfort is, the testimony of my conscience, that herein I *serve God and my generation*. Nor do I doubt but some there are, who will approve of my labours herein; yea, and many more, when the Day-star is risen, (whose light now dawns apace) will experimentally finde the truth of these things.

Meantime I beseech those, who, in some things delivered in this work, are of a contrary judgement unto me, that, however I may be despicable in their eyes, yet, that they will not rashly and hastily condemn or slight what is presented unto their view; but well weigh in the balance of the Sanctuary, what is here offered unto their serious consideration, and that they would remember, they are not infallible; but that is possible, they may be deceived, as much as other men.

But be the Work, and their opinion of it, what it will be; it must now *stand or fall among men*, according to the Readers opinion of it; *Judicio Lectoris habent sua fata Libelli*. It is now at length come forth, but with great disadvantage, by reason of *long expectation*.

Howbeit, so long delay is excusable in equity, if these things be considered: the *length of the work*; *part of two sharp Winters, which hindered*

*The Preface.*

*dred the Press long time together; Intervention of other important and instant business at the Press; my necessary absence and sickness (Causa fontica) disabling me from furnishing the Press some time with Copie; which truly (except three or four Sermons) then began to be, when it began to be printed; and like an hasty birth, was conceived, and born, written and printed almost together. Consideration also may be had of my manifold avocations incident in the interim unto my place and calling.*

*Concerning the whole matter, thus much I seriously profess, that what is true and good in it, I own the good God, and God of truth for the Donor of it; who, I am well assured, hath been powerfully present with me in it: Howbeit, in regard of humane weakness, no man shall have a meaner opinion of it then I my self have. However, so some good may be done toward the undeceiving, enlightning, informing, and edifying of those who fear God; I value nor work it self, nor pains, nor credit, nor time spent in it.*

*Before I conclude this Preface, I must give the godly-learned Reader a more particular account of my Method, and way of proceeding in this Work.*

*When I was entring upon this Essay, I intended only an endeavour to make a Miscellaneous*



The Preface.

cellaneous discovery of such *σφάλματα* and oversights in the Translation, as were more gross and notorious; and so to have observed either no *Method* at all, or that next to none, --ruere in medias res; to take them as *I* found them. But *I* corrected that intention, by consideration, how *necessary a certain method is in all things*: And that the *Order* wherein the Books of the Holy Scriptures are placed, must needs be the very best, and most satisfactory to all: wherefore *I* resolved upon that, and to take what mis-translations *I* should finde in reading of the Scriptures.

Howbeit foreseeing that the work, by that means, would be *very long*, should *I* take notice of all *oversights*, amend them, and explain them at large. And on the contrary, that should *I* only *rectifie such obliquity*, without explication, it would be very short, and so obscure; *I* thought, that the *Skeleton* of meer *Criticisms* (though they be more profitable then some men conceive, yet) would be useful to the *Learned* only.

But since *I* ought to *serve my generation*, and to condescend unto the capacity of the meanest understanding, *I* have clothed that *Skeleton* of *Criticisms* with such moral *Explications* and *Applications*, as *I* thought needful to the *use of edifying*; if it so may please God, that the Spirit  
may

*The Preface.*

*may enter, and the dead and dry bones may live.*

I have endeavoured to follow the *Clue* of the *Original Tongues*, as *Pagnin*, and more exactly *Arias Montanus* have done. And although some learned & good men have somewhat condemned the later, as if he were too curious, and have affirmed, that he hath, in some places, made the *Scripture* scarce to speak sense; I confess, the *Idioms* of every *Language*, and so of the *Hebrew tongue*, are such, that they must seem harsh, if expressed in another *Language*. Yet I leave it to the due consideration of godly learned men, whether less violence will not be done to the *holy Text*, by rendering it *into* *our* and expressly, though in a *phrase* more harsh to our *English ears*, then to impose our own sense upon it, though in a *phrase* and *manner of speech* to us more familiar and better known. For albeit the expression be uncouth and strange, it will be the *Preachers duty, business, and comfort*, to explain it unto the people, together with the *spiritual meaning of it*: How else can he be said to teach them? For many of the people are, (at least in their own opinion,) so skilful in the *Letter* of the *Scripture*, that they disdain to be further taught: So that one said, (I say not how wisely) that he would not go cross the way, to hear what he knew not already. Is it said in vain, *They shall seek the Law*



*The Preface.*

*Law at the mouth of the Priest? Malach. 2. 7.*  
Therefore it is said of the Levites, That they read in the Book of the Law of God, and gave the sense, *Nehem. 8. 8.* Whence it appears, that the Letter of the Scriptures, and much more the spiritual meaning of it, was obscure even to the Jews themselves, especially after they had been in *Babylon*. And may we not think, that the Letter of the Scripture must be yet obscure to the Christian Church, which, in *S. Peters* dayes, was in *Babylon*? *1 Pet. 5. 13.* And is it yet come out of *Babylon*?

When now I had sometime proceeded according to this method, and digested the more material mistakes of the Translation, into Arguments of plain weekly Sermons, (both because I wanted other time properly to be bestowed upon that Subject, as also that the Amendment of the Translation, might appear not Arbitrary, but necessary) and had applyed the several Essays unto life and manners: Although I had for brevity sake, wittingly passed by many oversights in the Translation, especially in the three first Books of *Moses*, and had scattered enough for any man to glean after me, yet I perceived, the Work swelled beyond my first intention: And therefore considering, that the further we proceed in survey of the Scripture, the Translation is the more faulty, as  
the

*The Preface.*

the *Hagiographa* more then the *Historical Scripture*, and the *Prophets* more then the *Hagiographa*, and the *Apocrypha* most of all; and generally the *New* more then the *Old Testament*. Considering also, that the *Work* would be very long, if I should proceed thorowout the whole *Scripture* according to the same large measure of *Application*. Lastly, perceiving the infirmities of old age already upon me; and that *Ars longa, vita brevis*, the *business is long, and life but short*; I thought meet in mine *Essayes*, to take notice of the mis-translation of other *Scriptures* as well as these of the *Pentateuch* observed in this *Volume*. And therefore although at first I put all *Scriptures* quoted promiscuously either in the *Margent*, as in the *beginning*; or, (because that was more troublesome to the *Compositer*) in the *Context*; afterward I placed all such *Scriptures* cited in the *Margent*, against the translation of which, I conceived, there lay any just exception.

For the discovery of these mis-translations I have used the help of diverse of my friends, especially *Dr. Thomas Drayton*, *Mr. William Parker*, and *Mr. Richard Hunt*: who, beside that, hath also taken great pains in making a *Table of the Sermons* contained in this *Book*; also an *Index of such Scriptures* as either *purposely*, or *occasionally* are opened in it; and also



*The Preface.*

hath made a *Catalogue* of the more notable *Errata* in the whole Volume: a labour much below *his worth* and ability.

The Lord, in mercy, be pleased to give his blessing unto these my weak *Essays and endeavours*, that they may *tend*, as they are intended, unto his honour and glory, in the *illustration* of his serviceable Word, and the edifying of his people in their holy *fear, faith, and love*!

He be pleased to stir up many far more able than I am, so thorowly to furbish and sharpen the *two-edged Sword of his Spirit*, the Word of God, that it may cut down the *known sin* and the *false righteousness*, the *outward* and *inward iniquity*; that I and these my labours may be as nothing, in comparison of *such instruments* as the Lord may raise up; that the *testimony of Jesus* may be cleared, and may witness of him; that *all the people* may be gathered unto *Shilo*, *Gen. 49. 10. 2 Thess. 2. 1.* and may give testimony unto the truth in *Jesus*, even the putting off the *old man*, and putting on the new, *Ephes. 4. 21, 22.* That all may be so reconciled unto God by the death of his Son, and saved by his life. That all may hear the voice of the Father, and see his shape, *Phil. 2. 6.* and may have his Word abiding in them, and receive the Son whom he hath sent; and may come unto him, that they may have life, *John 5.* That the Son of God may obtain

*The Preface.*

obtain the end of his coming; who is therefore come that men may have life, and have it more abundantly, *John 10.10.* in Faith, Prowess, Experimental knowledge, Temperance, Patience, Godliness, Brotherly love, and Common love; whereby an entrance may be administred unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. So great grace, the God of all grace vouchsafe unto us all, through the same Jesus Christ our Lord! Amen!

---

**GENESIS**

---



obtain the end of his coming; who is therefore  
 come that men may have life, and have it more  
 abundantly, John 10. 10. in Faith, Promise, Ex-  
 perimental knowledge, Perseverance, Patience,  
 Godliness, Brotherly love, and common love;  
 whereby an entrance may be administered un-  
 to us abundantly into the everlasting kingdom  
 of our Lord and Saviour Jesus Christ. And so  
 great grace, the God of all grace vouchsafe  
 unto us all, through the same Jesus Christ our  
 Lord! Amen!

GENESIS

A



GEN. 1, 2.

B

*And the Spirit of God moved upon the face of the Waters.*

C



Very Scribe taught into the Kingdom of Heaven, is like unto a Man an housholder, who bringeth forth out of his Treasure things New and Old, *Matth. 13. 52.* The Old is the Figure; the New is the Spirit, saith *S. Basil.* And the Lord Jesus maketh the Ministers of the New Testament able Ministers, not of the Letter, but of the Spirit.

D

Now should any Man purchase a Field yielding a plentiful Crop, and well worth his money, yet if he who sold him that Field, should, beyond his bargain and what he looked for, discover unto him a rich Mine and a Treasure hidden in that Field, surely he should do the purchaser no wrong. Nor have the pious Ancients, Jews, and Christians, Greek and Latin Fathers who delivered the holy Scriptures unto us, done us any injury when, beside the literal sense, which onely some look after, they shew us a spiritual meaning also; especially of the Penteteuch or Five Books of *Moses*, which *Jurvenal* calls an hidden Book;

*Tradidit arcano quodcunque Volumine Moses.*

And of that hidden Volume, the Book of *Genesis*. Yea, and of that Book, the three first Chapters, which, as all agree, contain many mysteries; which therefore were inhibited unto Novices.

E

Nor is it every mans businesse to search after this Mine. Ungodly men, who turn not from their iniquities, shall never understand Gods truth, *Dan. 9. 13.* and *12. 10.* the same Prophet denounceth their doom, *None of the wicked shall understand.* Who then? it follows, *But the wise shall understand,* that is, the godly wise; the beginning of whose wisdom is the fear of God. For God giveth to a man that is good in his sight, wisdom and knowledge, and joy, *Eccles. 2. 26.* And our Lord Jesus *John 7. 17.* promiseth, That if any man will do the Lords will, he shall know of the Doctrine, that is, if any man have a will (*εαν τις θελη*) to do the Law of God,

B

which



which is the will of God the Father, *Psal.* 40.8. he shall know of the Sons Doctrine, which is the Gospel. But let us come to the words propounded,

Gen. 1.  
Ver. 2.

*And the Spirit of God moved upon the face of the waters.]*

In this Chapter the holy and blessed Trinity meets for the Creation of the *Macrocosm* or greater World. And the *Microcosm* or lesser World, the compendium and breviat of the greater, Verle 26, 27.

As concerning the *Macrocosm* or greater World, the Thargum of Jerusalem turns *ברא* in the beginning ver. 1. *ברבמי* that is, In Wisdom; which indeed is no other then what David *Psal.* 104. having paraphrased on the works of God in the Creation, Verle 24. he saith, *In wisdom hast thou made them all*; and the like, *Psal.* 136.5,6. To which may be added other like Scriptures. This Wisdom is the Son of God; and therefore the Interlineary Gloss interprets, *In Principio*, in the beginning, in *Filio suo*, in his Son, by whom all things were made, *John* 1.3. Which also the Apostle ascribes unto the Son, *Col.* 1.16. who, saith he, is *apx*, the Beginning. So *Revel.* 1.8. He is called the Beginning; and 3.14. the Beginning of the creation of God.

Heaven and Earth, the Interlineary Gloss expounds Spiritual Men who meditate on heavenly things; and Carnal Men, who have not yet put off the earthly Man. *Alcuin* briefly explains the first Verle thus. *In the beginning,* The Son; who being made Man, it appeared who were heavenly, who earthly, so he. And therefore it presently followes; *The Earth was without form and void.* Which very words *Jer.* 4.22,23. applies to the foolish people and foolish children who have no understanding, until they receive the form of Doctrine. So Gloss. Ordin.

*The Spirit of God moved.]* The Hebrew word *נח* signifies the motion of a Bird while she hatcheth Eggs, or moveth her self over her young ones. We finde the same word so used *Deut.* 32.11. which the Vulgar Latin hath *Supervolitans* flying over: *Arias Montanus* turns *Motitabit*, *She will move her self often*; and our Translators render well, *She fluttereth*. And why the same word may not be here used, I know not. The Spirit of God is here said to flutter on the waters, that is, mystically, saith the Ordinary Gloss, stirring hearts which have lost the rest of the minde. In regard of the quickning power and tender love of God to his New Creatures, he takes on him the affections and acts of Birds, which are most loving to their young ones. Thus in the place before named, *Deut.* 32.11. God the Father is compared to an Eagle, and to Birds flying, *Esay* 31.5. The Son to an Hen, 2 *Esd.* 1.30. *I gathered you together as an Hen gathereth her Chickens under her wing.* Which the Son applies to himself, *Matth.* 23.37. *And the Spirit of God appeared like a Dove, Mat.* 3.16.

So

A So that the Holy and Bleſſed Trinity is ingaged in the work of the outward and inward creation.

That this Tranſlation may yet appear the more fir, we may take notice that ſome of the beſt Philoſophers have compared the Fire and Air, to the Shell and White, the Water and Earth to the yolk of an Egge; upon which the Spirit of God here is ſaid to ſit and move it ſelf. The LXX hath here ἐπεφύετο: which *Tertullian* turns *Supervestabatur*, was carried over the waters. The Chaldee Paraphraſt here uſeth the word ושב which

B ſignifies to breathe, as proper to the Spirit, which the Arabick follows. But I adhere to the tranſlation which I have already given. For the Syriack Interpreter hath a word like that in the Hebrew, which ſignifies the act of a Bird ſitting upon Eggs and hatching young ones. *Nobilius* turns the Syriack word, *Fovebat aquas*; the Spirit of God nourished the waters. *Martin Luther* uſeth the word *Schwebet*, as alſo *Piſcator*, which in his Latin *Scholia* he turns *Incubabat*, the Spirit ſat upon the waters as a Bird on Eggs, cheriſheth them and quickens them, that young ones may be hatcht and brought forth out of them.

C Let the waters bring forth abundantly the moving creature that hath life] which we may better turn word for word, the living ſoul. So the French, Spaniſh, and Italian Bibles have the words. And the *Tigurin* tranſlation and *Pagnin*. The like we may ſay of Verſe 21. and 24. where our Tranſlators have, every living creature, the tranſlations now named have according to the Hebrew, Every living ſoul. Thus that manner of ſpeech may be made familiar, which otherwiſe is uncouth, 1 Cor. 15.45. The firſt man Adam was made a living ſoul.

Gen. 1.  
Ver. 20.

D Cattle and creeping thing, and beaſt of the earth.] I rather render the laſt word, wild beaſt of the earth. For although חיה ſignifie both the tame and wilde beaſt; as the Engliſh word *Beaſt* may do, when it is alone, as 1 Sam. 17.46. Yet when בהמה is added, as here it is, this ſignifies tame, that wilde. So *Genefis* 8.1. *Levit.* 26.22. and in many other places.

Gen. 1.  
Ver. 24.

GEN. 2.2.

On the ſeventh day God ended his work.

E IF thus we read the words, it will follow, that God wrought alſo upon the ſeventh day; for to finiſh a work is to work. And if God finiſhed his work on the ſeventh day, then he did not reſt the whole ſeventh day: and ſo it ſhould be ſaid, that God reſted a part of the ſeventh day. For the avoiding of this objection the LXX plainly corrupted the Text, and inſtead of the

Chap. 2.  
Verſe 2.



seventh day, put the sixth, and read the words thus, συνετέλε-  
 σεν ὁ θεὸς ἐν ἡμέρᾳ τῇ ἑκτῇ τὰ ἔργα αὐτοῦ, God finished his  
 works on the sixth day. This seems to have been their constant  
 reading: For *Hierom* so read it in his time; and it is so and no  
 otherwise extant at this day. According to the Letter, this Knot  
 may be loosed, by saying, that the word כָּלַל used *Genesis* 2.2.  
 which we render, ended, *Perfecit*, in the Preter tense, may be  
 as well turn'd into the Preterpluperfect tense, *Perfecerat*, He had  
 ended; because there is but one Preter tense in the Hebrew,  
 which is put for all the parts of time past.

Howbeit Gods resting after the Creation, is not literally only  
 to be understood, but also spiritually. God rested in his Son,  
 through whom he made all things. And so we may read the  
 words as now we do, in our last Translation without that criti-  
 cal distinction of Tenses. God finished his work on the seventh  
 day; that is, on and in his Son by whom he made the Worlds.  
 He is the true Sabbath. Gods well-beloved Son, *in whom he is well*  
*pleased*, *Matth.* 3.17. and 17.5. of whom the Father saith, *Esay* 42.1.  
*Behold my servant whom I uphold*, or אֲנִי הָאֵלֹהִים, *innitor ei*, I will  
 rest upon him (so *Vatablus* turns those words) mine elect in  
 whom my soul delighteth. So *S. August.* *Sabbato enim significa-*  
*tur spiritualis requies*: For by the Sabbath is signified the spiritual  
 rest—whither men are called by the Lord himself, saying, *Come*  
*unto me all ye who labour and are heavy laden, and I will give you rest*,  
*Matth.* 11.28. As for Gods cessation or privative Rest after the  
 Creation, our Lord Jesus denies it: For when he had comman-  
 ded an impotent man, who had been sick thirty eight years, to  
 carry his bed on the Sabbath-day, *John* 5.5.—16. He saith to  
 the Jewes Verse 17. *My Father worketh hitherto, and I work*, viz.  
 works of righteousness, which he hath alwayes wrought with-  
 out beginning, and shall alwayes work without end. He rested  
 on the Sabbath from making new kindes of creatures: But he  
 ceaseth not from his preservation, government and ordering  
 of those creatures, which he hath made. The Carpenter leaves  
 the House, and the Shipwright the vessel, which he hath built;  
 and it is all one to him, whether it sink or swim. But the great  
 δημιουργός, as *Plato* calls the wise Master-builder, He having  
 made the World, leaves it not, but governs it. Yea, he works  
 hitherto, even on the seventh day, even on the Sabbath-day. *Ideo*  
*dicitur Deus requievissse, quia jam creaturam nullam condebat.* God  
 is said to have rested because now he made no creature, saith  
*S. Aug.* that he may admonish us, that we shall rest after our la-  
 bours; and that we should not hope for any rest unlesse we re-  
 turn to the similitude wherein we were made. For so God  
 rested after he had made man after his image and similitude.  
 Thus also *S. Hierome*, in Hebræo, *Habetur die Septima, &c.* In the  
 Hebrew

A Hebrew its said, God finished his work on the seventh day. Wherefore, saith he, we shall straiten the Jews, who glory of the sabbaths rest; because even then in the beginning the Sabbath was dissolved while God works on the Sabbath, therein finishing all his works.

*An help meet for him.*] The Marginal reading is, *as before him*, which answers to the Hebrew בְּנִגְנֵהוּ, and again, Verse 20. This I prefer before that in the context; both because it answers exactly to the Original; and because the Woman the Church, whereof the Woman here to be made, was a type, is said to be κατενωπιον αὐτοῦ, before him, that is, before Christ, Ephes. 1.4. For as Adam was a figure of him that was to come, Rom. 5. 14. so was Eve a type of the Church; and therefore called הוּא because she was the Mother הוּא of all the living.

Gen. 2.  
Ver. 18.

*Of every Tree in the Garden thou mayest freely eat.*] Doubtlesse the better translation is in the Margent, as it is evident from the words immediately before: The Lord God commanded the Man, saying, *Of every Tree in the Garden eating thou shalt eat.* The words are a command, not a permission, as the context speaks them. Thus also the French Bible, the Spanish and Italian, as also Luthers translation and the Low Dutch. Yea, all our Old English translations. That which, I beleeve, moved the Translators to cast the true version into the Margent, and make the words a permission, not a command, was their humane consideration of a seeming impossibility, that the Man should eat of all the Trees in the Garden. They seem not to have remembered, that in Parables and Allegories many things are improper in the figure, which yet are made good and proper in the truth and thing figured and signified. To eat of a Tree, is not proper, but of the fruit of it: Howbeit to eat, partake of, and enjoy Christ who is the Tree of Life, yea, the Life it self, its proper. Yea, where it is said, Revel. 2.7. *To him that overcometh, I will give to eat,* ἐκ τῆς ξύλης τῆς ζωῆς, word for word, of the wood of Life. Or, if it signifie a Tree, rather a dry Tree then a green: which is not an Hebraism, but an Hellenism. For whereas the word עץ signifies wood and a tree, hence the word ξύλον often signifies a tree. But neither tree nor wood of the tree, is properly food. How then shall we eat of either? We may partake of that which is signified by both, viz. the Crosse, patience and sufferings of Jesus Christ, who is the tree of life. That's the wood that makes the bitter waters sweet, Exod. 15. And Blessed is the wood, by which righteousness cometh, Wisd. 14.7.

Gen. 2.  
Ver. 16.

Surely the true trees of the Garden, whereof the Man is commanded to eat, and that of all of them, are the Plants of our heavenly Fathers planting, every grace, every vertue, all the fruits of the Spirit, Gal. 5.22. Love, Joy, Peace, Long-suffering, Gentle-



Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance. Unto these Nine, the Vulg. Latin adds three other, Modesty, Continency and Chastity, twelve in all; and so many we read of *Revel. 22. 1, 2.* A river of living water or water of life, flowing from the throne of God, and the Lamb; that is, the holy Spirit proceeding from the Father and the Son, according to *John 7. 37.* *Out of his belly* (the heart of the believer in Christ) *shall flow rivers of living waters*; this he spake of the Spirit. It followes, that in the midst of the street, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, &c.

These fruits must be exceeding plenteous, there must be Gods plenty of them. And so there is; *For as the Father hath life in himself, so he hath given to the Son to have life in himself, John 5. 26.* from whom flowes righteousness as a mighty stream, *Amos 5. 24.* to water the Paradise of God. And peace like a river, *Esay 66. 12.* And joy unspeakable, *1 Pet. 1. 8.* For the end to which the fruits of the tree of life serve unto, require abundance of fruit, so much as may satisfie all Nations. For Christ is the desire of all Nations, *Hag. 2. 7.* And when that desire comes, it is a tree of life, *Prov. 13. 12.* Which gives life to the world, *John 6. 33.* And that in more abundance, *John 10. 10.*

And as the fruit must be plenteous, so must the leaves, the outward profession and practise: They are to heal the Nations, *Revel. 22. 2.* to heal the diseased. So the Sun is not only the cause of life, but of medicin also. Therefore the Poets made *Apollo* the Sun, the Author of both. Which is true of the Sun of Righteousnesse in both respects, *Mal. 4. 2.* *For unto those who fear the Lords Name, the Sun of Righteousnesse shall arise with healing in his wings.* The same tree of life affords both, *Revel. 22. 2.*

Hitherto we have heard the Lords first precept, which is affirmative. The second followes, which is negative; *But of the tree of the knowledge of good and evill, thou shalt not eat of it.*

Through the subtilty of the Serpent, the woman given for an help to the man, fell a lusting after her own will, to be somewhat her self, by that desire she had to eat of the tree of knowledge of good and evil. And hereby she desired in a way contrary to Gods command, to be like unto God, to see and know all what God sees and knowes. And of this forbidden fruit she her self did eat, and gave her husband also to eat of it. And so fell away from the light and life and wisdom and will of God to her own vain opinion, earthly wisdom and will of the flesh. This is that we call the fall of man, whereby the life is mingled with the death, good with evil, light with darknesse, truth with error. This is the Mother sin and Nurse of all other. Hence it is that man was driven out of the light of life, out of the Paradise of God, and hath lost the power to eat of the tree of life. It must be given him anew.

Do

A Do we conſider all this only as a moſt antient Hiſtory, and look at it as done only ſo many Ages ſince ? Or may we not finde the ſame acted over and over many ten thouſand times ſince in all after generations, and even in our own ſelves ? I might name many Scriptures: I ſhall note but one, which, I beſeech you, read and conſider well of it, 1 Cor. 11. 2. And let us obſerve the direfull effects of our fall, and what an evill and bitter thing it is that we have departed from our God, and feed not upon the trees of His Paradife, but upon ſuch Plants as are not of our Heavenly Fathers planting. For whoſe plants are envy, diviſion, contention, ſtriſe and diſcord, which grow up ranck among us, as they ſay, *The Serpents teeth did ſeges chyeata?* Whoſe plant is pride, the beginning of ſin, as the wiſman calls it ? Whoſe is coveteouſneſs the root of all evill ? Whoſe is wrath and revenge and other roots of bitterneſs ? Whoſe plants are laſciviouſneſs, luxury, gluttony, ſurſeting and drunkenneſs, and other ſuch like *Pot-herbs* ? Whence grow the briars and thorns, the heatheniſh cares, the curſes of the earth ? Theſe, all theſe are ſown and planted and grown up thick in us. Are theſe of Gods planting ? O no ; The envious man hath done this. All this wickedneſs is grown up as a tree, *Job* 24. 20. Of which the fallen man eats freely, & contrary to the Command of God.

*The rib which the Lord God had taken from the man, made He a woman,* ] What they turn made, is in the Hebrew *built*, as in the margin. Which I prefer the rather becauſe it answers to *οικοδομεῖν* to edify or build, which is very often applyed to the Church, as the Truth of this type. *Act.* 9. 31. & 15. 16. and 20. 32. 1 Cor. 14. 4.

D *This is now bone of my bones, and fleſh of my fleſh,* ] Word for word, This for this once is bone out of my bones, and fleſh out of my fleſh. And ſo it answers to the LXX, and to the Apoſtle, *Ephes.* 5. 30. *Ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ*: and the words following prove this tranſlation, Becauſe ſhe was taken out of man, implying that the Church is taken out of Chriſt: which S. Paul calls a great myſtery, *Ephes.* 5. 32.

*Gen. 2.  
Ver. 23.*

E For ſo we receive from Chriſt a ſuffering fleſh, 1 Pet. 4. 1. as he promiſes to us an heart of fleſh *Ezech.* 36. 26. a ſoft heart and fit to receive impreſſions from the Spirit of God ; as *Josiahs* heart was tender 2 Kings 22. 19. We receive alſo bone from his bones. The word is *אֵצֶל* and ſignifies ſtrength as well as a bone, *Job* 21. 23. and elſewhere. And hereby we are enabled to act and do according to divine impreſſions made in our tender and fleſhy heart. And hereby we become ſtrong in the Lord and in the power of his might *Ephes.* 6. 10. and able to do all things through Chriſt, who thus inwardly enableth us *Phil.* 4. 13.

*The*





SERMON I.

*The Law and Gospel preached from the begining.*

GEN. 3. 15.

B

**A**nd I will put enmity between thee and the woman, and between thy seed and her seed, &c. The obscurity of the Scripture proceeds much what either from mistakes of Translation, or else from false Glosses and mis-interpretations.

Gen. 3.  
Ver. 15.

The words I have propounded now for my Text, may prove an instance of them both.

C

For whereas in reading of the Old Testament, Moses hath a vail upon his face, 2 Cor. 3. v. 13. And not as Moses which put a Vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. In reading the three first Chapters of Genesis, Moses is double vailed: And therefore those three with the book of Canticles and some other Scriptures were by the wise men of the Jews prohibited to be read by Novices, lest they might make ill constructions of them, as I shewed before in part.

D

This was needful to be premised, because the Text propounded is a part of the third Chapter, and hath in it more difficulty then appears at the first reading of the words. And therefore whereas the Apostle saith concerning the Jews, 2 Cor. 3. 15. that when Moses is read, the vail is upon their hearts; but that vail is done away in Christ; The Lord be pleased to turne all our hearts unto himselfe, that that vail may be done away.

Moses having described the fall from verſe the first to the seventh he brings in God the Judge examining the fact and making inquiry into the causes of it, searching out this sin (not unknown to himselfe before) from Adam to Eve, and from Eve to the principall malefactor the Serpent.

E

Wherein we may note how the Lord *Parts laſa yea Laſa* *Majeſtas* the highest majestie the party offended, how wisely, justly, mercifully he proceeds in this and the two following sentences.

Obſ. 1.

Yea hence we may take notice, that although the Lord permits sin for the tryall of his creatures and the manifestation of their weaknes and inconstancy in the good, wherein they are not unmoveable, like himself; yet he will certainly call the offenders to an account afterwards.

Obſ. 2.

C

Whence



SERM. I.

Obs. 3.

Whence also we learn, that he is greater then the Devill and all that sin against him; both in knowledge to finde out, and in power to punish all wickedness.

Obs. 4.

Herein the Judge of all the world gives a pattern to the Magistrates his Vice-gerents; *Proverbs Chap. 25. 2. It is the glory of God to conceale a thing: but the honour of Kings is to search out a matter.*

Obs. 5.

Yea herein he gives us an example of judging our selves, *Lament. 3. 39, 40. Wherefore doth a living man complain, a man for the punishment of his sinnes? Let us search and try our wayes and turne againe to the Lord.*

The sentence denounced against the Serpent is either more proper to himself, as *vers. 14. because thou hast done this, thou art curled above all cattell and above every beast of the field, upon thy belly shalt thou go and dust shalt thou eat all the dayes of thy life*; or with reference to man kind as *vers. 15. which is my Text.* From which I shall not now longer detain your thoughts, foreseeing an occasion that I may have to open the former part of this sentence. Come we therefore more precisely to the words of my text. Here is a fuid between two great families, and the effect of that fuid.

The fuid is between the Serpent and the woman; which is Gods own doing: he saith, I will put enmity between thee and the woman.

This is a lasting fuid, which ends not with the parties between whom it is first put, but is continued unto the posterities. I will put enmitie between thee and the woman and between thy seed and her seed.

This fuid is not smothered as enmity may long be, but this fuid breakes out into open and irreconcilable hostility to the wounding, bruising, breaking one the other; all which will appeare in the handling of these Axioms.

1. The Lord saith, he will put enmity between the serpent and the woman,

2. That he will put enmity between the seed of the Serpent and the seed of the woman.

3. That the seed of the woman shall breake the Serpents head.

4. That the Serpent shall bruise his heel.

The Lord saith, he will put enmity between the Serpent and the woman. Wherein we must inquire, what the Serpent is. Secondly what is the woman. Thirdly what is the enmity which the Lord saith, he will put between the Serpent and the woman. The word we turn the Serpent is *whan* which properly signifies a Searcher. He is named diverse times in this Chapter, as *vers. 1. 2. 4. 13. 14.* but never without his note of emphasis

*whan*

A **What** that Serpent, implying that he is the ſame and no other than which long after is called *the Old Serpent*, &c. *Revel. 12. 9. and the great Dragon was caſt out that Old Serpent called the Diuill and Satan which deceived the whole world.* What the Serpent here is, I hope we have found. SERM. I.

But 2. what is the woman? 1. what is ſhe not? ſurely not *Eve* alone: for then *Adam* ſhould not here be included, but left out. No nor can it be underſtood of woman-kinde alone; for then that ſex alone ſhould hate the Serpent, and not men alſo. Nor is it to be underſtood of the B. Virgin *Mary* alone: for then this promiſe ſhould ſtand at too great a diſtance from the firſt mercy here intended to the whole race of the fallen man; and ſhould be pent up in too narrow a ſcantling, yea this great inconueniencie would follow, that the Serpent ſhould reign from *Adam* to *Moses*, yea from *Moses* to Chriſt in the fleſh, without oppoſition, or at leaſt without ſubduing and overcoming. 2. what then is the woman?

C Surely as the Serpent is not literally here to be underſtood but Myſtically alſo, as I have ſhown; ſo is this woman ſome myſticall thing in both our firſt parents, and in all fallen men and women, or thoſe that might or may fall. This woman is ſomething that is taken out of the ſpirit of man, and is made an help unto him. And it is no other than his mind, underſtanding, thoughts and memory, through which he may ſtand or fall, *Rom. 1. 20. 21. For the inuiſible things of him from the creation of the world are clearly ſeen, &c. They knew the eternal power and God-head which required of them a ſutable glorifying of God, but they became Vain in their imaginations and their fooliſh heart was darkned; Ephes. 4. 17. 18. The Gentiles walked in the Vanitie of their mind and had their underſtanding darkned and ſo became alienated from the life of God.* By thoſe the Gentiles fell, and by the ſame the Jewes fell alſo. *Jer. 7. 23, 24. They walked in the counſell and imagination of their own heart.* Thus yee read the minds or thoughts compared to *Eve*: *2 Corin. Chap. 11. 3. I feare leaſt by any meanes as the Serpent beguiled Eve through his ſubility ſo voñματα ὑμῶν your mindes or thoughts rather ſhould be corrupted from the ſimplicity that is in Chriſt.* The fathers as *S. Auſtin, Gregory* and others here underſtand an inward and myſticall woman.

E The enmity is put between the Serpent and the woman, and between their ſeeds: and therefore I ſhall here ſpeak generally of it in this firſt point, and more particularly in the ſecond. Here then we may underſtand generally by enmity ſome what that diſſorders, and raveles that amity and friendship which was knit and contracted between the woman and the Serpent by reaſon of the fall. How be it we are not here to underſtand, that God puts any enmity reciprocally between both the woman and the Serpent. For ſurely he puts no enmity at all into the Serpent or his



SERM. I.

seed against the woman or her godly seed. That enmity which Satan hath against the woman and her godly seed, it is abundantly sufficient, and needs no addition or increase, but is his own purchase which he hath made by his fall from God. The woman therefore is here to be understood as the subject of his enmity which, God saith, he will put into her which shall be exercised upon the Serpent and the Serpents seed, as the proper objects of it. A

The reason why the Lord puts enmity between the Serpent and the woman, appears from the precedent act and depravation of Satan which the Lord here mainly intends to demolish and destroy; and therefore it is but reason that the remedy should be applied to the malady; wherefore as Satan begun his destructive seducing and deceit in the mind and understanding, as I have shewn, so in reason the Lord must begin his work of reparation and renewing there; as we find he does *Ephes. 1. 17. 18.* where the Apostle prays that God would give them the Spirit of wisdom and revelation for the acknowledgment of him, the eyes of their understanding being inlightened that they may know, &c. *Col. 1. 9. 18.* The Apostle prays that they might be filled with the knowledge of his will: &c. So he prays for Timothy, Consider what I say, and the Lord give thee understanding in all things! *2 Tim Chap. 2. vers. 7.* Besides; thoughts and counsells are the beginning of every affection, word, and work: and therefore as when these are corrupted, the foundation is layd for corrupting all the rest: so when these are duely informed, a sutable reparation will follow of all the rest. Now because we by the fall, are not able to thinke any thing that good is of our selves as of our selves, the wise and good God Vouchsafes a sufficiency to thinke and doe. *2 Cor. 3. vers. 5.* not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. B C D

Obs. 1.

Hence we learn, that although our God be love it selfe as he is called. *1 Joh. 4. 8. 16.* he that loveth not knoweth not God; for God is love. &c. and goodnes it selfe *ἀγαθὸν* so that essentially there is none good but God; yet hath this love and goodness its enmity against the evil whether it be open and manifest evil, or else appearing and seeming righteousness, wherewith it is gilded and hanfomed over, *Psal. 5. vers. 4. 5.* For thou art not a God that hath pleasure in wickednes, neither shall evill dwell with thee, &c. Thou hatest all workers of iniquity, first the wickedness, then the wicked men, workers of iniquity that will not part with it; and *Psal. 11. 5.* but the wicked and him that loveth violence his soule hateth. *Pro. 6. vers. 16. 17.* these six things doth the Lord hate. &c. *Zacha. 8. vers. 17.* and let none of you imagine evill in your hearts, &c. These are manifest evils; there are other varnished over with shewes of righteousness, *Esay. 1. 13. 14.* bring no more vain obla- E

A oblations, &c. and 61. 8. *I hate robbery for a burnt offering &c.* And SERM. I.  
this enmity againſt the evill is no leſſe glorious unto God and his  
Chriſt than his love unto the good: *Pſal. 45. 7. thou loveſt right-*  
*eousneſs and hateſt wickedneſs, &c.*

2. Hence we know the reaſon and ground of that promiſe Obſ. 2.  
which the Lord made afterward more explicite and plainly,  
*Ezek. 36. 27. I will put my Spirit within you, and cauſe you to walk, &c.*  
which is the enmity or a part of it, which the Lord promiſes to  
put into our underſtandings and thoughts againſt Satan and his  
machinations: thus *Col. 3. 10, The new man is renewed in knowledge,*  
*&c.*

3. Hence appears the Etymology or the reaſon of Eve her Obſ. 3.  
name: *Adam called the name of his wife חַוָּה* after the promiſe made  
of the enmity, *becauſe ſhe was the mother חַוָּה* of all living, or all  
that which liveth: for whereas the will and affections and all  
actions which proceed from thence, follow the direction and  
guidance of the mind, thoughts, and underſtanding, if God put the  
enmity as a principle of life into theſe, *חַוָּה* will bring forth *חַוָּה*;  
that principle of life will bring forth living ones ſuch as ſhall be  
C answerable unto the life of God, as living wills, affections,  
words, actions. For that principle of life in the thoughts, minds,  
and underſtanding, is enough to work out and take away all  
darkneſſe and blindneſſe, and furniſh the man with the light of  
life.

2. *Axiom. The Lord ſaith, he will put enmity between the ſeed of the*  
*Serpent and the ſeed of the woman.* We have heard what the Ser-  
pent, the Woman, and generally what the enmity is. It re-  
mains to be enquired, what the ſeed of the Serpent and the ſeed  
of the woman is; and what it is to put enmity between them.  
D The ſeed of the Serpent is all rebellious motions, all falſe per-  
ſwaſions, with all lying promiſes and contradictions unto Gods  
word. But it is not ſo clear nor agreed upon by Expositors,  
what is here meant by the Womans ſeed. The moſt, by the wo-  
mans ſeed, underſtand Chriſt as he was the Son of the Bleſſed  
Virgin *Mary*, and him onely. But this cannot be true: for the  
Woman here meant is clean another thing, as hath been ſhewn;  
*viz. The Minde, Underſtanding, Thoughts, and Memory;* ſo  
the ſeed of the Woman muſt be alſo another thing. For there  
was, and ever hath been ſince the fall, an enmity between the  
Serpent and his ſeed, and the Woman and hers, before Chriſt  
E appeared in the fleſh. Beſides, God the Father cannot be ſaid  
to put enmity againſt the evil, into his Son: for then ſome time  
there muſt have been, when the Son ſhould not have had an en-  
mity againſt the evil, but an amity with it, before God ſhould  
put it into him; which is at leaſt abſurd to affirm: yea, the Son  
of God hath ever had, by inheritance, an enmity againſt the evil



SERM. I.

in all fulnesse, *Psal. 45. 7. Thou lovest righteousness, and hatest wickednesse, therefore, &c.* What then is the seed of the woman? What else can be the seed of the fallen woman but disobedience unto God, and consequently obedience unto the Serpent? What else can be the fruit of the fallen mans thoughts? the corrupted thoughts can bring forth no better thing then themselves are; Water ascends no higher then whence it descends; *That which is born of the flesh, is flesh, John 3. Jer. 6. 19. The fruit of their thoughts: and 7. 23. and 24. Verbes: Obey my voice, &c. But they walked in the counsel and in the imagination of their evil hearts.* Thus murder is the fruit of the corrupt thoughts, *John 16. 2. The time cometh, that whosoever killeth you, will think that he doth God service, or rather brings God an Oblation or acceptable Sacrifice: So λατρείαν προσερίπειν signifies.* And *Acts 26. 9. I thought that I ought to do many things contrary to the name of Jesus of Nazareth.*

The fuid between the Serpent and the Woman is great, which yet increases in the seed of both. What then more specially is the enmity between the seed of the Serpent and the seed of the Woman? Surely the enmity put into the seed of the Woman must be opposite unto that evil which is in the seed of the Serpent. That evill first is subtilty, *Genesis 3. 1. 2. The Serpent was more subtile, &c. 2 Corin. 11. 3. The Serpent beguiled Eve through his subtilty.* Therefore the Apostle saith to *Elymas, Acts 3. 10. O full of all subtilty, and all mischief, &c.* Opposite hereunto the Lord puts simplicity, even the simple life of *Abel*, which breatheth from God and breatheth towards God: So *Abel* signifies: and this winde or breath is in order to regeneration, *John 3. 8. The winde bloweth where it listeth, &c.* This simple life once *Paul* lived until Sin by the Law deceived him and slew him, that is, it made him confident and proud upon the righteousness of the Law, *Rom. 7. 9, 10, 11. I was alive without the Law once, &c.*

2. The evil in the seed of the Serpent is *παρρησια* an easinesse to commit wickednesse, as the word properly signifies. Therefore *S. Paul* saith thus to *Elymas* the Sorcerer, *Acts 13. 10. O thou full of all subtilty and full of all mischief, παρρησιας:* The enmity opposite hereunto, which the Lord puts into the seed of the woman, is the work of the Law in us, both discovering sin and righteousness to a knowledge of our condemnation for sin, and a sense thereof, whereby our will, and readinesse, and easinesse to commit sin is curb'd, and checkt, and broken in us, and some inclination unto obedience out of fear of Hell, is wrought in us. As the first enmity is *Abel*, so this second is *Sheth*, which signifies a positive Law. This *Sheth* is the Father of *Enosh*, the miserable and wretched man, as the word signifies: for then men began to call upon the name of the Lord for mercy (as our Translators turn the words, which shall otherwise render,)

**A** render, as Saul or Paul did, Rom. 7.24. O wretched man that I am, &c. Acts 9.11. Behold he prayeth. This no doubt is a blessed enmity, and a good preparation for our conversion unto, and our reconciliation with God, Psal. 94. 11, 12. The Lord knoweth the thoughts of man that they are vanity: Blessed is the man, &c. and Psal. 119.67. Before I was afflicted, I went astray, but now, I have kept thy word, Verſ. 71. It is good for me that I have been afflicted, that I might learn thy statutes.

**B** 3. The third evil in the feed of the Serpent is enmity unto all righteousness, as Paul saith further unto Elymas, Acts 13.10. Thou enemy of all righteousness, &c. And therefore the third enmity hereunto opposite is the glad tidings of grace and mercy unto salvation, life and righteousness, signified by John The grace of the Lord, which sweetly melts the heart into godly sorrow, & inclines it unto the love of all righteousness and to serve God freely out of love and good will, Psal. 130.3,4. If thou Lord shouldest mark iniquities, O Lord, who shall stand? but there is forgiveness with thee that thou mayest be feared. John 4.10.

**C** 4. The fourth evil in the feed of the Serpent, is Caput mali, The chief evil, even the son of Satan himself, the son of Perdition. 2 Theſ. 2.3. That man of sin to be revealed the son of perdition. And therefore Paul calls Elymas, The child of the Devil, Acts 13. 10. And therefore opposite hereunto the Lord puts the great enmity, even Christ the Son of God, working in us to will and to do according to the minde and will of God, and against the lusts and will of Satan. Thus 2 Cor. 5.19. Christ is reconciling the world, &c. Ephes. 2.14. For he is our peace, who hath made both one, &c. and hath broken down the middle wall of partition between us, &c. and in 15, 16, verses, Having abolished in his flesh the enmity even the Law of Commandements, Col. 1.21, 22. And you that were sometimes alienated and enemies in your minde by wicked works, &c. and 2.14. Blotting out the hand-writing of Ordinances that was against us, which was contrary to us, &c. All this is done meritoriously and exemplarily by Christs sufferings for us; but effectually by his spirit, his Crosse and sufferance in us, but most fully when we in the second and new birth are made of one heart and spirit with him, 1 Pet. 4.1. For as much as Christ hath suffered in the flesh, arm your selves with the same minde; for he that hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

**E** Hence we learn, That the only wise God who suffered the man to fall, he well knew how to recover him out of his fall; unlesse the man himself should prove the only obstacle and hindrance of his own restitution: Otherwise, no doubt, he had not permitted the man to fall, but that he could and would turn it unto his greater glory, and the greater shame and confusion of the enemy.

Obſ. I.

The



SERM. I.

Obs. 2.

The Lord repayes and requites his enemies in their own kind, by an *αὐτοπυδία*, *Lege talionis*, by rendring them like for like as he did to *Adonibezec*, and he acknowledgeth it, *Judges 1.7. As I have done, so God hath requited me.* Thus here the most righteous God puts in an enmity against him, who had first brought in the enmity against and between God and man.

Obs. 3. There was no other way to recover and save the fallen man then to breake the inward league and amity between him and the Devil, and so to reconcile the man unto himselfe; for that outward pacification and atonement, which Christ purchased by his death, could not alone and by it self prove availeable unto salvation, without a divorce made, and a deliverance wrought from Satan and his kingdom, and communion with him. Nor could we have had communion with our God again in his spirit, presence and Kingdom without this enmity first wrought and put into the woman and her seed.

Agree then with thine adversary; Consent unto the law that it is good.

Let us who love the Lord, be like unto him, and he will the more love us: *Similitudo est causa amoris.* Now wherein should we expresse our love unto him? even by hating sin and iniquity, it is the Prophets exhortation; *Ye that love the Lord, see that ye hate the thing that is evill: Psal. 97. 10.* Such an hater of evill and the evill one, was holy *Iob*, who had his name from *אֵיבָה* whence *אֵיבָה* the word in the text. With allusion hereunto, he spcaks unto the Lord, *Thou hast reputed me לֵאֵיבִי* for thine enemy: as if he should say, thou hast changed my name from *אֵיבִי* to *אֵיבִי* *Job 13. 24.* If such enemies we be against the evil, hence it will come to pass that the Lord will put a perfect enmity into us, so that wee shall hate the evill with a perfect hatred; and the seed of the woman shall breake the Serpents head.

Axiom. 3. It shall bruise thy head, &c. These words with those following contain the effect of the fuid between the seed of the Serpent and the woman, wherein we must inquire First what is meant by the head: Secondly, what it is to bruise the head: Thirdly, who it is or what it is that shall bruise it.

1. The word here turned *head* is *רֹאשׁ* which is the chiefe part of the man or beast, whence the *chief* of any thing hath the name. In the French *Chefe* is from *κεφαλή* the head. In it all the senses and their instruments the sinewes are centred. This is in the body as a watch-tower whence the watch-man foresees what ever good or evill is to come; whence is the German word *haupt*, from *επιτομαι* to see or foresee; unto this part, the Iudgment is referred: whence to *heed* or consider hath the name from the *head*; hence is the direction of the members in their functions: whence *Aquinas* saith, the two parts of wisdom are to *Judge* and

direct

A Direct; And to the members the head adminiſters power of motion and action, whence *xp̄s* strength is from *xp̄s* the head. SAR. 1.2

2. What is it to bruise the head? The word *קָרַע* that signifies to bruise, may as well be turned to breake, or as Coverdale turns it, to tread down: as LXX Psal. 139. 9. *καταταλειν*. To bruise or breake the head of the Serpent, what is it but to destroy and marre that whereby the Old Serpent is most mischievous; for there is no head above the head of a Serpent, saith the wiseman. Eccles. 25. 15.

B Or as the Vulgar Latin, *nequius* more wicked then the head of the Serpent, as that wherein his main Subtilty and strength lies; And being himselfe *Caput reproborum*, the head of all reprobate and wicked men, whom he directs; as the head its members; and acts in them, and gives them courage and strength, and makes them to do his lusts; which is no other than his dominion and workmanship in men. To bruise or breake or tread down this head, must be a work of very great wisdom and power; let us therefore inquire who or what that is which bruileth it.

C 3. It shall bruise thy head. The Pronoun *היא*, which we render, it, is used to signifie either person or thing. Howbeit the word in Moses writings is ordinarily written *היא* with *י* but read *היא* with *י*, whence it is, that the Old Latin Translation with Hierom, read the Text, *Ipsa conteret*, Shee shall break thine head; which they refer to the woman. But the Hebrew Text evidently refers the act of bruising or breaking the Serpents head, unto *זרע* the seed, which is of the Masculine gender, and so it must be read *היא*. And although *σπέρμα* seed in the Greek be Neuter, yet the LXX here use *αυτος*, either understanding the person of Christ, He shall bruise thy head; or else referring to *σποδος* seed, which is Masculine: and so it will prove the same with our translation; It shall bruise thy head.

D Howbeit, because there hath been a different reading & that in the Hebrew text, as appears by Hierom and the vulgar Latin *היא* and *הוא* *Ipsa* and *Ipsa*, He and Shee; nothing must be lost, we shall finde, that here is a truth in both. 1. The holy seed He, that is, Christ, shall bruise or break the Serpents head. 2. She, that is the pure minde and understanding of the Woman, the Church, by vertue of Christ the holy seed working in her, she also bruileth & breaketh the Serpents head. Thus ye read both: the former, Rom. 16.

E 20. The God of peace shall tread Satan under your feet shortly. 2. The later; This Woman compasses the Man, Jer. 31. 22. The Lord hath created a new thing in the earth, a woman shall compass a man; and brings him forth, John 16. 21, 22. 1 Cor. 11. 8, 11. And where as the first seed of the Woman is disobedience unto God, this seed, by the enmity, becomes opposite unto Satan, who first begat it, as they say, the poyson of the Basilisk darted back upon it, destroyes the Serpent it self; as David slew Goliath with his



SERM. I.

own sword; The wicked which is a sword of thine, Psal. 17. 13. Thus wrath and fierceness is the seed of the Woman, and by it Men work not the righteousness of God, James 1. 20. but give place to the Devil, Ephes. 4. 26, 27. But when men are angry with themselves and sin not, then they give not place to the Devil. And thus the Woman breaks the Serpents head and kingdom, as the Serpent had formerly broken the kingdom and dominion of God in Man, Esay. 26. 5, 6. The lofty City he layeth it low, &c. Zach. 10. 5. They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle, and they shall fight, because the Lord is with them, &c.

As for reason of this point; for this end the Son of God was revealed *in manifestation*, that he might dissolve the works of the Devil. When he ascended up on high, he received gifts for men, even for the rebellious; which cannot be meant of Rebels against God, but such as resist and rebel against Satan, whom they had before obeyed: thus Hezekias is commended for rebelling against the King of Assyria, 2 Kings 18. 7. who signifies him who goes about seeking whom he may devour. And God, his Angel, and his Prophet Esay assisted him.

Obs. 1. This may give us a view of the present evil world, which, S. John tells us, lies in wickedness, 1 John 5. 19. The Greek words are, *en to ponroō netai*, lies in the wicked one, or in the Devil. Thus we understand Ephes. 2. 2. That the Prince of the air workes in the children of disobedience. Thus when ye read of Nabash the King of the Ammonites; what understand we mystically but the Serpent, that's Nabash, bearing rule over the populacy by his seed in them, their secret sins that is, *חַטִּיאוֹת*. I know not how truly the Devil spake to our Saviour Luke 4. 6. All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. For certain it is, that the Rulers of the world are too usually governed not by the wisdom of God, but by worldly policy and wisdom, which is earthly, sensual, and devilish: And therefore our Saviour calls the Devil The Prince of this world. The same is signified by Laish, Judges 18. 7. They came to Laish, and saw the people that were therein, how they dwelt carelesse, after the manner of the Zidonians, quiet and secure, &c. This is the government of the whole world, untill the enmity restrain men, and they through the power of the stronger one resist the Devil. If there be no stronger one, if no enmity restraining, what remains but that Dan come, viz. The judgement of God to their destruction.

Obs. 2 Behold here a summary or breviare of the law of God the father, as also of the Gospell of Jesus Christ, both couched together closely in a very few words.

1. The Law, that's signified by the enmity, Ephes. 2. 15. having abolished

A abolished in his flesh the enmity, even The Law of Commandements.

SEAM. I.

This, God the Father puts between the Serpent and the woman and their respective seeds ; This was figured by *Saul* a turbulent man ; and the Law is turbulent, where ever it comes, and therefore, 1 Samuel 14.47. *whithersoever he turned himselfe, he vexed them*, that's the property of the law, to be a vexer, to provoke and fret, or as the Hebrew word there, *יָרִיעַ* signifies, he condemned them, which is the work of the Law ; the letter is the ministry of condemnation 2 Cor. 3. It is not said, that *Saul* overcame them ;

B No, the law is weak, and while we are under the Law, we are weake with it ; as it is said, *that the people under Saul, followed him trembling.* 1 Sam. 13.6.7. The Law is as a weak purger ; it serves onely for a preparative, it provokes and stirs the humour, but it's not able to purge it out ; that's the work of the stronger one : Rom. 8. 3. *what the law could not doe in that it is weake, &c.*

2. The Gospell that's signified by the holy seed breaking the Serpents head. This, *Saul* the figure of the Law, could not do ; This was left for the spirituall *David*, 2 Sam. 22. 38. 39. 40. 41. *I have pursued mine enemies and destroyed them.* &c. this is indeed

C the worke of the Gospell which is therefore said to be *the power of God to Salvation*, Rom. 1. Therefore when the Angels brought the glad tydings unto the shepherds that watched over their flock by night, they sung glory to God on high, on earth peace *ἀνθρώποις ἐὺδοξίας* to men of good will, *Hominibus bona Voluntatis* as the Vulgar Latin constantly reads it, and diverse of the Latin and Greek Fathers ; To these whom the enmity or Law of God the Father, and his grace (*John*) hath made willing, Christ the holy seed the power of God is promised to breake the Serpents head. Unto such, the true *Joshua* preaches his Gospell *Joshua*. 10. *Set*

D *your feet in the necks of these Kings*, [ the ruling and reigning sins ] &c. Thus when the Disciples, *Luke*. 10. 17. brought our Lord an account of their embassy, *that the devills were subject unto them through his name* ; *I beheld Satan*, saith he, *as lightning fall from heaven*, even the spiritual wickedness in heavenly things is subdued to the power, which Christ gives through his Gospel ; and he adds, *I give you power to tread on Serpents and Scorpions and over all the power of the enemy, and nothing shall by any means hurt you.*

E Obs. 3. The fallen man is of one mind with the Old Serpent, called the Devill and Satan. *The Serpent hath corrupted his mind from that simplicity that is in Christ.* 2 Cor. 11. 2. 3. so that he now walkes according to the Prince of the power of the air, *Ephes*. 2. 2.

Obs. 4. The holy seed is not promised in the Gospell as a cover of sin, but as a conquerer of sin, as one who should subdue and breake the power of it. The antient Jewes had a saying, that the *Messias* should be *כֹּהֵן מִשְׁפָּחָה* a man of propitiation, a man who should make atonement for transgression ; which yet may as well



SERM. I.

be rendred a man of purging and purifying from sin, Psal. 65. 4. As A  
 for our transgressions, תְּכַפֵּר, thou shalt purge them away; and 79. 9.  
 כִּפֹּר purge a way our sins for thy names sake. Nor is the Gospell the  
 glad tydings onely of remission and pardon of sin; but of taking a way  
 the sins of the world, Iohn. 1. 29. behold the Lambe of God which  
 taketh away the sins of the world. And although they be pronounced  
 blessed whose sins are covered, Psal. 32. 2. it is to be understood of  
 them, who have no guile in their Spirits: no subtilty of the Serpent  
 corrupting their minds, but they are upright in heart, vers. 11. B  
 otherwise the Prophet denounces a woe to them who cover with a  
 covering that is not of Gods Spirit, Esay. 30. 1. I Iohn. 1. If we  
 confesse our sins, he is faithfull and iust to forgive us our sins and  
 to cleanse us from all our unrighteousnes.

Obs. 5. Note here how mighty a power is communicated  
 unto the Sons of men, even to great as to overcome and tread  
 under foot the great enemy of mankind: The God of peace  
 shall bruise Satan under your feet shortly Rom. 16. 20.

Obs. 6. Hence it followes, that *Non datur summum malum*;  
 Although there be a chief good, which is God himself, yet there  
 is not a chiefe evill. For the Lord reserves a power in himself C  
 and for his Church, to subdue iniquity, Esay. 27. 1. The Lord  
 shall punish *Leviathan* the piercing Serpent, even *Leviathan* that  
 crooked Serpent, &c. Though the wicked one be as the raging  
 sea whose waves cast up myre and dirt, Esay. 57. yet the Lord  
 sayth to it, hither shall thou come and no further.

Obs. 7. The woman the Church through the enmity against  
 the Serpent, bruiseh, yea, breaketh his head. What else is  
 meant by *Jael*, Judges 4. But the Woman the Church; the pure  
 and holy Thoughts *Ascending* from corporal to spiritual things,  
 from earthly to heavenly? whereby *Sisera* [*Visio equi*] the brut- D  
 ish reluctancy stirred up by *Jabin*, the serpentine wisdom is sub-  
 dued and brought under: So that we are no more like the *Horse*  
 and *Mule* without understanding; but instructed by the Divine  
 Wisdome, and taught in the way wherein we should go, Psal.  
 32. 8. 9. The like we may understand by that woman, Judg. 9. 53.  
 54. And that wise Woman, even the wisdom it self, 2 Sam. 20.  
 16, &c. which causeth the head of *Sheba* the son of *Bichri* to be  
 cut off. What is *Bichri*, but the first-born, the son of Perdi-  
 tion, who begets even *Sheba* the *Seven* capital sins which cause us  
 to revolt and become rebellious against the true spiritual *David*? E  
 And the like may be meant by *Judith* who cut of the head of  
*Olofernes*, Jud. 13.

Obs. 8. This discovers a grand imposture and deceit of the  
 subtil Serpent, wherewithall he beguiles the Sons of men; That  
 Prince of the power of the air, that Spirit workes and rules in  
 the Sons of disobedience Ephes. 2. 2. The hearts of men are in-  
 flamed

A flamed with the burning concupiſcence, as the fiery Serpents SERM. I.  
 deſtroyed the Iſraelites, *Numb. 21. 6.* They conceive miſchief and

bring forth iniquity, they hatch the Cockatrice Eggs and weave  
 the Spiders Web, *Eſay 59. 4, 5.* Their poyſon is as the poyſon  
 of a Serpent, like the deaf Adder that ſtoppeth her ears, *Pſal. 58.*

4, 5. Yea, in a word, they are Serpents and generations of Vi-  
 pers: ye though the old Serpent, whoſe brood they are, and who  
 exerciſes daily his enmity in them, he perſwades them and they  
 believe it, That the holy ſeed of the Woman hath broken the

B Serpents head in them, yea, that all that victory that Chriſt hath  
 obtained over Satan, is imputed unto them, and is as really and  
 truly theirs as if they themſelves had wrought it in their own per-  
 ſons. If men inquire into a ground of this & would know a proof  
 of it, all that they can ſay, is, They believe it ſo to be, that is, they  
 imagine it. And what will not ſelf-love believe? *Quæ volumus,*

*facile credimus.* Thus the man conceives himſelf to be ſaved by  
 acts imagined without him, and that the whole work is done to  
 his hand, when yet in truth the man is loſt, utterly loſt. For

C meane time the Serpents head is yet unbroken, the ſin unmorti-  
 fied in theſe men. And Satan wins infinitely more, *By this after-  
 game then he loſt by the former.*

*Repr. 1.* Who pretend infirmity and weakneſſe, when yet the  
 power of God, the holy ſeed, is ready to break the Serpents head  
 in them.

*Repr. 2.* Thoſe who exceedingly magnifie the power of Chriſt  
 the holy ſeed, that he breaks the head of the Serpent when it is  
 yet whole in them.

*Repr. 3.* Who damp their own and others endeavours with  
 opinion of impoſſibility of doing that which is here promiſed that  
 it ſhall be done.

D *Exhort.* Be ſtrong in the Lord and in the power of his might;  
*Ephes. 6.*

*Means.* Uſe that power thou haſt: The Lord hath not given  
 that for nothing. By exerciſing bodily ſtrength, the man growes  
 ſtronger, much more by exerciſe of ſpiritual ſtrength. Pray to  
 the Lord to put the enmity between thee and the Serpents ſeed.  
 Pray for that innocent harmleſſe Abels life, which muſt live and  
 ſpeak again, *Heb. 11. 4. He being dead yet ſpeaketh.* This enmity

E muſt proceed, as alſo the Law and the grace of God that brings  
 ſalvation, *Tit. 2. 11.* The grace of God that brings ſalvation to all  
 men, hath appeared, &c. The holy Apoſtle obſerves this method,  
*Rom. 16. 19.* I would have you wiſe unto that which is good, and  
 ſimple concerning evil: and then follows, and the God of peace  
 ſhall tread Satan under your feet ſhortly: And then concludes,  
 by what means this comes to paſſe in the next words, *The grace of  
 our Lord Jeſus Chriſt be with you.*



SERM. I.

*Axiom. 4. The Serpent shall bruise his heel.* There are who understand this literally and properly of the Church. But while the Scripture will afford both a literal and a spiritual meaning, I conceive, it is not safe to appropriate it unto one.

Literally then it's true, that the Serpent bruises or wounds the heel, and lies in wait in the way, *Gen. 49. 17.* I believe, the spiritual meaning is principally aimed at.

Quare, { What is meant by the Heel ?  
 { What to bruise the Heel ?  
 { How the Serpent may be said to bruise the Heel ?

1. The word in the Hebrew is עקב which signifies, that well-known part of the Body. Yet not only that, but also the sole of the foot, and the foot-steps. The inquiry of my heels עקבי which *Symmachus* turns τῶν ἰχνίων, *Psal. 49. 6.* that is, the conversation, the life; and *Psal. 56. 6.* They observe עקבי my steps. So we say, *Insistere vestigiis* to walk in ones footsteps, that is, to follow one. So *Rom. 4. 12.* To walk in the steps of *Abrahams faith*, *1 Pet. 2. 21.* Hence by Metaphor, because he Heel and the Foot-sole is the extream or last part of the Body, as the Head is the first, the word is used to signifie the last part of any thing, *Psal. 119. 33.* I will keep it עקב unto the end; and Verse 112. *I inclined my heart to keep thy statutes עקב unto the end.* Hence it signifies the Reward, which is wont to be given at the end of the work, *Pf. 19. 11.* In keeping of them there is עקב. *Esay 5. 23.* who justify the wicked for reward עקב. The heel of the womans holy seed, or Christ, may be understood to be either 1. Of his Person, or 2. Of his mystical Body. 1. Of his Person, so the Heel of Christ is his humanity. This holds proportion with what the Apostle saith, that *The Head of Christ is God.* 2. Of his mystical Body; so we may understand the Heel either of the outward man, as the meanest and weakest part of the body of Christ. Or the inward man, that part of the soul, that cleaves vnto the earth or earthly nature.

2. To bruise the heel. The word שרף which we turn to bruise, it seems to be therefore here used, that it might fit both parts of the Text, the Head of the Serpent, and he Heel of the Womans holy seed. The like ye may observe, *1 Cor. 3. 17.* If any man defile Gods Temple, him will God destroy. The word in the Greek is the same, ὀψοῦν; thus *Coverdale* turnes the words, *The same shall tread down thine head, and thou shalt tread upon his heel.*

3. How may the seed of the Serpent be said to bruise the heel of Christ? 1. The heel of Christ is his Humanity; when therefore the Serpent so far prevailed, that he procured him to be put to death, according to the flesh, he bruised his heel, *1 Pet. 3. 18.* 2. The heel of his mystical body. 1. In regard of the outward man, the meanest and weakest of his followers; *Deut. 25. 18.* *Amalek smote the hindmost.* 2. In regard of the inward man, the heel

1 Cor. 11.

- A heel is that part that cleaves unto the earth or earthly nature; and is therefore prone and eaſie to ſlide and fall. This heel the Serpent obſerves and bruises. In the neceſſities of the body, the ſoul muſt needs ſend forth the natural deſires for ſupply of them. Such are the deſires of eating and drinking. Theſe, and ſuch as theſe, are the heel of the inward man; which the Serpent obſerves. He obſerved theſe in our Lord, *Matth. 4. 3.* He had faſted forty dayes; all that time ye hear not of the Tempter: but when he hungered, Verſe 2. then the Tempter came unto him. This the
- B Apoſtle was aware of, *1 Cor. 7. 5.* Give your ſelves to faſting and prayer, that Satan tempt you not for your incontinencie. It is lawful to have a care and to provide for the ſupply of meat, and drink and raiment, &c. yet this very care endangers us to fall into temptation and a ſnare, *1 Tim. 6. 9.* Reason may be, 1. In regard of the Womans godly ſeed, that it might be continually exerciſed and be watchful. *Virtus languet ſine adverſario.* And therefore your adverſary the Devil goes about, &c. 2. In regard of the Serpent, his innate Subtilty and malice. Who, ſince he is fallen from all lawfull power of commanding and compelling, *Eſay 14.* he now acts by craft and cunning, *2 Cor. 2. 11.* by deviſes and wiles, *Ephes. 6. 11.* The wiles of the Devill, *2 Cor. 11. 3.* And therefore he ſets upon the weakeſt, He beguiled Eve through his ſubtiltie.
- C

This diſcovers what they are, whoſe ſeed and whoſe children, who reproach the ſteps, the converſation of Gods Saints. It is the Serpents work, To bruise and tread upon the heel, and his children, Serpents like himſelfe, as our Saviour calls them *Matth. 23.* who reproach the wayes of Chriſt, and his people, who ſlander and reproach the foot-ſteps of Gods anointed, *Pſal. 89. 51.* who caſt aſperſions upon the pure religion and undefiled. I doubt not but there is a religion that is accounted pure, yet is defiled. *A generation pure in their own eyes, yet are not cleaſed from their dung, Prov. 30. 12.* Yet there is a religion, that is pure, yet is accounted defiled, by the Serpent and his ſeed, who caſts aſperſions upon it without deſert, as a man may receive a daſh in his journey.

- D Thus the Pharifees of old, whom our Lord calls the Children of the Devill, *Ioh. 8.* dealt with our Lord, bringing all falſe teſtimonies againſt him. And as they dealt with him, they have dealt and yet deal with his followers, *Rom. 3. 8.* They declare evidently whoſe ſeed they are.
- E

This diſcovers the nature of the Serpent, he is a ſlanderer, he is a deceiver, he is a Supplanter.

*Dehort.* Let no man beguile you of your reward, by the end of all your labours, *Col. 2. καταſπαſευ* is properly to defraud and deprive him that runs a race, or ſtrives for Maſtery, of that reward that



SERM. I.

that is due unto him, when he has finished his course. The  
 Serpent *In malis separat finem à mediis*, in good things separates  
 the end from the meanes: It was his first plot upon our first  
 parents. Whereas the Lord had said, *In the day that thou eatest  
 thereof, thou shalt surely die*; he Subtilly perswades them, that,  
 though they eat of that Tree, yet they should not die, and so  
 separates the end from the meanes. *In bonis separat media à fine*,  
 in good things he separates the meanes from the end. These  
 meanes which the Lord hath ordained as necessary for the ob-  
 taining of the everlasting life, the Serpent perswades men that  
 the everlasting life may be obtained without them. Our Lord  
 saith by the Apostle, If we die with him, we believe that we  
 shall live with him, *Rom. 6. 8.* and *2 Tim. 2. 11, 12.* Nay, saith  
 the Serpent, *Only beleive and thou shalt live.* He perswades us that  
 we need not die with Christ. By this meanes, He perswades  
 men, that, though they continue in their sinnes, and uncleanneses,  
 yet they shall obtain the everlasting life. Thus by his false Apo-  
 stles, he had perswaded the *Galatians*, that they must be circum-  
 cised and keep the law, and that faith working by love was to  
 no purpose.

The holy Apostle, not ignorant of his devices, *2 Cor. 2. 11.* he  
 tells them, *Gal. 5. 2.-8.* *If they be circumcised, Christ shall  
 profit them nothing--that neither circumcision availes any thing  
 nor uncircumcision, but faith that worketh by love, &c.*

*Exhort.* Look to our footing. Whereas the Scripture tells us eve-  
 ry where, that the holy Citie is reserved for those who are holy  
 and righteous, and obey the truth, *Esay, 26. 12.* and that he who  
*Believes not, or obeys not the Son (ἀπειθῶν)* shall not see life, *Ioh. 3.*  
*36.* And *S. John* having described the holy Citie, *Revel. 21.*  
*ver. 27.* he tells us who shall bee excluded from thence, and shall  
 not enter into it. Whereas our Saviour tells us what the things  
 are that defile a man, *Math. 15. 19. 20.* Whereas the Scripture  
 tells us all this; and many thereupon have believed and en-  
 deavoured, through the power of the holy Spirit, to purge them-  
 selves from all these, *2 Cor. 7. 1.* The Serpent fearing lest all  
 men should so do, he layes wait at the heel. He perswades  
 too many that this is *Supervacaneum opus*, a needless business;  
*That Christ has long since wrought the purging of our sins; that its  
 impossible to be purged from them; that there is a Purgatory here-  
 after that will cleanse us, which indeed must needs follow if  
 their former assertion were true.*

*Meanes.* Keep in the way. The Serpent lies in wait by the  
 way side: In the way there is no evil occurrence, *Psal. 119. 165.*  
*Great peace have they who love thy law,* and they have no stumbling-  
 block, The danger is not in the way of Gods Commandements;  
 but they have sharpened their tongues like a Serpent. *They have pur-  
 posed*

A poſed to overthrow my goings, they have ſpread a Net by the way ſide.

Beloved ! I beſeech ye let us conſider adviſedly and timely the great and imminent hazard and danger of our ſoules, how ſubtil the Serpent is in ſtriking *at the heel, at the end of all*. What great folly, what a diſparagement and diſgrace it will be to be deceived. What an irrecoverable loſs, when we have done all, to loſe all. Have yee ſuffered ſo many things in vaine, if it be yet in vaine ? *Gal. 3.*

B Take heed of the *iniquity of our heels*, *Pſal. 49. 6.* The Prophet propounds this as a riddle to mankind, after a long preface in the words before ; *why ſhould I feare in the evill day ?* that is, what then can terrifie me ? What then can make me ſecure, In the great day of recompenſe both of good and evill ? An hard Problem, and that which concernes us all, and every ſoul. The Prophet answers it. That which will make me fear, is 1. Not povertie : The Judge is not corrupted with gifts. It is, 2. Not a low condition and ſtate of life. God is no reſpecter of Perſons. It is 3. Not the malice either of Advocates or witneſſes.

C The Judge with whom we have to do, knowes the hearts of all men. It is 4. Not the power of adverſaries ; The Judge fears no man. What is it ? what elſe but the *iniquity of my heels* ? the iniquity that continues with me till the *end of my dayes*. If that continue with me *in that day*, it will be impoſſible to eſcape. On the contrary, what can make us ſecure and fearleſs in that day ? not riches, not nobility, not diligence of Advocates, not power of friends, what elſe but faith in Chriſt, and the obedience of faith ? What elſe but perfeverance in holineſs ? What elſe but a pure heart whereby we may ſee God ? This comforted *Hezekiah, 2 King. 20. 3.* This alſo will comfort us. By this we ſhall then *break the Serpents Head*, when he goes about to *bruife our Heel*.

D *Genesis 3. 22.*

E And the Lord God ſaid, Behold *the man is become* as one of us knowing good and evill. ] Moſt men commonly underſtand theſe words Ironically, The man is become as one of Us : as upbrayding unto man, Satans lying Speech, ver. 5. Ye ſhall be as Gods knowing good and Evill. So Vatablus, Piſcator, Diodate, The Gloſſe of the French Bible, and others. But whether it be ſafe to attribute unto the moſt gracious and mercifull God ſo tart an ironie, I leave it to the conſideration of Godly men.

Surely ſuch a kind of Mockery might ſeem to favour of an *ἐπὶ χαίρειν*, as if the good God rejoyced at the miſerable mans calamity ; who yet fell thereinto not of himſelf, not ſimply out of pride or reflexion upon himſelf and his own excellen-



Hebr. 2. 26.

Revel. 13. 8.

Ephes. 4. 22.

Esay 61. 10.

Rom. 13. 13, 14.

Psal. 45. 7.

Gen. 3. 23.

Hebr. 4. 12.

cy, as the Angels are said to have fallen ; and therefore God laid not hold on them : but man fell not without a Tempter but was overreached by the crafty & false perswasion of the Serpent, more subtil then any beast of the field ; by which subtilty he beguiled Eve, 2 Cor. 11. And therefore the mercifull God pitied the deceived man : promised him victory over the Tempter, ver. 15. confirmed his blessing to the woman, ver. 20. That she should be the Mother of all those who live the naturall life, and of all those also who live the Spiritual life, yea, the mother of Christ himselfe ; He clothed them with skins of dead beasts figuring mortification and conformity unto Christs death ; whose innocent life was slain in Adam ; ( Then began the Lambe to be slain from the foundation of the world. ) This garment they wore ; and thereby devided themselves of the Old man ; and put on the new man Christ, and the garments of salvation. For Adam was renewed and born again. See Gen. 5. 3.

Now is it probable, that the good God should sour all this his love and mercy with derision and mockery ? How otherwise then shall we understand these words ? Thus, The Lord God sayd, Behold the man *אדם* *fuit*, he hath been as one of us knowing good and evill. He hath been as one of us even in the image of God, Gen. 1. 26. 27. and according to that image, he hath known good, loved it and imbraced it ; and he hath known evill, hated it and shunned it. For so God knowes good and evill. *Scire bonum non est bonum* ; A meer abstract knowledge of good, is not good ; And 'tis as true, that *Scire malum non est malum*, neither is the abstract knowledge of evill, evill : But words of knowledge and sense imply futable affections. Man knew good and evill, as God knowes them ; and loved the good and hated the evill ; as God and His Christ love Righteousness, and hate iniquity. But hereby the Lord implies a racite disparity to that estate wherein the man now is, knowing the good, but not loving it ; knowing the evill, but not hating it ; at the best, in that condition which is described by the Poet.

— *Vide meliora probaque*

*Deteriora sequor* —

Left therefore the man, in this depraved disposition, should taste and eat of the tree of life ; and by a *καχεζία* an ill habit of mind digest it into disobedience, and continue therein, It seemed meer unto Gods fatherly Goodness to send the man out of Paradise, to till the earth ; Because he was taken out of it ( so *ἔκτισται* is expressed, which otherwise is left out in our Translation ) untill he hath subdued his earth ; overcome the evill with goodness ; and by the sword of the Spirit, which is the living and powerfull word of God, sharper then any two-edged sword, he hath mortified the deeds of his body, that he may live. And so the

A the man becomes like unto God, again; as the Lord here ſaith, *וַיֵּשֶׁב הָאָדָם בְּגַן עֵדֶן*, the man hath been as one of us knowing good and evil.

GEN. 4. 1. *וַיֵּשֶׁב הָאָדָם בְּגַן עֵדֶן*

B *I* Have gotten a man from the Lord.] Word for word, *I have gotten the man the Lord*. Wherein appears the Etymologie of *Cains* name: She bare *קַיִן* and ſaid, *קַיִן*, I have gotten or poſſeſſed the Man the Lord; ſo *Martin Luther* in his tranſlation, *Ich hab den man den Herrn*; I have the Man the Lord. Thus alſo the Low Dutch tranſlation, which followes that of *Luther*. And we read a note upon the place in both, which ſpeaks thus: That is, God be praiſed, I have here the Lord the Man, that ſeed, which ſhall break the head of Satan or the Serpent: this ſhall do it. She flattered her ſelf, as if ſhe had already gotten that *מֶלֶךְ הַמָּוֶת*, the *Meſſias*, that God-man promiſed, Chap. 3. 15. *Miles Coverdale* alſo ſeems to have been of the ſame judgement with *Martin Luther* herein, citing *Acts* 17.

C 31. in the margent of his tranſlation, which is alſo extant in the Low Dutch. He ſhall judge the world in Righteouſneſs by that man whom he hath ordained. The Hebrew words *אִישׁ אֶחָד* will not bear our Engliſh tranſlation, without ſome force upon them: No, nor *Pagnins*. For *אִישׁ* tis true ſignifies *cum*, with; and ſo *Pagnin* turns it here: But it then only is to be rendred with, when it is joyned with a Verb Intranſitive, or in *Hithpael*; according to theſe examples following, which I deſire the Reader to compare, *Gen.* 5. 22. and 34. 7. *Exod.* 1. 1. But otherwiſe when *אִישׁ* comes between two Nouns, it joyns them together by appoſition: as the Reader may be pleaſed to compare theſe examples, *Jof.* 24. 3. *Ezech.* 4. 1. of which ſort is that of the Text under our inquiry, *Gen.* 4. 1. as alſo the ſecond verſe. As our Mother *Eve* was herein deceived; ſo likewise are and have been many of her children, who conceive, that the ſpiritual and heavenly man is born in them, not conſidering that, *That is not firſt which is ſpiritual, but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth earthy; the ſecond man is the Lord from heaven, 1 Cor.* 15. 46, 47.

E This is the condition of thouſands in this fantaſtick age ſo ſubject to imagination. How many think themſelves extream happy, when yet, of all other, they are the moſt miſerable? they imagine themſelves redeemed from ſin, and moſt free men, when yet they are arrant ſlaves and vaffals unto their ſins. They have a name and think themſelves alive, when yet they are truly dead. What an high opinion did the *Corinthians* conceive of themſelves, that they were free, that they reigned as Kings; as many flatter them-





A this is the deſire of many, who know no better. But mark what the anſwer of God is to this prayer of Abraham; Sarah thy wife ſhall bear thee a ſon indeed, and thou ſhalt call his name Iſaac. And when we have ſuch a deſire as Abraham had, let us remember Gods anſwer unto Abraham; That the freewoman [the Belief ſignified by Sarah,] ſhall bring forth; and then we ſhall be children not of the bond-woman, but of the free. And let us take heed, leſt, while we are yet in our fallen eſtate, we miſtake not our ſelves as our mother did, who thought ſhe had gotten the man the Lord, when indeed ſhe brought forth Cain, who, by corruption, was of the wicked one, 1 Joh. 3. 12.

B In proceſſe of time,] At the end of dayes. So the Tranſlators

render it out of the Hebrew in the margent. The words are *Gen. 4. Ver. 3.*

*מִקֵּץ יָמִים* A fine dierum, that is, after the end of the year. For ſo *יָמִים* is taken for a year, and ſo rendred in our laſt tranſlation, 1 Sam. 1. 3. This man went up out of his City yearly. The Margent out of the Hebrew hath from year to year. So Exod. 13. 10. where in the Hebrew it is from dayes to dayes, our tranſlation hath it, from year to year. This is clear Levit. 25. when the Lord

C hath ſet the time for redemption of an houſe *יָמִים*, which is turn'd a year, ver. 29. then ver. 30. if it be not redeemed within the ſpace of a full year, the word is *שָׁנָה*. So in many other places. I contend not for this which is well known. But by this phraſe, At the end of the year, Moſes points at thoſe Offerings which the two Brethren brought; which though of different kindes, yet both Euchariftical, Oblations of thanksgiving unto God for his bleſſings all the year paſt. And this kinde of ſervice they had learn'd no doubt of their Father out of the minde of God, according to Ecclef. 17. For at the ſame time of the year the Lord appointed afterward the Feaſt of Ingathering, Exod. 23. 16. In the end of the year, when thou haſt gathered in thy labours out of the field. The like ye read, Exod. 34. 22. in the Moneth Ethanim, which answered in part to our September, when commonly the fruits of the year are gathered in and laid up.

D About the ſame time the Heathen themſelves obſerved the like cuſtome of Sacrificing, and upon the like occaſion, whether moved thereto by preſcript of long tradition, or taught this thankfulneſſe by their Learned men, who many of them had ſeen the writings of Moſes; or inwardly inſtructed by the light in them. For ſince the Apoſtle reproves the Gentiles for their unthankfulneſſe to God, Rom. 1. 20, 21, 22. He ſuppoſeth that their knowledge of God might be improved to due gratitude unto God. The Philoſopher ſaith as much, *ἡ φύσις δὲ αὐτὴ διδάσκει*, that even nature it ſelf teacheth to offer Sacrifice.

E Unto which of theſe cauſes I may refer it. I know not. But ſurely the ſame Philoſopher in the Eighth Book of his Ethicks, Chap.



Chap. 11. tells us, that ancient Sacrifices and conventions of the people were wont to be μετὰ τὰς τῶν καρπῶν συγκομιδὰς, after the gathering in of their fruits.

At the same time of year they kept their Feast of Tabernacles, as appears by the two places in *Exodus* before named. When they rejoyced before the Lord and praised him for his goodness.

To the same most ancient custome is to be referred what we often read of the joy in Harvest, *Esay* 9.3. and like expression, Chap. 16.10. *Jer.* 25.30. and 48.33.

There remains in many parts of this Nation some mimical semblance of that most ancient and pious custome, expressed in rude and disorderly yawling, and hooping, and hallowing, which yet will be a witnesse against us of our great unthankfulnesse.

## Sermon

A

SERMON II.



SERMON II.

*The Law and the Gospel preached unto Cain.*

B *Gen. 4. 7.* **I**F thou do well, shalt thou not be accepted? But if thou dost not well, sin lies at the door. And it shall be subject unto thee, and thou shalt rule over it.

The 6 and 7 verses are a Sermon of the best Preacher, even the Lord himself unto *Cain* the worst Auditor.

In the words we have an } Expostulation or reprehension, *vers.*  
the Sixth.  
Exhortation.

C The Exhortation is to do well; which he perswades by First, Propounding the effect of the duty which he exhorts unto, shalt thou not be accepted?

Secondly, The effect of the contrary, if thou do not well, sin lies at the door.

Thirdly, The limitation of this effect, it shall be subject unto thee.

Fourthly, The adjunct dominion, thou shalt rule over it. So that ye perceive, I prefer the Marginal reading before that in the Text.

And I shall shew reason for it when I come to handle it; meantime we have in the words these divine truths.

D 1. The Lord saith unto *Cain*, if thou do well, shalt thou not be accepted?

2. If thou do not well, sin lieth at the door.

3. The desire of sin shall be subject unto *Cain*.

4. *Cain* shall rule over sin.

The Lord saith unto *Cain*, If thou do well, shalt thou not be accepted? Wherein let us inquire

Whats here meant, First, by doing well, Secondly, by being accepted.

E First, The word we render to do well or to do good is *ayin* which is of very large signification; for we may do good or do well, as well by passion as action, by suffering according to the will of God, as by doing; as well by omitting what God forbids, as by doing what he Commands. Thus *David* concludes *Psalm* 15. which hath more negatives than affirmatives, he that doth these things, &c. so, *Ezech.* 18. 5. - 9. And the Ten Commandments to be done, containe most things to be left undone.

This



SERM. II.

Gen. 3. 15.  
Match. 7. 11.  
1 Pet. 3. 10,  
11, 12, 13.Gal. 5. 6. with  
6. 15. and  
1 Cor. 7. 19.  
Rom. 10. 16.  
Mark 16. 16.

This *doing good*, or *doing well* supposeth in *Cain* a belief in the Gospell preach'd to his parents; whereof, by their innate care and ordinary providence, he could not be ignorant, though they were evill. Which belief and obedience unto the Gospell, and doing well, are all one and the same thing; as *S. Peter* Summes up the duties of the Gospell.

Thus to believe and obey, and their contraries are taken one for the other; as may appear by many Scriptures. And whereas *S. Mark* hath these words, *He that believeth and is baptized, shall be saved; but he that believeth not shall be damned*; The antient Church of Christ hath left us the same conditions onely made up into *Obedience and disobedience*; They that have *done good* shall go into life everlasting; and they that have *done evill*, into everlasting fire. This is the Catholike faith, which except a man believe faithfully, he cannot be saved.

Thus if *Cain* out of belief, *do well* the Lord saith, he shall be accepted. And what is it,

Secondly, To be *accepted*? The word is *קָבַץ* which is a concile and short expression comprehending 1. Pardon of sin; and so if thou do well, thou shalt have remission and pardon of thy sin. So *Chal. Par.* And the word *קָבַץ* is so used. 2. It notes elevation or lifting up, viz. of the face, as with boldness and confidence; and so if thou *do well*, thou shalt lift up thy Countenance with boldness, which was fallen before for shame *vers. 5. 6.* the fruit of sin, *what fruit had ye of those things, whereof ye are now ashamed, Rom. 6.*

Thirdly, It signifies receiving, viz. of what was desired before; So *Hierom* renders the word *Recipies*, thou shalt receive. And so if thou *do well*, thou shalt be heard of God, *Nonne si rectè feceris, litabis?* So *Castellio* renders the word, if thou *do well*, thou shalt obtain acceptance, of thy sacrifice, and a blessing, as *Psal. 24. 5.*

As for *קָבַץ* which we render interrogatively, shalt thou not be accepted? It may as well be turned by way of positive assertion as an Adverb of affirming, *certè*, Surely, or truly thou shalt be accepted.

The reason why, if *Cain* did well, he should be pardoned his sin, and should lift up his face with Confidence, and should be accepted, may be Considered from that naturall Connexion that is between doing good and receiving good.

2. From that tacite Covenant between God and man.
3. The good will of God toward man, even the sinfull man.

*Iohn 3. 16.*

Even the Heathen have inbred in their hearts, this thought of God, that it is *Dei proprium servare et benefacere*, that is, it is Gods property to save from evill and do good. Since therefore it is

also

**A** also the end that God, and also his creatures aime at, to assimilate and render others like unto themselves, this the Lord aimed at to promote in *Cain*, as indeed in all men an endeavour to do well, and do good, as also to eschew evill. And thus the Lord acted according to his property endeavouring to preserve *Cain* from doing evill, and to perswade him to do good, and so to be like unto God.

**B** *Obs.* 1. That as sin is a burden and that a great and heavy one, as *Cain* complaines, *vers.* 13. So the remission and pardon of the sin, is the lifting up the burden of our sin, and so easing us of it. As the Apostle *Rom.* 4. 7. Interprets the word, *Psal.* 32. 1. *Blessed is the man whose iniquities are forgiven, or are lifted up, and removed,* and so the sinner eased. For as evill doers are threatened, as an incestuous person, *Levit.* 20. 17. 19. *He shall bear his iniquitie;* So they that do well, the Lord beares their iniquitie, *Esay.* 53. 11. *And takes away their sinns from them,* *Rom.* 11. 26.

**C** *Obs.* 2. Hence we learne, what procures acceptance even with God himself, what else but *doing well*? If thou *do well shalt thou not be accepted,* *Psal.* 15. *Esay.* 1. 16.--20. *Ezech.* 18. 1.--9. *Dan.* 4. 27. *Mich.* 6. 6. 7. 8. If this be well considered, it will cause us to set a price and value upon *well-doing* and upon *good works*, which of late have been under valued and decryed under the names of *Poperie*, *Arminianisme* &c. Are they not the end of our creation *Ephes.* 2. 10. are they not the end of our redemption? *Tit.* 5. 14.

**D** *Obs.* 3. It is not faith alone in what Christ hath done, but faith in the power of God, the promised seed *Gen.* 3. 15. and patient continuance in well doing, faith in Christ the power of God, faith working by love, faith, that is, the obedience of faith, that procures acceptance at Gods hands.

*Obs.* 4. What that is which, upon the best grounds, makes a man bold and confident and to lift up his head; what else but doing well, doing what is good in the sight of God and good men?

This is also the meaning of the phrase in the Text, *lifting up*, if thou *do well*: So *Zophar* truly tells *Job.* 11. 13. 4. 5. and the same Counsel is given him by *Eliphaz*, *Job.* 22. 23. 26. the ground of that boldness in *Peter* and *John*, *Act.* 4. 13.

**E** *Obs.* 5. Though *Cain* were a Murderer a fratricide, one who killed his own, his only Brother, though he were so wicked that he was a leader and way-guide to wickedness, *Jud.* 11. Yet there was no absolute decree of reprobation, no not against *Cain*, from eternitie; since God himself saith, *if thou doest well, shalt thou not be accepted as well?*

*Obs.* 6. Even *Cain* wrathfull and discontented *Cain* yet knew what



SERM. II.

what was good, and what it was to do good. *Mich. 6. 8.* He hath shewn thee, O Adam, what is good, &c. This the Lord shews to Adam and his disobedient children.

*Obs. 7.* There is a reward of well doing. *Bene erit iusto, Esay 3. 10.* Say to the righteous that it shall be well with him.

*Obs. 8.* Here is a ground of faith in God the Father, viz. Experience and observation of his providence in the world, in that he doth good unto the good, *Mat. 14. 16.* He left not himself without witness, &c. in that he doth good, *Heb. 1. 16.* He that cometh unto God must believe that he is, and that he is a rewarder of them who diligently seek him.

*Axiom 2.* The Lord saith to Cain, *If thou do not well, thou liest at the door.* What it is, not to do well, is known by the contrary, to do well or do good, as one contrary discovers the other. It remains therefore that we enquire what is meant by Sin. What by Sin lying at the door.

1. The word which we render sin, is חטא which signifies sometime the sin itself which is the transgression of the Law, *1 John 3. 4. Esay 5. 18.* Sometime punishment of sin, as *Zach. 14. 19.* Sometime an Oblation for sin. Thus *2 Cor. 5. 21.* Christ was made sin for us.

2. This sin and punishment of sin is said to be *חטא* Cubans lying down as a Beast doth, *Gen. 49. 9.* Even such a dangerous Beast is sin, whether taken for the transgression of the Law it self, or for the punishment of that transgression: in both senses it is true, that sin lies.

3. *חטא* at the door, it is near at hand, as the phrase is understood, *Mark 13. 39.* Sin if once committed, it lies at the door of the will, waiting for consent and re-admission. And the punishment of sin, that lies couchant and hard at hand after the sin is committed, *Deut. 29. 20.*

*Obje.* But does not God justify the ungodly, *Rom. 4. 5.* How then does he require doing well to procure acceptance, and punish doing evil?

*Ans.* If we understand Justifying the ungodly in such sense as *Prov. 17. 15.* and *14. 24.* *Esay 5. 23.* It is a great dishonour to God, to say, He justifies the ungodly. But most true it is, that God justifies the ungodly, that is, he makes an ungodly man just not in *Sensu composito*, while he is ungodly, but in *Sensu diviso*, by taking his ungodliness from him. Thus he makes a Drunkard, sober, a Lecher, chaste, &c. Thus he justified Abraham, who was before an Idolater, *Jos. 24. 2.* and made him of an Idolater, a worshipper of the true God.

*Obs. 1.* To omit, and not to do what is good, is a sin. There is a sin of omission, or not doing what is good. Our Lord accounts them two evils, *Jer. 2. 13.* to forsake the Fountain of living

A ving waters, and dig Cisterns, *Luke 6.9.* Our Lord esteems the omission of curing the impotent man, no lesse a sin than the destruction of him.

*Obs. 2.* Hence it follows that sin, that is, the punishment of sin follows the sinner: *Sequitur sceleris ultor à tergo Deus.* The punishment of sin enters, where sin goes before, *Ezech. 8.5.* the Idol of jealousie was in the entry of the North-gate. And *Chap. 9.1,2.* At the same Gate the Destroyers enter.

*Obs. 3.* Consider we these two together; The Lord saith, *If thou do well, &c.* But *If thou do not well, &c.* Hence it appears, that doing well, or not doing well consists not in offering Sacrifice, or not offering Sacrifice. *Cain* had offered Sacrifice. Obedience is here doing well; and this Obedience is better then Sacrifice. And this Obedience is seen in doing well, and ceasing to do evil, *1 Sam. 15.22.* And therefore whereas the people had offered many Oblations and performed all kindes of Ceremonial Services to the Lord, *Esay 1.* Hee calls them all vain Oblations, &c. *Doing well* did not consist in these; therefore having rejected all these, He shewes wherein consists that *doing well* that pleaseth him, *vers. 16.17.* *Wash ye, make ye clean, &c.* *Heb. 10.8.9.* And there is the same reason of all our forms of Godliness, preaching, and hearing, and receiving the Sacrament, keeping a Feast or a Fast-day; *doing well or not doing well*, consists not in these or any of these, but in Obedience to the will of God.

*Obs. 4.* The reason why *Cains* Sacrifice was not accepted as well as *Abells*, was, that he for matter or manner, or both, had not done well as *Abell* had done.

*Axiom. 3.* The desire of sin shall be subject unto *Cain*: word for word *רצון חטאת* unto thee the desire of it; where a Supplement is necessarily understood which we adde also in the English, unto thee shall be the desire of it, that is, the desire of sin shall be under thee; *Vulg. Lat. Sub te erit appetitus ejus*, in thy power. The evill concupiscence which allwayes desires to cast thee down, it shall be in thy power, or subject unto thee.

We have the like phrase, *Gen. 3.16.* where the Lord saith to the woman *רצון חטאת* thy desire shall be to thy Husband, which the *LXX.* and *Chald. par.* render, Thy turning shall be unto thy Husband. And the *Vulg. Lat. Sub. viri potestate eris*, thou shalt be under the power of thy Husband. So that whatsoever thou shalt desire, it shall be necessary that thou have recourse to him, as the Lord requires in vowes, *Numb. 30.* So in the Text, unto thee shall be the desire of it, it shall desire thee, and stir thee up to consent unto it; but so, That it shall be turned unto thee, and desire thy consent, So that without thee, it can do nothing. The desire of it shall be subject unto thee.

The desire of it shall be subject unto thee, of it; that is; of sin;



SERM. II.

whereas our Translatours turn it, unto thee shall be *his* desire, and thou shalt rule over *him*. And so they would insinuate unto the reader, that the Lord here speakes of *Abel*, that *Abels* desire should be unto *Cain*, and *Cain* should rule over *Abel*. But the Lord speakes not one word of *Abel*; but of *sin*; For that goes immediately before in the sentence, and to it undoubtedly the word hath reference. So *Mantein Luther* understood the text. So *Munster* and *Castellio*, and two or three English translations.

*Object*. Here I know, some will object, that this construction of the Relative, in *וְיָרֵךְ* and afterward in *וְיָרֵךְ* is contrary to the Syntax: for *וְיָרֵךְ* *sin* is of the Feminine gender, whereas the Relatives are Masculine. To this purpose sounds the Gloss of the French Bible.

I answer; *וְיָרֵךְ* is here of the Masculine gender, not of the Feminine. For whereas words whose gender is doubtful, are discovered of what gender they are, by the Verb, Adjective, Pronoun, or participle joyned with them, since therefore the Hebrew *וְיָרֵךְ* is the undoubted Antecedent unto these Relatives, it's evident that here it's Masculine, however elsewhere it may be Feminine: Beside *S. Hieron*, one of the most learned of all the Fathers, in all the three Originall Tongues, he in his commentary upon the place, affirms, that the word is Masculine. *Quest; Heb. in Gen.* And *S. Austin lib. 15. de Civit. dei. Cap. 7.* Shews plainly to what Antecedent the Relative refers us; *Tu dominaberis illius; Num quid fratris? Absit! cujus igitur nisi peccati?* Thou shalt rule; Over what? Over thy Brother? O no; over what then, but over Sin? Yea *Aben Ezra*, in his Commentary on the place judges it absurd to refer the Masculine Relative to any other Antecedent then unto *sin*.

But suppose that the word *וְיָרֵךְ* were here and elsewhere onely a Feminine, I appeal unto the learned in the Hebrew tongue, whether this kinde of *Anomaly* of joyning Masculines and Feminines in Grammatical Construction, be not usuall in holy Scripture.

But the best proof wherewith to convince the Translatours, or who ever else shall herein defend them, is their own practice, and that in the very words immediately before; where they make no scruple to joyn *וְיָרֵךְ* and *וְיָרֵךְ* *sin lieth or lying at the dore*. Where if *וְיָרֵךְ* be Feminine, certainly *וְיָרֵךְ* is Masculine. And here is the same reason of Syntax in the later Sentence which is in the former.

The reason is evident out of the former words: For since the Lord promises reward for well doing; and threatens punishment for evill doing, in all reason and equity there must be a power in man to will the good, and nill the evill.

2. Another reason may be from the great wisdom and goodness of

A of God, who albeit he permit ſin in the world for exerciſe and tryall of his own people; as he permitted ſome of the *Canaanites* to remain in the Land, yet he reſerves a power, and imparts a power unto man for the ſubduing of it.

Obſ. 1. Hence it follows, that there is in man a free principle of well and evill doing, and that even in evill men, as in *Cain* here. This we finde in *Saul* making apologie to *Samuel* for his offering Sacrifice before he came, 1. *Sam.* 13. 11.

B Obſ. 2. This acquaints us with that which we call free will, which is very much miſtaken by moſt men, For true freedom is a power to will and do what is good without any hindrance in him who wills and does it. So that the true liberty imports a releaſing from a mans own ſelf-bondage, as his carnall reaſon; from his falſe and erroneous principles; from his own luſts whereunto he was a ſervant, *John.* 8. from the law of ſin. And being ſet free from all this bondage, the true libertie is the addiſting ones whole ſelfe, understanding, reaſon, will, affections, actions, life unto God and his righteousneſs. This freedom is wrought by the Lord Jeſus Chriſt. *Job.* 8. 32. 36. *Rom.* 6. 17. 18. and 8. 2. So that *Cain* according to this Doctrin evident out of Gods word, might do well, or not do well, might do good or evill, yet not have free will, according to the Scriptures.

C Obſ. 3. Hence it appeares that to ſin, is a voluntary and free act of man, it is the knowen ſaying of one of the Antients *Peccatum ſi non ſit Voluntarium, non eſt peccatum.*

D Obſ. 4. The fallen man is not wholly deſtitute of all power and all ſtrength, though impotent and weake he be. Surely our Lord knew and knowes beſt what ſtrength man loſt by his fall, and what ſtrength yet remaynes with him, when he deſcribes the man in that parable, *Luk.* 19. 30. fallen amongſt theeves who left him *ἡμιθνήτοις* being not quite dead but halfe dead. And therefore our laſt Tranſlatours much wrong the text and the Chriſtian reader when they turn *Rom.* 5. 6. *ὅντων ἡμῶν ἀδυνάμων* when we were yet without ſtrength. For *ἀδυνάμω* is not ſimply without ſtrength; but onely weake, feeble, infirme, or ſick as the Engliſh Manuſcript has it; For he who is ſaid to be weake, is not wholly without ſtrength, Nor can be ſaid to have no ſtrength at all, but only impaired in his ſtrength. For whereas, 1. *Cor.* 8. 7. *Their Conſcience being ἀδυνάμω weake is deſiled.* And *Rom.* 14. 1. *τὸν ἀδυνατούντα*, him that is weake in the faith. Theſe words do not imply a total privation of ſtrength in faith and conſcience, but only a weakneſs of both, and ſo the Apoſtle is to be underſtood when we were weake not wholly without ſtrength. As the V. Lat. turnes it *infirmus*. So Vatablus, ſo Caſtellio, ſo Pagnin, ſo the French, Spaniſh, Italian, High and low Dutch Bibles, ſo Coverdale and all our Engliſh Tranſlations, except only that of Geneva and



SERM. II. and our last Translation. Which for greater conviction of them, ye may take notice, that in most other places they render the same word not *without strength*, but only *weake*, as *Math. 26. 41.* The Spirit indeed is willing, but the flesh is weak *αδυνος* *1. Cor. 4. 10.* we are *weake αδυνος*, but ye are strong. And *9. 22.* To the *weake* I became as *weake* that I might gain the *weake* *αδυνος* and elsewhere.

But what great injury is done either to the Text or Reader, if we turn the words, *when we were without strength*? Surely whereas most men are *Proclives à labore ad libidinem*, and in the matter of obedience, will rather listen to the ten Spies, who said, we are not able, then to the two, who said, we are well able, *Num. 13. 30. 31.* If we render the words *we are without strength*, who will go about to use that strength which the Scripture, as he reads it, tells him, he has not? Yea hence it comes to pass that he yeilds to all temptations from the world, the flesh and the Devil, and lies down like a great Lubber, and lets all the messengers of Satan buffet him: Why? He has no power to resist them: The Scripture, as he reads it, tells him, *he has no strength.*

*Axiom. 4.* God saith to *Cain*, *Thou shalt rule over it*, That is, *over thy sin.*

*Obs. 1.* Sin and temptation to sin, is not so unruly, but that *Cain* if he will *do well*, may master it. The Lord himself saith, the desire of sin shall be subject unto thee, and thou shalt rule over it. Whence it evidently appears, that there is some power from the Lord even in the fallen man, to subdue his corruptions, and toward the *overcoming evil with goodness*, *Rom. 12.*

*Obs. 2.* Learn we hence, that some men are so hardned in their sinful courses, that though God himself preach unto them from Heaven, yet they will not be moved at it, but wilfully and obstinately persist in them. The Lord himself had preached to *Cain* both the Law and the Gospel, yet he remained in his hardness of heart, and his bloody purpose of killing his Brother; as appears by the sequel of the story.

Beloved! I may here take up a sad & serious complaint and lamentation over our much preaching and hearing, and our little practice and obedience. They who consider the former, the frequent preaching and much hearing, would judge us of this City, to be the best Christians in the world. They who see the later, the lives and practices, and dealings in the world of many of us may judge rightly that they are the very worst. And this brings a shame upon the profession of Christianity, and causes a neglect in many of resorting to the Congregation, who observe that many place their religion in going to Church and hearing, and especially such or such a *precious man*. For they observe also, that he goes to Church an envious person, and returns from

**A** from thence an envious person. He who comes into the Assembly a covetous man, he goes out as covetous as he came; he who comes in a Drunkard, goes out a Drunkard. He who resorts to the Assembly a *Carn* full of murderous thoughts and purposes, he goes away as arrant a *Carn*, as resolved a murderer as he came.

Hence it is, That as of old, men by reason of abuse, 1 Sam. 2. 17. to 45. So many at this day forsake the assembling of themselves together. They say of *Erasmus*, that being here in *England*, he came to none of our Churches, and being asked his reason, he said, because he observed that men came forth of the Church more proud then they went in. And the truth is, if men be not the better, they are the worse, because they flatter themselves with a form of godlinesse, and with that, which we object to others, the *opus operatum*; as if the very hearing Gods word made them the better men.

Thus ye read of the Whore in the *Proverbs*, that she strengthens her self in her whoredoms by her form of godlinesse, *Pro. 7. 14. 15.*

**B** *Reproof.* Of those to whom the Lord gives the sovereignty and rule over sin, yet they prostitute themselves, and enslave their soules under the bondage of sin and iniquity.

Hence we have a ground of Exhortation to master and rule over our sin. When *Abraham* had given *Hagar* into the power of *Sarah*, *Gen. 16. 6.* she afflicted her and brought her under. And whereas the Lord hath given iniquity into our power, let us subdue it.

**C** A Servant will not be corrected with words, *Pro. 29. 19.* And therefore *S. Paul*, 1 *Cor. 9. 27.* I keep under my body, saith he, and bring it into subjection, &c. The *Romans* when they waged war with their servants who rebelled against them, their Servants prevailed while their Masters fought with them with their swords: thereby they did *ipso facto* make the Servants Freemen. Which their Masters perceiving, brought Whips and Scourges with them into the field, and so subdued them. Words and reasonings are ineffectual to subdue the earthly and sensuall concupiscence, *Venter non habet aures.* Eve reasoned with the Serpent, and was foited at that weapon. Deny ungodliness and worldly lusts, *Tit. 2. 12.* Resist the Devil. Tread him under foot. By Repentance and Faith the world is overcome, 1 *John 3. 4.* And Blessed be God who gives us the victory through our Lord *Jesus Christ*.

**D** *E* *It is true, dreamed and lashed it may be, but pulled it can not*



Gen. 4.  
Ver. 10.

Pfal. 51. 14.

Hof. 4. 2.

Gen. 4.  
Ver. 17.

Jude ver. 11.

Hebr. 11.

**T**He Voice of thy brothers blood.] The word we turn blood, is plurall דמים and so rendred in the margent *bloods*. The holy spirit could as well here have used the singular as elsewhere, but made choise of the plurall: We may conjecture some reason; as because in shedding the *bloods* of Abel, Cain had shed the *bloods* of all his posterity, all possibilities of his off-spring, how many soever might have descended from him. Which renders the sin of murder, of all other, the most abominable, as that which, beside many other aggravations, brings with it the greatest horror of conscience, as may appear in the example of Cain: And therefore David deprecates the guilt of killing not onely Uriah himself, but all Uriah's posterity also; deliver me from *bloods*, O God, the God of my salvation. And because he, who takes away life, he takes away all good which depends upon the life, *blood* is taken for all sin. *Bloods* touch *bloods*; that is, as the Chaldee Paraphrast explaines it, Sins adde above sins. And to make this sin of murder yet the more odious, the Greek hath the word *καίω* to kill, taken from the name of Cain the first murderer after his father the devill, Job. 8. 44. 1 Job 3. 12.

And he builded a city.] When? not presently; for who should help him build it? who should inhabit it? but long after, when he had now gotten sons and daughters, and sons and daughters had been born to them. This was no sudden work. Nor is it said he *builded* as our Translators render it, but he *was building* *בונה* *fuit edificans*, as Arias Montanus amended Pagnin who turn'd the words *edificavit*, whom our Translators follow. The LXX keep the Hebrew expression, *καὶ ἦν διικοδομῶν πόλιν*. And he *was building a city*. But what need was there of this curiosity, as some will call it. No doubt but Moses here wittingly laid the foundation of a spiritual understanding; which S. Austin took notice of lib. 15. de civitate. cap. 8. *In Universo genere humano cum primum ista dua caperunt nascendo atq; moriendo procurrere civitates, prior est natus civis huius seculi, posterior autem iste peregrinus in seculo pertineus ad civitatem Dei, &c.* When first these two Cities began to run forth in all mankind, as men are born or die, the former (Cain) is born a Citizen of this world; the later (Abel) is a stranger in the world, who belongs to the City of God. So that, as -- *Non uno est condita Roma die*, Rome, we say, was not built in one day; nor is the City of Cain built all at once. *Nemo repente fit pessimus*. A man is not stark naught all at one time. Cain was building a City which all ungodly men in their respective generations, who walk in the way of Cain are yet building.

Thus on the contrary, The City of God, whose builder and maker God himself is, is not like Jonah's Gourd, or a Mushroom grown up in a night, it's not built in a short time.

It's true; dreamed and fanfied it may be, but builded it cannot

A not ſuddenly be ; as they well know who are *αὐτοὶ οἱ θεοὶ* workers together with God. Alas ! There's a great deal of rubbiſh to be removed. The foundation muſt be deeply layd. And ſuperſtructures raiſed thereupon by degrees. It is no haſty buſineſs.

Neh. 4. 10.  
1 Cor. 3. 10.

As *Cain* was building and they who walk in his way, are building his City ; ſo they who walk in the way of the Lord, are building his City alſo.

B But let every one take heed what, and how, and with whom he builds. For *Cain* and his builders have as fair pretences as may be. The name of his Son and his City was *Enoch*, *conſecrated*, *dedicated*. And ye ſhall finde among his poſterity *Mahijael Annuntians Deum* a Preacher of God, and *Lamech*, an humble man. And theſe pretend to build the City of God, as the adverſaries of the Jewes did, and would build with them. And therefore it will neerely concern us to deſtinguiſh the two Cities, which, ſo different, ſo contrary families are building, the one of the love of God and their neighbour ; which is *Philadelphia*, the City of *David* which is Love. The other oppoſit here unto is the City of the devill ; which therefore muſt be *Envy*, *Hatred*, *Malice* and all *uncharitableneſs*.

Ezra 4. 2.

C This City men begin to build and inhabit, when they depart from the other. As when *Cain* departed from the preſence of God, who is Love, then he was building his City. Thus ye read, that, when the ten Tribes revolted from the houſe and City of *David*, the firſt royall City wherein their Kings dwelt, was *Tirza*. And ſo it is even to this day ; When men fall off from the City of *David*, the City of Gods love, and the love of their neighbour, they thence forth live in *Tirza*, that is, according to their own luſts and pleasures in ſelf-love, ſo *Tirza* ſignifies. And thus *S. Paul* prophelying of the perillous times, which now are if ever, his firſt character of thoſe, who make the times perillous, is, *Men lovers of themſelves*, of *Caines* family, and his laſt character of the open ſinners, is, *They are lovers of pleaſure more than lovers of God*. All which City of open and manifeſt ſin, is covered with a roof of hypocriticall and falſe righteouſneſs, having a form of Godlyneſs, but denying the power of it.

1 John 4. 8.  
16.

1 Kings 14. 17

2 Tim. 3. 1, 2,

D Theſe and ſuch as theſe, are building the City of *Cain* : which by their own markes, are eaſily diſtinguiſhed from Gods builders : And therefore the Apoſtle preſently after their characters, adds, ſhun theſe. They may yet be further differenced by the Cities which they build.

E Gods and Chriffs workmen are building *Bethmaacha*, the City of contrite, lowly, and humble men. The Devills and his ſon *Cains* builders are raiſing *Ramatha* the high, proud, and lofty City, which God and his builders are deſtroying. Gods City is

Eſay 26. 5.



Pfal. 19. 4.

Mal. 4. 2.

Ecclus. 27. 11.

Hebr. 7. 2.

Mal. 1. 4.

Ezra 1. 3.

1 Chro. 15. 13

Gen. 4.

Ver. 20.

Verse 21.

Verf 22.

Bethel, the house of God. The Devils *Avith* and *Bethaven*, the house of wickedness and vanity. Gods City is *Bethulta*, a company of chaste virgin-soules. The Devils City is *Seboim*, a licentious, a lascivious, a Goatish generation, which must be set on the left hand in the judgement. Gods City is *Bethshemesh*, the house and Tabernacle of the Sun, which constantly continues its course of Righteousness and goodness. The Devils City is *Jericho* or *Luneburg*, as the Fool changeth like the Moon, saith the Wiseman. Gods City is *Sedec*, whereof the true *Melchisedec* is King. The Devils City is *Poneropolis* the City of wicked men, whereof the Prince of darkness is King and governour. Gods City is *Salem* and *Jerusalem* the vision of peace. The Devils City is *Rabbah* or *Riblatha*, contention and strife. Let *Cain* and his builders go on and be building. The Lord hath said, *They shall build, but I will throw down: And they shall call them the border of wickedness, and the people, against whom the Lord hath indignation for ever.*

As for us, who are Gods workmen and people, let us hear the Exhortation of *Cyrus*. His name, saith *Plutarch*, signifies the Sun, and he delivered the people of God out of captivity, and so is a lively type of Christ the sun of Righteousness and our Redeemer. He gives us this exhortation; *Who is there among you of all his people? His God be with him, and let him go up to Jerusalem and build, &c.* And that of *Joab*, *Be of good courage; and let us behave ourselves valiantly for our people and for the Cities of our God: And let the Lord do that which is good in his sight.*

*He was the father of such as dwell in tents.*] By father here is to be understood the Master or Teacher, as he who is the inventor or author of any Art or Science. Now although Father may be a proper expression in the Hebrew tongue, yet since *אב* by metaphore, will reach also the signification of a Teacher, we may so render the word here; He was the Teacher of such as dwell in Tents, and possess Cattle: For *בית* signifying Cattle and possession, because the first and most antient possession was of Cattle, this translation may comprehend both without a supplement. Unles, with *Castellio*, we turn the words thus, *Qui primus tabernacula habitavit, & pecuariam fecit.* Who first dwelt in tents and used grazing or shepherdie. So *Jubal* was the Teacher of every one who handles the Harpe and the Organ. It is true, *אב* signifies to handle: but it signifies also a more gentle kinde of handling, to touch; and so it is a more musical phrase, *To touch an instrument*, that is to play upon it, as the Chal. Par. turns it here.

And *Jubal* so carries jubilation and joyfull shouting in his name. And that *אב* is so to be understood, appears by the next words; *She bare Tubal-Cain*, word for word, a *whetstone* of all workmanship

A ſhip of Braſs and Iron. Which our Tranſlators metaphorically turn an Inſtructor. We may render the words, *Tubal-Cain, who taught all workmanſhip of Braſs and Iron.*

The poets have deviled a Fable out of this moſt antient Hiſtory. Of *Tubal-Cain*, they have made *Vulcan*; whom they ſain the God of Metalls, and Metall-men, (as by *Naamah* the Beautiful, they may underſtand *Venus*) and, becauſe Metalls cannot be wrought and faſhioned without Fire, they ſay, he firſt found our Fire, and is the God of Fire; whence in the Greek, he hath his name, *Ἡφαίστος*, or, by the Dorick Dialect, *Ἀφαιστος*; that is, *אבנא אבנא*, the Father or Inventor of Fire. He is ſaid of his Metalls to have made the firſt Armour and Weapons of war; A Trade very fit for one of *Cains* poſterity.

Upon the whole matter, we may note thus much. That the family of *Cain*, the men of the Old World, were ingenious and witty in finding out the profits and pleaſures of the world, and meanes and wayes to defend themſelves in the fruition of them, and offend others; and therein they lived voluptuouſly, eating and drinking, marrying and giving in marriage, untill the day that the flood came and took them all away. And thus the men of the old world prefigured the men of this later world, according to that proverbial ſpeech, *what beſell the fathers, were types unto their children*; Such are the men of this world, who walk in the ſame way of *Cain*, Jude, verſ. 11. and muſt expect the like or worſe deſtruction, *Matth. 24. 38. 39. 2 Pet. 3. 6. 7.*

He called his name *Enos*. Then began men to call upon the name of the Lord.] What? But then? Did not *Abel*, righteous *Abel*, did not he call upon the Name of the Lord? What? nor *Seth*, a man of that noted piety, that he was accounted *Deus a God* among men, *deificatus homo*, even a Godded man, ſaith *Theodore*. And did not *Seth* call upon the name of the Lord? If ſo, how then is it ſaid, that in the time of *Enos*, Men began to call upon the name of the Lord? Theſe inconveniencies may render the tranſlation ſuſpected: and yet the more, becauſe ſcarce any one tranſlation ſpeaks like another. *Drufius* in his *Fragm. Interpretum Græc.* gives this tranſlation of the words, *Tunc captum eſt invocari nomen Domini*; then the name of the Lord began to be called upon; and then adds, *Interpretatio auro contra non cara*. The interpretation is not dear at any price.

E I ſhall ſhew what I believe to be the true meaning of the place. What we have now in the Hebrew *ו*, Then, the LXX read *τι*, and turn'd *ἐπεὶ*. *Hierom* alſo read *τι* and turns it *Iſte*, this man. So far they agree; but then they part. *Hierom* goes on; *Iſte capit*, This man began. He turns *קרא* *Invocare*, to call upon, which the LXX render very often *κρῆσσειν* to preach. I turn the ſentence thus; This man began to preach in the name of the Lord:

Gen. 4.  
Ver. 26.  
Hebr. 11. 4.



2 Pet. 2. 5.

that is, This man was the first Preacher before the Flood; as *S. Peter* calls *Noe* *The eighth Preacher of righteousness*; according to the constant reading of the Greek and Vulg. Lat; which *Beza* also acknowledgeth. Of which interpretation, I shall give the Reader a further account, when I shall examine that place, if the Lord will.

Gen. 5.

Gen. 3.

**A** *Dam* begat a son in his own likeness, after his image.] *Hierome* read  $\Delta$  *Ad similitudinem*, after, or according to his likeness, and the same  $\Delta$  repeated, according to his image. So Vulg. Lat. the LXX, *Tremellius*, and *Piscator* also read  $\Delta$  in both places: but *Pagnin*, the *Tigurin Bible*, and the *French*, *Munster*, *Vatablus*, and others read  $\Delta$ : The difference is not great either in the letters  $\Delta$  and  $\Delta$ , or the sense of the words: Nor do I here blame the Translation; but the interpretation built upon it by many; who aver, that *Adam* begat *Sheth* in or according to his sinful and depraved image. Whence they infer, that *Sheth* also must be depraved, as he who was begotten according to the corrupt similitude and image of his father. Truly it is a great unhappinesse to any one to have gotten an ill name, especially among some men; it's a thousand to one, he shall never regain a good report among them. *Adam* fell, and his fall is so aggravated, as if it were like the fall of a Potters vessel, that could never be made whole; or like that of the Devils which can never be repaired.

Jer. 8. 4.

'Tis true; The fall, depravation, and degeneration of our first Parents is *notorious*. *Notorium facti*, the notoriousnesse of the fact, as the *Civilians* speak, ye read, *Gen. 3.* But was that *Factum permanens & continuum*? Must the fall last for ever? *Shall they fall and not arise? Shall he turn away and not return?* Surely the rising again, return, and recovery of our first Parents out of their fall, depravation, and degeneration, is as *notable*, as their fall was *notorious*.

Gen. 3. 15.

and 3. 22.

and 5. 1. 2.

Gen. 1.

and 4. 1.

1 John 3. 12.

For as the promise of means and helps conducing thereunto, both the Law and Gospel, are clear and evident: so likewise the use of those means, as I have shewn. And the *ἀποτέλεσμα* and effect answerable unto those means used, is as clear and manifest. For as *Moses* tels us of the darknesse and the light, so he relates the genealogie of the children of darknesse from *Cain* downward, who was of the wicked one born of that filthy seed (say the *Jews*) which the Serpent cast into *Eve*. He, figuring the *propriety* in the flesh, slew *Abel*, that *breathing from God and unto God*, and vigorously carries on his work of deformation, throughout the fourth Chapter of *Genesis*.

Gen. 4.

per. 101.

Cap. 5.

*Moses* having related the Genealogy of *Cain*, and the children of *Darkness*, he gives us the Genealogy of *Sheth* and the Children

of

A of *Light*, and so sets good against evill ; life against death ; the godly against the sinners. And whereas *Gen.* Chap. 4. he numbers up seven generations of *Cain* ; Chap. 5. he reckons up ten generations from *Adam* to *Noe*. Whereby he implies, that the Good shall at length overcome the Evill ; and that, *when the darkness is past* and the children of darkness, *the true light shall then shine*, and the children of light as lights in the world. Ecclesi. 33. 14.

B Both these so different, so contrary Families have their proportionable originals and fathers of them, as saith the proverb of the antients, *Wickedness proceedeth from the wicked*. And we may say of these trees of opposit genealogies, as our Lord saith, *Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evill fruit. A good tree cannot bring forth evill fruit ; neither can a corrupt tree bring forth good fruit, &c.* Surely therefore according to our Lords own reasoning, as from fallen, corrupt, degenerate *Adam*, proceeded a fallen, corrupt and degenerate *Cain*, according to his image ; and from him answerably a sinfull generation ; So from a restored, renewed and regenerated *Adam*, proceeded *Seth*, according to his image. 1 John. 5.

C was a righteous image, and the image of God, appears evidently, *Verl. 1. 2. of this Fifth Chapter ; In the image of God, made he him, male and female created he them, and blessed them and called their name Adam, in the day when they were created.* Compare now herewith, *Gen. 1. 26. 27. 28.* and judge impartially, whether this be not the same image, which *Adam* had before his fall ; If so, as it is clear out of that text, then, as sinfull *Adam* begat *Cain* according to his sinfull image and similitude, so righteous *Adam* begat *Seth* according to his righteous image and similitude, that is, according to his living soul, wherein the first man was made, and whereunto he was now renewed. 1 Sam 24. 13.

D And wherein God blessed them, that is, He made them fruitful, gave them power to procreate, beget, and bring forth children like themselves. *Genuit ad imaginem & similitudinem suam, i. e. rationalem, & ad similitudinem Dei, hoc est, præditos animâ rationali : Ad similitudinem enim Dei creatus fuit Adam : Igitur ipse Adam genuit filios ad similitudinem Dei, hoc est, præditos animâ rationali.* *Adam* begat a son after his own image and similitude, that is, reasonable, and after the similitude of God, that is, endued with a reasonable soul. Mat. 7. 17, 18.

E For *Adam* was created after the image of God : therefore *Adam* himself begat children after the image of God, that is, endued with a reasonable soul. So *Vatablus* reasons enforced from the context. By which reasonable soul, he understood, no doubt, the living soul, as the first man was made, saith the Apostle. And according to this image, *S. Luke* saith, *Adam* was the son of God. And according to this image of God, *S. Paul* tells the Athenians — *αὐτὸς γὰρ γένετο ἡμεῖς*, for we are his offspring. 1 Cor. 15.

Luke 3. 38.



spring. It's part of a verse taken out of *Aratus*; who having begun his *Phænomena* with, ἐκ δὲ ἀρχαίμεθα — after a few words interposed, he saith, — αὐτὲ γὰρ γένε' ἴσμεν, for we are his off-spring; That which the Poet wrote, and the Apostle cited, is, we are *Jovis* genus, that is, *Jovæ*, (as *Castellio* constantly turns יהוה) so learned Mr. *Selden*. For indeed the Poets *Jupiter* and יהוה was no other then what the Greeks understood by their *Idæ*, saith *Irenæus*; which in their tongue they could not otherwise express.

Now I beseech the Godly-learned Reader impartially to consider, in what image *Adam* was when he begat *Sheth*; and according to what image he is said to be the son of God; and according to what image we are all said to be the off-spring of God. All which, if we shall seriously look into, we shall finde, that, when we sin, we are not to blame *Adam* or his fall, or the Devill, or any Antecedent predetermining destiny, but to set it upon our own account.

Gen. 5.  
Ver. 22.

*Enoch walked with God, and was not.*] In what word here, you'll say, do I blame the Translators? I answer, They have not herein gone κατὰ πόδας, nor fully expressed *Enoch's* walking with God. For I could have wished that somewhat had been added, if not in the Text, at least in the Margent, which might have explained the fulnesse of signification, which is in this word *הלך* and especially in this Conjugation, here turned only to *walk*, which comprehends much more. It meets us first in this place. It's used most-what in this Conjugation in a borrowed sense, and signifies constancy and continuance in the good way of life, which cannot but be *well-pleasing* unto God. Ὅτι καλὸν φίλον ἐστὶ — What ever is good, is lovely. Yea, so well-pleasing, that so to *walk* and *please* God, are one and the same thing. Thus here where *Enoch* is said to have *walked with God*, the LXX turn it ἡπερέσχετο τῷ Θεῷ, he pleased God. And the Apostle, *Hebr. 11. 5.* *Enoch before his translation, had this testimony ἡπερέσχετο τῷ Θεῷ, that he pleased God.* So *Noah* *הלך* he walked with God, the LXX turn it, ἡπερέσχεον, he pleased God.

Hebr. 11. 5.

Gen. 6. 9.

Psal. 116. 9.

Gen. 17. 1.  
and 24. 40.  
and 48. 15.

Thus where we have in our translation, I will walk before God, *הלך*, the LXX have *ἐναρξήσω ἐνώπιον κυρίου*, I will walk *pleasingly* before the Lord in the land of the living. The like we have in divers other places. The issue of all which is, that to *walk on constantly in the way of Gods Commandments*, and to *please him*, are all one.

And yet there is somewhat more implied in this kinde of *walking*. Where ever the word is taken in this sense, 'tis in the reciprocal form, and includes a reflex act: yea, and this word, of many in this form, is frequentative. Which, because walking is a progressive motion, imports our continual walking in holinesse

**A** Innets and righteounes, and to pleasing God, and our reflex and reciprocall delight, contentment, complacency and pleasing of our selves in this continuall walking and pleasing God.

Now that such a full signification as this might have been expected of our Translators, the Apostle in the place named warrants, as also in diverse other places in the New Testament, I shall name one or two more. *S. Paul* prays for the Colossians, that they may walk worthy of the Lord unto all pleasing. And he exhorts the Thessalonians by the Lord Jesus, that as they had received of him how they ought to walk and to please God, so they would abound more and more. Where he tells us the manner

Heb. 11. 5.

Col. 1.

1 Thes. 4. 1.

**B** how we ought to walk and please God; how is that? *ἵνα περισσεύετε μάλλον*, that ye abound, saith he, more and more in so doing.

This exact walking is here recorded of *Enoch* and again presently after. Rare and singular piety! But was this properly *Enoch's* walk, or was it common unto more? We read, that *Noah* also walked with God. Yea surely this duty of walking and pleasing God and abounding in so doing, although applyed to one or other eminent man in an age, and *Enoch* was the first that we read so to have done, yet *Quantum generis est in specie*, this duty is common unto all believers. And all *Enoch's* forefathers, even from *Adam* renewed, downward to himself, had walked in the same way of life and holyness, though *Enoch* were the first who was honoured with this renowned testimony, because he walked with God *ad' ἑξοχῆν* more notably, more eminently, more exactly than other men of his generation, yea than other holy and devout men of that age did. He was one of the Eight Preachers of Righteousness, before the flood. Yet is the same walking and

Gen. 5. 2.

And 6.  
Ver. 9.

**C** pleasing God and abounding in so doing, required of all and every one of us in our generation: We have the very same God; His will the same; His power enabling us, the same, or a greater measure of it put forth in this day of his power; His way the same, which is therefore called *דרך הטוב* That good way among the old pathes. And therefore the Apostle exhorts the *Ephesians*, *Colossians* and *Thessalonians* to walk in the same way. Yea *Abraham* the Father of the faithfull and *Sarah* the Mother of all the faithfull and obedient, they both themselves walked in the same way of the Lord, and taught others also. That's meant by their getting of Souls in *Haram*, that is, they made them subject to the law, saith the Chalde Paraphrast. These are they whom *Abraham* trained up and taught to walk in this way of the Lord; and therefore they are called *חורביר* (whence *Enoch* has his name) his instructed, disciplined, initiated, consecrated or dedicated ones. And the Lord knew, that *Abraham* would command his children and his household after him, and they should

Psal. 110. 3.

Jer. 6. 16.

Ephes. 5. 15.  
Col. 4. 5.  
1 Thes. 4. 1.  
Gen. 22. 5.  
1 Pet. 3. 6.

**D** *Keep the way of the Lord to do justice and judgement.*

Gen. 14. 14.

Gen. 18. 19.

**E**



Gen. 46. 9.  
Numb. 26. 5.

Prov. 22. 6.

Gen. 5. 24.  
Psal. 83. 3.  
Col. 3. 3.  
Heb. 11. 5.

Mat. 28. 16.

Gal. 5. 19.

O that there were such an heart in every one of us, and who-  
soever shall read this testimony given to this old way, and the  
manner of walking in it, that we also would wholly dedicate our  
selves unto the Lord, to walk in the same old way, wherein *Enoch*  
and all the holy Fathers walked! O that we would train up our  
children and teach them to walk in the same old way! O that  
this we would do really and sincerely, not in pretence onely  
as even *Cain* could call his first born son *Enoch*, and we can give  
our children good and well-boding names. But as *Reuben* called  
his Eldest Son *Enoch*, (the same name, though our Translators  
were pleased to call him *Hanoch*), and of him came a whole  
family who walked in the same way, and are so called *Enochites*. It  
is the wise mans counsel, that we would do the like; *וְיִלְמֵד וְיִתְּנָהּ* *initial &*  
*train up a child in his way; and when he is old, he will not depart from it.*

It is true, he who walks in this way, must resolve to be of  
none account in the evil world; as when *Enoch* walked with God  
and pleased him *וַיֵּלֶךְ עִנּוֹךְ אִתּוֹ* *he was not*; as the people of God are his  
*hidden ones*. And their life is hid with Christ in God. The Apo-  
stle tels us, *ἐπεὶ ἐκείνους οὐκ εὗρον* *he was not found*. It seems, he was  
sought for; For there is great search made after *Enoch*, after the  
*Enochites*. As when the Scripture tels us of such men as *walk and*  
*please God*, continue and persevere so walking, and delight them-  
selves and finde a complacency in that walking with God, and  
that these are such as the Scripture calls *Perfect men, exact walkers*  
*with God*; commonly the next question is, Where are there such  
men to be found? Truly if I knew any such men, I would not  
tell such curious Questionists, who often are of the *Canish* gene-  
ration. Ye know, that not only the Wisemen, but also *Herod*  
sought after Christ, and said, he would come and worship him;  
but ye finde the true reason why he sought him, to worship him  
with a mischief.

Nor do I doubt but, should the Lord Jesus Christ appear a-  
gain in the flesh, as he did to the Jews, many there are who  
professe him, that would deal as hardly with him, as the Jews did,  
and *Herod* intended to have done.

But as the *Canish* generation sought *Enoch*, and found him not;  
so neither could *Herod* the Saducee. Nor shall the Pharisees  
finde him or his *Enochites*; who seek them among the Sects,  
(which are works of the flesh) as the living among the dead; as  
if *Enoch* were of this Sect or that. Truly the *Enochites*, the *exact*  
*walkers with God*, they are above all Sects, they are true *Christians*.

Some will say, these things are above the Moon, above the  
Clouds. Thus I know, many have, and will also deride this  
truth. Yet they speak more truly then they are aware. For the  
Woman the Church is clothed with the Sun [even the Sun of Right-  
teousnesse] and has the Moon [even the Mans reason; which rules  
him,

A

B

C

D

E

A him, in his night of ignorance touching ſpiritual things and things of the Day,] under her feet.

There are ſome Mountains ſo high, that from the tops of them, ye may ſee the Clouds rack below. And from the Mountain of the Lords houſe, that's ſituated on the top of the Mountains, they who are true *Enochites* may diſcern the *Clouds without water*, which promiſe much piety and holineſſe; but perform nothing: even *Clouds without water carried about with every winde of doctrine*. Alas!

Eſay 2.1.

Prov. 25.14.

Ephel. 4.14.

B There are yet in their very rudiments under the Law; and therein continue, yet think to finde *Enoch* and his *Enochites*. But what our Lord ſaith to the Jewes, belongs to theſe, *Ye ſhall ſeek me, and ſhall die in your ſins*.

John 8.21.

Nor indeed can they hope better of their own eſtate, who account contemptuouſly and baſely of *Enoch* and his *Enochites*, the *exact walkers with God*. For in ſuch baſe eſteem are theſe with the evil world, which think and ſpeak flightly of them, as the *Sodomites of Lot*, *this fellow*, &c. The Apoſtate *Iſraelites of Moſes*, *This Moſes*; and the Jewes of Chriſt the true *Enoch*, *τὸς ἀει-ωμὲν*, conſecrated, that is, an *Enochite*; *This fellow*: And we found *this fellow perverting the nation*. And of S. Paul a true *Enochite*, *We have found this man a peſtilent fellow*, &c. And what good man, who endeavours to walk with God and pleaſe him, can hope to pleaſe the *Cainiſh* generation, or expect any better opinion of himſelf from them?

Gen. 19.9.

Exod. 32.1.

Hebr. 7.28.

John 9.29.

Acts 24.5.

C They walk two contrary wayes. Now men meaſure out their eſteem of others according to their love and the way wherein they walk; and ſo deſire to be like to them and imitate them. *Similitudo eſt cauſa amoris*. Now *Enoch* and his followers walk in a lone way, a narrow path, which few men finde, and much fewer walk in; and therein they pleaſe God. And who will love or eſteem ſuch a man? Who will think him happy? Who will deſire to be like unto him?

Mat. 7.13, 14.

D As for thoſe who walk in the way of *Cain*, they love thoſe who walk in the ſame way with them; have ſuch in high eſtimation and honor. They call and think the proud happy. They ſpeak good of the covetous, whom God abhorreth. So that their minds, thoughts, wills, affections, and wayes are not only contrary one to other, but *ἑναντία*. My thoughts, ſaith the Lord, *are not as your thoughts, nor my wayes, as your wayes*, &c. And there-

Jude 7.11. DA

Mal. 3.15.

Pſa. 10.3.

Eſay 55.7, 8, 9.

E fore as it followes well, *Enoch walked and pleaſed God*, and therefore was eſteem'd and honour'd of God. So it followes as well, according to mans corrupt reaſoning and eſtimation, *Enoch* and his followers walk and pleaſe God; and therefore they diſpleaſe, and are in no eſteem among men, *they are not*.

Yet that which is very ſtrange and rare; Contempt and Envy meet both together in a true *Enochite*, in every one that walks

H

and



and pleaseth God. *Nemo curiosius calcat quod contemnit* ; no man will trouble himself to kick what he contemnes, saith *Seneca* : Yet the *Enochite*, who walks and pleaseth God, is not onely so despised and vilified, but envied also, and that even to death. For according to an higher degree of walking and pleasing God, there ariseth an higher antipathy and more intense disaffection and displeasure of men against them who so walk and abound in pleasing God, and pleasing themselves in so walking. In so much as, did any man walke as Christ walked, which is the duty of all men, who are in Christ ; For he who saith, he abideth in him, ought himself to walk as he walked ; such an one would be hated as Christ was hated, and persecuted as he was persecuted, which evidently appears from hence, that, if any man endeavour in good earnest to follow his stepps, he drawes after him from the world, envy, hatred, malice, all uncharitableness ; yea, murdering, burning, massacring, persecution for righteousness sake, and that among such as are pretenders unto righteousness. Cain, religious Cain murdered his own brother ; wherefore, but because, Abel offered a more excellent sacrifice than he, and so pleased God ? wherefore slew he him ? Saith *S. John*, but because his own workes were evill and his brothers righteous ? And when *Jonathan* asked *Saul*, why *David* should be slain ; and what evill had he done ; That was evill enough ; *Saul* cast a javelin at him to kill him, for asking that question. Thus when our Saviour appealed to the *Jewes*, which of you convinceth me of sin ? That very question was conceived to be a very great sin, and occasioned another ; Say we not well that thou art a Samaritan and hast a Devill. Nay, their malice ended not in reproachfull words ; For when *Pilate* asked them, what evill hath he done ? Twas evill enough to have done no evill ; The text saith, they cryed out so much the more, let him be crucified. It was sin enough in *Paul* to have walked and pleased God, that he could truly say, I have lived in all good conscience before God untill this day. Then *Ananias* commanded those who stood by, to smite him on the mouth. And it was well he escaped so.

Nor is this observable onely in the visible Church ; but in every Nation who so ever fears God and works righteousness, and so walks and pleaseth God initially, as *Cornelius* did, even for that very reason, he is not accepted of men. That *Hermodorus* was banished from *Ephesus*, *Aristides*, *Themistocles*, *Alcibiades* and others from *Athens* by *Ostracisme*, no other reason can be given, but onely that they were excellent men, and abounded more than others in doing good. They walk'd up to that light they had. Nor is there any other cause alleged by *Lampridius* why *Heliogabalus* was displeased with *Alexander* his adopted son, but onely because he was unlike unto his father, a continent, chaste and temperate man. Nor why the same Emperour put *Ulpian* the great Lawyer out of his

I John 2.6.

John 15.

I John 3.12.

I Sam. 20.32, 33.

John 8.46.7.8

Mat. 27.23.

Acts 23.2.

Acts 10.

Gen 12:1.  
Gen 12:1.

Wild. 2812  
Is. 28. box 3

**Ecclus. 44.**  
**16, 17.**

Esa. 62.12.  
Psal. 83.3v



Gen. 15. 1.  
and 17. 1.

Prov. 2. 7.

Psal. 27. 5.  
and 31. 20.

1 Cor. 3.

Rev. 21. 22.  
Exod. 33. 21.

Gen. 17. 1.

Deut. 30. 20.

Gen. 5.  
Ver. 29.

and violence attempt their destruction, yet the *Gates of Hell shall not prevail against Gods hidden Ones.* What though the evil one walk about seeking whom he may devour? What though he cast his fiery darts at us? What saith God to *Abraham the Enochite* and every one of his children, *walk before me and be perfect; I am thy shield, that will quench the fiery darts of the evil one.* Yea, the Lord is a buckler unto them that walk uprightly. Such protection holy David promised himself, and all the true *Enochites* who walk and please God; *Thou shalt hide them in the secret of thy Tabernacle.* Temples are alwayes held inviolable: So that they whom the Lord hides in his Tabernacle and Temple, and the secret of it, that is, in himself must needs be safe. For as his *Enochites* are his Tabernacle and Temple, so is he theirs. He hides them *בצור*, in the Rock, that is, in Christ, where *Moses* was hid when he saw God. And now they are *ἐξω βέλων* beyond all the power that the enemy has to hurt them. *Thou shalt keep them secretly from the prides of men, in the time of wrath thou shalt hide them from the men of the army.* When is there greater trouble or danger than in the time of war, and wrath, when the Lord opens *Din*? Then thou shalt hide them from the sword-men, *Ab ore gladii* from the power of the sword, and *à gladio oris*, from the strife of tongues. All this imports preservation from evill. And the good, is as great, whereunto he preserves them. For *How great is the Goodness that thou hast laid up for them that fear thee, which thou hast wrought for them who hope in thee,* *בא* *Ex diametro*, *inavertor*, maugre all the opposition of the sonnes of men.

Lastly, what is that greatest good, which the eye of the naturall man hath not seen, nor his ear heard, nor has it entred into his heart to conceive? That good the great God hath promised to *Abraham* and his sonnes the true *Enochites*, who walke before him and are perfect: To them he himself is a shield and an exceeding great Reward, even the eternal life it self. He is thy life and the length of thy dayes, saith *Moses*, which recompensed *Enoch's* short life. Of all the Patriarchs before the flood, *Enoch* lived the shortest time, onely 365 years; So many years as there are dayes in one year: Yet was *Enoch* the father of *Methusala*, who, of all the fathers before the flood, lived the longest life. A short life well lived in the acceptable year of the Lord, begets the longest life, even the everlasting life.

This same shall comfort us concerning our work and toyl of our hands. The word *נַחֲמָנוּ* signifies, he shall give us comfort, refreshment or ease: and so it will suit with the words following, *נַחֲמָנוּ*: He shall give us ease, rest or refreshment from our work and toyl of our hands. *Lamech* in these words intends to give the reason of his son *Noah's* name; which is not from *נח* to comfort, but from *נח* to rest: and so the Etymology was *נַחֲמָנוּ*, he

- A he ſhall give us reſt. I may, if the Lord will, give a more generall reaſon for this, as alſo for other proper names in Scripture, whoſe notations may ſeem to differ from them, as this doth. And thus the LXX underſtood and expreſſed the words, *Ετος διαπαυειται ημας απο των εργων ημων*: This man ſhall give us reſt, or quiet us from our works. Thus the V. Lat. *Ab operibus noſtris*, from our works. So *Vatablus*, *Ab opere noſtro*, from our work. Thus alſo the *Tigurin Bible*, *Munſter*, and *Caſtellio*, and one ancient *Dutch Tranſlation*. The Particle *υα* ſometimes may ſignifie *de*, as *Tremellius* and the *French*, *Italian*, and *Spaniſh Tranſlations* render that Particle: as alſo our *Engliſh* which followes *Tremellius* herein. But to comfort that Age concerning their work and toil, and the curſe of the Earth, it is a large expreſſion, and not ſo fit for this place; if we ſhall conſider how *Noah* made good what his Father *Lamech* boded of him; Namely, that he gave eaſe and reſt to his Father and his generation, by removing the curſe from the Earth; which we read not ſo much as promiſed from the firſt time it was impoſed on it, until *Noahs* dayes. And therefore the Jewes ſay, that the Lord would not accept an Offering from *Cain*, of the fruits of the Earth, becauſe it was accuſed. But when *Noah* was born, and became a juſt man, walked with God and was perfect in his generation, and ſo found grace with the Lord, then the Lord promiſed, he would no more curſe the Earth. *Omnia retroacta opera, ſcilicet peccata quieverunt per Noe, qui ea ſepelivit diluvio*. All former works, namely, their ſins ceaſed by *Noahs* means, who buried them in the ſin-flood, (as the *Dutch* call *Noahs* flood) ſo *S. Hierom*. And the cauſe of all their inceſſant labour and toil being removed, the effect alſo was removed with it. And this *Noah* did by finding out meanes to facilitate mens neceſſary paines, and to aſſuage their griefes.
- D 1. The former by inventing the Plough with other Inſtruments of Husbandry, and applying Oxen thereunto, and teaching the way to till the ground, being himſelf taught by the great *Husbandman*. This the Poets attribute to *Saturn*, *Janus* or *Ogyges*; who indeed, according to the beſt Mythologiſts, were no other than *Noah*. 2. He aſſuaged their griefes by planting the Vine, and teaching the uſe of Wine: which comforts and makes glad the heart of man, whence *Anacreon* calls Wine *λυσιππον*, and, in the Epigram, *Bacchus* is called *λυσιμενεν*. Both which *Horace* expreſſeth, *Sollicitis animis onus eximit*—Wine takes off the burden from penſive mindes.
- E Hence the old Poets ſay, that *Janus* (who was *Noah*) had his name from *υα* Wine; who taught the *Italians* and other Nations the planting of Vineyards and uſe of Wine. And adde, that, after he had himſelf miſcarried by it onely once, he forewarned all men for ever after to uſe Wine moderately;

Which

John 15.1.

Pſal. 104.15.



Which yet, I fear, very few have learned of him, but rather **A**  
 his excess; and by his nakedness endeavour to cover their  
 own; and excuse their habitual intemperancy by pretence of  
 infirmity. And because *Noah* saw the former and later world,  
 they say *Janus* had two Faces. And they who feign him to be  
*Saturn*, say, that in his time was the Golden Age, when Men  
 Ὡσε θεοὶ ἐζῶον ἀνδρῶν θυμὸν ἔχοντες νόσφι ἀτερπὲ πόνων καὶ  
 οἰζύων. — So the old Poet.

But Oh the unthankfulness of Man to his Creator! The me-  
 diate Authors of any particular good unto mankind, are Dei- **B**  
 fied; God himself the Author of all good both for necessity and  
 delight, is not owned. He who teacheth to plant and sow, &c. is  
 accounted a God. He who gives his rain from Heaven and fruit-  
 ful seasons, filling our hearts with food and gladness, He in whom  
 we live, and move, and have our being, without whom he that  
 planteth, is not any thing, nor he that watreth any thing, he is  
 not acknowledged. He who taught men Husbandry, and some-  
 what eased them of their labours and griefes, is accounted a  
 God. He who taught him who first instructed men in hus-  
 bandry, who owns him? O the wonderfull grace of God! O **C**  
 the ingratitude and great unthankfulness of men!

Doubtless historical *Noah* though deified by the Heathen Poets  
 under diverse names, as he who gave the world comfort and rest  
 from their labours, and the curse of the earth, yet he was onely  
 a figure of him, who removes the labour and curse and restores  
 the blessing, as I shall shew more in due place.

**I** will destroy man, which I have created.] The word מְחַיֶּה sig-  
 nifies properly to blot out. And so it is rendred in this place  
 by the LXX ἀπαλείψω τὸν ἀνθρώπον ὃν ἐποίησα; and elsewhere **D**  
 upon the same argument; and why we should use a metaphore  
 here taken from building, or demolishing what is built, when  
 the wisdom of God makes choice of one borrowed from Gra-  
 ving, Writing, or Painting, or defacing what is painted, or writ-  
 ten, or graven, I know not. The Metaphore here taken from  
 Graving, Writing, or Painting may have reference to the image  
 of God pourtrayed in Man whom God made after his own  
 image, yea an image of himself; which because the Man had,  
 by his wicked imaginations, thoughts, desires, and purposes, de-  
 praved and marred, and in stead of that יִצְרָהּ that good **E**  
 image and similitude wherein he was created, had now drawn  
 upon his soul יִצְרָהּ the evil image or similitude (for יִצְרָהּ  
 may signifie,) the Lord here threatens, that he will blot out  
 man, that image which he had made.

This image of God consists in knowledge, in righteousness and  
 holiness of truth. Which Divine *Plato* hath almost word for  
 word

Hof. 2.

1 Cor. 3.

Esay 28. 26.

Gen. 8. 21.

Gen. 6.

Ver. 7.

Gen. 7. 4. 23.

2 Esdr. 8. 44.  
Wisd. 2. 23.

Gen 6. 5.

Col. 3. 10.  
Ephes. 4. 24.

A word in his Theop. *Ὅμοιωσις θεοῦ δικαιοῦ καὶ ἁγίου μετὰ σοφίας* *verſedat*, The likenes of God is, to be righteous and holy with wisdom or prudence. And as Christ is *χαρὰν τῆς ὑποστάσεως* the figure of his fathers hypostasie or substance; so the true Christians are made according to Christ, of whose fulnesse they receive *καὶ χάριν ἀντὶ χάριτος* even grace for grace, every grace in us answering to the counterpart of it self in Christ, as every impression and print in the Wax, answers to every print and impression in the Seal.

Iohn 1.16.

B This image of God is in the soul, yet so that *Per modum redundantie* by way of redundancy, it overflows also upon the body. For as by an Image or Picture, we understand not onely the lineaments and portraiture of him that's drawn, but also concretely the table wherein it is drawn. And as we conceive the Kings Image in his Coin not onely formally, abstractly, and apart, the resemblance and figure of the King, but also concretely and joyntly the money, the Silver or Gold, wherein it is imprinted. Even so the image of God howsoever it be primarily in the soule, yet it may be said also to be in the body, the seat of the soul; whole rectitude and straitness proper to that alone of all the living creatures, represents that inward rectitude and uprightness, wherein the man is made, and an argument of Majesty and Sovereignty over all the Creatures; the strength, proportion, beauty, feature and comeliness are answerable in some sort to the like vertues in the image of God. According to which

Rom. 5.14.

C *S. Paul* saith, that the earthy man, the first *Adam* was a type or figure of the second, or him that was to come, as the first and rude draught of him. As also because the soul works by the body conformably to the image of God; whence it is, that the members of the body are instruments of righteousness unto God. And hence it is, that *S. Paul* saith, that our bodies and Spirits are Gods. Yea, the image of God extends it self so far, that all the outward creatures belonging unto man, may be said in some sort to appertain unto the image of God in man; not onely because *Dei Vestigium est in creaturis*, saith the School, the footstep and similitude of God is in the creatures; but also because God hath given unto man the outward creatures not as any part of his image, but to adorn his image in him. As Painters and Carvers

Rom. 6.13.

D set out their Images and Statues, by Pictures of diverse creatures, which are not any parts, but ornaments of the Statues and Images, which they principally intend to make. Thus every creature hath Gods mark upon it, *aut imaginem aut vestigium*, either Gods expresse image upon it, as the reasonable creature, or some other impression or similitude of the Deity, which remembers us, and sends us to the Author of it: As when we see among the Creatures any thing that's beautiful and fair, or strong, or any other

1 Cor. 6.20.

E way



way good, it minds us and causes our thoughts and meditations to ascend unto that Essential beauty, strength, or whatsoever other Excellency is to be found in God. A

1 Cor. 3. 22,  
23.

In a word; Gods mark and footstep in the Creature is in order unto Gods Image in man. Gods image in man is in order unto Gods image which is Christ. Gods image, which is Christ, is in order unto God. This gradual order is excellently observed and set down by S. Paul; *All things are yours, and ye are Christs; and Christ is Gods.*

Gen. 6.

When now the man had defaced that glorious image of his God, in himself, and disturbed that excellent order of himself and all the Creatures unto God, The Lord sent מַבּוּל a flood to confound all order (as that word signifies) a sin-flood to blot out his image and footstep out of his creatures as we read; The Lord saw, that the iniquity of man was great in the earth, and all the image, form, or shape of the thoughts of his heart, was onely evill all the day. And it repented the Lord, that he had made man on the earth, and he mourned at his heart; and the Lord said, I will blot out man whom I have created, from upon the face of the earth, from man even unto beast, and unto the creeping thing, and to the fowl of the heavens; because it repenteth me that I have made them. B

I desire the Reader to consider, upon what ground and Motive, the Lord here resolves to blot out man and beast from the earth. It will make much for the understanding of Gen. 8. 21. C

Gen. 8.  
Ver. 21.

**A**ND the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans heart is evil from his youth; neither will I again smite any more every living thing, as I have done.] If thus we read these words, very ill use may be made of them, as for an encouragement unto sin; because the grace of God so much aboundeth. For according to this Translation, the Lord here seems to promise, that he will not again deal so severely with mankind, because the imagination of mans heart is evil from his youth; and therefore so to curse the ground for mans sake; so to smite every living thing, would be to no purpose: Why? because mankind is incorrigible; the imagination of his heart is evil from his youth; and therefore to go about to mend the matter by blotting out the living creature, as if thereby the sins of men could be blotted out, it would be as available, as if a man should endeavour to draw water with a Net. So one of the Fathers reasons from hence, whose name I spare. Another of them argues thus down-right: The Lord saith, I will not any more curse the Earth for the works of men, because the minde of man D

is E

A is set upon mischief from his youth; therefore I will not any more smite every living soul, as I have done. And lest we should think, that the Ancients onely were of this minde; most of the later Expositors are of the same judgement. The Glosse of the *French Bible* speaks their opinion. For it sets a Star in the Text, directing us to somewhat more remarkable in the Margent; which is this: *He shews, what men must be until the end of the world, wherein all mankind is condemned as wholly wicked and depraved.* How then ought these words to be rendred?

B That we may understand this, we must look back at the former words. For if we consider the former words, they will give light to these, Verse 20. *Noah* builded an altar unto the Lord, and took of every clean beast, and of every clean soul, and offered burnt offerings upon the altar. And the Lord smelled a savour of rest (so the Marg. according to the Hebrew) And the Lord said in his heart, I will not &c.

These words present us with *Noah's* acts; and the effect of them. *Noah's* acts are building an Altar, and offering Sacrifice upon it. The effect, Gods acceptance intimated in the *Savour of rest*: and his promise thereupon.

C Surely our God is not taken with outward Offerings or Sacrifices. These were onely figurative of Christs acceptable Sacrifice. *Noah* was a manifest type of Christ, whom he prefigured in his name, and in his works. 1. *Hierom* renders *Noah's* name (as from נח, not from נחם) by two words, *Cessatio* and *Requies*, Cessation and Rest. 1. Cessation implies leaving off former labour. 2. Rest, acquiescence and complacency in good. Both which are answerable to the two parts of universall Righteousness, and the whole will of God; ceasing from evill, and doing good; whereof we have frequent mention, cease to do evill, learn to do well, Eschew evill, and do good.

D In both respects, *Noah* was a type of the Lord Jesus, who was content to do Gods will. Yea, who was figured by *David*, that man who was to do all Gods wills, (the word is plurall) which wills are our sanctification and separation from all evill labour; and the curse, and enstating and quieting our soules in the Blessing. According to that gracious invitation, *Come unto me all ye that labour and are heavy laden and I will give you Rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall finde rest unto your souls.*

E Thus the true spiritual *Noah* gave to *Lamech*, and yet gives to *Lamech*, that is, to the poor, contrite, and humbled soul, rest from all the labour and toyl in sin; which the historical *Noah* his type could not effect; much lesse could he give to that generation Rest from the curse. That's the proper work of the spiritual *Noah* the Lord Jesus who redeems us from the curse, and gives us the blessing.

Esay 1. 16, 17  
1 Pet. 3.

Psal. 40. 8.

Acts 13. 22.

Matth. 11. 28,  
29.

Levit. 10. 17.  
Esay 53. 10,  
Mar. 10. 28.



Dan 9.24.  
Gal. 3.13.

1 Tim. 2.6.

1 Pet. 4.1, 2.

1 Pet. 3.21.

Epoef. 5.1, 2.

Gen. 8.21.

Mat. 5.48.

Rom. 5.8.

Phil. 2.5.—8.

1 John 3.16.

Act 3.26.

blessing. He is the true רַחֵם the περιπαλαμα, the Ransom for many; yea, the Ransom for all in all Ages, who ever are of Lamechs family, lowly and poor in spirit, contrite and humble. The promise of redemption is made unto all such. Ὁ δὲς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων τὸ μαρτύριον καιρῶς ἰδίῳ. Who gave himself a Ransom for all, a testimony for proper or several times or seasons; that is, according as every age, and every person in every age, is fit to receive it, and is capable of it. Such a capableness and fitness to receive the Ransom, is necessary.

Yea, and Christ himself giving himself for us, requires 1. An imitation of his death in our selves, and 2. A like minde towards others. First, he requires an imitation of his death in our selves; so the Apostle: *For as much as Christ hath suffered in the flesh, arm your selves likewise with the same minde: For he who hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God, &c.* Therefore Noahs Ark had the exact proportion of a Coffin fitted to a dead mans body, signifying and requiring our death and burial with Christ, that we may arise with him, and walk in newness of life; which therefore the same Apostle compares to Baptism. 2. He requires of us a like minde also in regard of others. For so an other Apostle, Be ye followers of God, saith he, as dear children, and walk in love; how? even as Christ loved us and hath given himself for us, an Offering and a Sacrifice to God, for a sweet smelling savour; which was figured by Noah, who offered up a sacrifice הַזֶּה הוּא of a sweet smelling savour, or savour of rest: it has Noahs name in it. And he commands us, that we even so love our Brethren; &c. because *Manifestatio dilectionis est exhibitio operis*, as one of the Ancients speaks, He requires, that we manifest our love, 1. In doing good one to another, that every one be *Homo homini Deus*, that one man be even as a God unto another; 2. and in suffering evil one for another: yea, even for sinners: according to that of *Philo Judeus*, Ἀνὴρ σπουδαῖος τὰ πάλαι λύτεον; a good man is a kinde of Ransom for an evil man, yea according to Christs suffering; how much more for good men? So Christ loved us and gave himself for us. Let the same mind be in us, which was also in him. Wherein? He humbled himself and became obedient unto the death &c. Will we read this more expressly? It is the speech of the Beloved Disciple; *Hereby perceive we the love of God, because he laied down his life for us; and we ought to lay down our lives for the Brethren.*

Thus the Lord Jesus the true Noah removes the curse, being made a curse for us. He procures also the Blessing; which also was figured by Noah. He procures the Blessing by two acts. 1. Preparatory which is *Removens prohibens*; 2. Direct; first, Preparatory, whereby he prevents every believer; For God having raised

A raised up his Son Jeſus hath ſent him to bleſs us and to turn every one of us away from our iniquities. This preparatory act is as it were a fitting and reaſoning of our veſſels; which done, then followes his direct act, the filling of our veſſels being ſo fitted and prepared, with the Spirit of grace; which God ſheds on us abundantly through Jeſus Chriſt our Saviour. And ſo bleſſeth us with every ſpiritual bleſſing in heavenly things.

Gal. 3. 13, 14.  
Tit. 3. 6.

Hitherto we have conſidered Noah's Name, and found how ſhort he came of the full performance of what his father Lamech had boded of him; which yet was fully accompliſhed by the true Spiritual Noah, whoſe type he bare. Come we now to conſider the acts of Noah, which alſo were more completely done by the Spiritual Noah.

B 2. As for Noah's acts, they were two. 1. Building an altar, and 2. Offering Burnt Offerings upon that Altar. The Altar prefigured Chriſt and his patience; who is that true Altar, which Sanctifies all our gifts. And by whom we offer up unto God the Sacrifice of Praise. The Apoſtle applies this unto Chriſt; and eſpecially to his propitiatorie Sacrifice. We have an Altar, ſaith he, whereof they have no right to eat, who ſerve the Tabernacle: For the bodies of thoſe beaſts, whoſe blood is brought into the Sanctuary, by the High Prieſt, for ſin, are burnt without the Camp. Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the Gate. 2. The Sacrifice, which Noah offered, yielded a ſweet Savour unto the Lord; ſo that he ſmelt a ſavour of reſt, wherein Noah's name is contained, as I ſhewed before. But can we think that God is delighted with the ſmell of burnt beaſts, as Lucian ſaith his heathen gods were? Doubtleſs this Sacrifice of Noah ſignified the expiatory Sacrifice of Chriſt, who gave up himſelf an Oblation for us, and a Sacrifice to God for a ſmell of a ſweet Savour. And this is that Savour of reſt, which the Lord here ſmelt.

Mat. 23. 19.

Heb. 13. 10.

Pſal 50.

Ephel. 5. 2.

And by this Sacrifice, the true Spiritual Noah takes away the curſe, Chriſt hath redeemed us from the curſe of the law being made a curſe for us; and gives the bleſſing, as hath been ſhewn. All this premiſed, let us conſider the following words here in queſtion, whereunto I have hitherto made a long but a neceſſary preamble.

Gal. 3. 13.

E The Lord ſmelt a ſweet ſavour of reſt.  
Whereupon the Lord ſaid in his heart, I will not again curſe the ground any more; Or, word for word, The Lord ſaid unto his heart, or in his heart, or to his heart, that is, to the heart of Noah, to comfort him; for ſo to ſpeak to ones heart, is to comfort, as the Prophet varies the phraſe, Eſay 40. 1, 2. And thus the Ancients underſtand the Lord to direct his ſpeech to Noah. I will not adde to curſe the Earth any more for man, be-  
I 2 cauſe

Hof. 2. 14.



cause the thought, frame, form, or shape of the heart of man *was* evil from his youth : and I will not adde any more to smite all living, as I have done. A

By all this, it appeareth; that those words, [because the thought of the heart of man *was* evil from his youth] are brought by the Lord, as a reason why he had cursed the earth and smitten all living. Nor is this any wresting of the words at all; but the clear context. I put *was* instead of *is*. There is no Verb at all in the Hebrew, but one must be necessarily supplied; and such as rather refers to the time past then either to the present or future. B  
Because the words contain the Lords reason, why he dealt so severely with the old World? And lest this seem *gratis dictum*, and onely any private opinion, it's clear, that upon this very reason, the Lord resolved to punish the old World with the flood; *The Lord saw, that the wickednesse of man was great in the earth, and every imagination of the thoughts of his heart, was onely evil every day &c. And the Lord said, I will blot out man whom I have created, from the face of the earth.* And the same reason the Lord brings here, why he had blotted out the old World: And thus Tremellius understood the words, as appears by his pointing of them: & thus Pagnin also and Castellio who puts the words in a Parenthesis, and expressly refers them to the former as the reason why the Lord had so severely punished the old World. C  
Yea, the Lord elsewhere so reasons in *Esay*. Let us now see what will follow if those words be understood as a reason why the Lord will not any more punish the old World as he had done.

They, who make those words [*the imagination of mans heart is evil from his youth*] a reason why the Lord will no more curse the ground for mans sake, nor smite any more every living thing as he had done; they who so reason, and understand the Lord here so to reason, they make the case of mankind desperate; and God leaving man in that case, without remedie of his misery, and without hope of reformation by any punishment. D  
Yea, hereby they obliquely deny the general judgement; when without doubt there shall be an universal perdition of all ungodly men; whereas here they seem to understand God to say, --- *Quod multis peccatur, inultum est*. Yea, they make that to be here an argument of Gods mercy, which before was the main motive of his wrath. So that strange collections are made from hence. One of great fame and regard, a German Author whom I will not name, concludes hence; our nature is *Gantz und gar* altogether incapable of any good, and inclined to all evil. E  
So that little notice is taken, That these words have reference unto the former, and are a motive unto Gods former severity. Nor do men regard the atonement here made by Christ figured in *Noahs Sacrifice*. Nor how the Lord does *restituere in integrum*? begin the world again with man-

Gen. 6.

Esay 54.7.10

2 Pet 3.7.

Gen. 6.5.

Gen. 8.22. T

**A** mankinde, promising, that, while the Earth endureth, the seasons of the year shall not be interrupted by an universal judgement, as they had been, whereby also the Lord confirms his promise of grace by Christ. Nor is there any due respect had to the blessing of God upon *Noah* and his family, nor to that dominion which God gives them over the Beasts, figuring more savage Beasts in us; nor to those seven Precepts given to the sons of *Noah*, whereof the seventh is here first given, viz. prohibition of eating flesh with the life and blood: and the other six supposed to be given before: which all Nations who had communion and fellowship with the Jewes, must observe. Nor have they regard to Gods covenant with *Noah* and his house and every living soul for ever, and that ratified by Gods oath; and a visible signe.

Jer. 33. 20. 21.  
Gen. 9. 1. - 17

**B** All which, if duly considered, will appear to be as great grace as was vouchsafed to man, if not greater than that given him before the fall, which was divine blessing, the image of God in righteousness and holiness; and the sovereignty over the creatures. Yea, as great or greater than was vouchsafed unto man in his renovation.

Esay 54. 9, 10

**C** And therefore such grace and favour laid a proportionable Obligation upon *Noah* and all mankinde of their obedience. Now I beseech the Christian Reader well to heed and consider, of what consequence it is, whether we refer those words to the former as a reason why the Lord brought in the flood upon the world of the ungodly, and so read them thus. I will not again curse the ground any more for mans sake, because the imagination of mans heart was evill from his youth, &c. Or whether we understand those words as an inference from the former, thus, I will not again curse the ground any more for mans sake;

Gen. 1. 26, 27.

Gen. 9. 6.  
Gen. 5. 1, 2.

**D** for the imagination of mans heart is evill from his youth, &c. If we read them the former way and consider the atonement made, and the Promises of God, they bring with them an argument of good hope, and effect the soul and raise it up unto an obedient walking with God. If we read them the later way, they imply, that God, notwithstanding all means used, had no hope of bringing mankinde to any good; and consequently the man must remit and leave off all endeavour of doing well, and suffer his soul to languish and sink into an utter despondency and desperation. For how can man have any hope of good, when

**E** God himself despaire? The Lord give us grace to discern of things that differ.

Sermon



## SERMON III.

## Noah's Legacy to his Sonnes.

Gen. 9. 26, 27.

Noah said, Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant.

Esay 45. 18.

Jer. 31. 27, 28.

Ephes. 18.

John 1.  
2 Cor. 11.

**W**Hat the Lord saith by the Prophet Esay, That He created not the earth in vain (or to be empty) He formed it to be inhabited; as it is true of the holy Land, and of the new Earth; that the Lord made it not to be empty, but to be inhabited with Righteousness, and righteous men; So it is also true of the outward Earth, the Lord made it not to be empty and void, He made it to be inhabited. And therefore having over-whelmed the old world with the Flood, he reserved inhabitants for the Earth, Noah and his sons by whom the whole Earth was to be overspread. Even so as after the overflowing scourge, the Lord promisseth to sow the earth again, with the seed of Man and the seed of Beast. And as the Lord watched over the old world to pluck up and to throw down; so after the Flood, he watched over the new world to build and to plant. To this end Noah was *ὁ ἀρχηγός*, he till'd the Earth and planted a Vineyard. He drank of the Wine, and was drunken, and was uncovered within his Tent. All which was a secret intimation of a better, a Spiritual Noah not drunk with wine wherein is excess, but filled with the spirit of love toward his children, *ἀνομιαν* he took up his Tent and Tabernacle in us, discovered the truth in it's nakedness, even the simplicity which is in Christ, which Ham (the Zelot, the father of Canaan the crooked soul inclined to the Earth and earthly things,) perceiving declared in the streets (so *רחב* signifies and Pagnin renders *in platea* in the street,) and this he does not without derision and scoffing. Naked truth is a thing too poor and despicable for a Hot-headed Zelot. Shem and Japhet the genuine children of the spiritual Noah, they cover their Fathers nakednesse. The effect of which is my Text;

which

A

which contains the } Bleſſing of *Shem* and *Japhet*.  
 } Curſe of *Ham* and *Canaan*.

In both which we have theſe particular divine truths.

1. The Lord is the God of *Shem*.
2. *Noah* ſaid, Bleſſed be the Lord God of *Shem*.
3. *Canaan* ſhall be their Servant.
4. The Lord will enlarge or perſwade *Japhet*.
5. *Japhet* ſhall dwell in the Tents of *Shem*.
6. *Canaan* ſhall be their Servant.

B

I.

The Lord is the God of *Shem*.

Herein let us inquire 1. Who *Shem* is. 2. What's here meant by } *Jehovah* or Lord.

} *Elohim* or God.

3. What is it to be a God of one, as here *Jehovah* is ſaid to be the God of *Shem*.

C

1. Who *Shem* was. The ſon of *Noah*; but whether the eldeſt, the ſecond, or the third ſon, it's queſtioned by ſome: becauſe when ever the three brothers are named, *Shem* hath precedency and is named alwayes firſt; but that's no good reaſon why he ſhould be the eldeſt, as I ſhall ſhew anon. It is doubtful indeed in the Hebrew Text; But if we compare the age of *Shem*, *Gen.* 11. 10. with the age of *Noah* when he began to beget his children, *Gen.* 5. 32. and *Gen.* 7. 6. it will ſeem probable, that *Japhet* was elder than *Shem*. But the Greek Text, *Gen.* 10. 21. puts it out of all queſtion, Σὺν τῷ ἀδελφῷ τῷ Ἰάφεθ τῷ μαιζονῷ, *Shem* the brother of *Japhet* the elder, *Japhet* was the Elder brother of *Shem*.

D

Some there are both Antient and Modern who affirm, that *Shem* was *Melchizedec*, and probable reaſons are brought for it. I ſhall inquire into the truth of that anon. Meane-time come we to inquire, what we muſt here underſtand by Lord יהוה.

E

This great, glorious and proper name of God may be two wayes conſidered 1. in it ſelf, 2. as it hath reſpect to the creatures. In it ſelf it raiſeth up the underſtanding unto the moſt ſublime and transcendent Metaphyſical notion [τὸ ὄν, *Ens*, Being] than which no thought can reach higher. Yet does not that expreſs it fully, becauſe ὄν and *Ens* hath reference to the preſent; whereas this glorious name comprehends all circumſtances of time. It is a moſt artificial compound of all parts of time, and Being in them; היה ſuit he hath been; יהיה erit, he will be-  
 יהוה *Ens*, being, he is. *John* the Divine expreſſeth it accordingly; ὁ ὢν, ὁ ὢν, ὁ ὢν ἐρχόμενος. and that he might open it the more fully, he waived the propriety of the Greek tongue, εἰρήνη

Revel. 1. 4.



Exod. 3. 14.

Ecclus. 44. 19.

Ephes. 3. 19.

ἀπὸ τοῦ ὁ ὧν καὶ ὁ ἦν, &c. Peace be to you from him who is, and was, and is to come; all which is יהוה. This name God imposed upon himself. *They will say unto me, what is thy name, saith Moses; The Lord said unto him* אֲנִי אֶהְיֶה אֲשֶׁר אֶהְיֶה, *I am that I am, or rather, I will be what I will be; or as the LXX render it, ἐγὼ εἰμι ὁ ὧν, I am the Being. And the Lord adds, so shalt thou say to the children of Israel* אֲנִי, ὁ ὧν; *He who is, the Being, or who will be, hath sent me unto you. And the Lord said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah* אֲנִי אֶהְיֶה the Lord God of your fathers, the God of Abraham the God of Isaac and the God of Jacob hath sent me unto you; This is my name forever, and my memorial from generation to generation. Wherein two things are very observable, 1. That the Lord God fits his eternal name unto those three Patriarchs, the figures of the holy and blessed Trinity; Abraham representing the father, as the wisman gives the etymology of his name, *Abram was an high or great father* אֲבִרָם, Isaac a type of the son. Jacob a figure of the spirit. All which have reference to the three Kingdoms, or rather parts or degrees of Gods kingdom, *Psal. 97. 1. יהוה מלך* The Lord hath reigned, *Psal. 10. 16. יהוה מלך* The Lord is King, *Psal. 146. 10. יהוה ימלך* The Lord shall reign for ever and ever.

2. Now although this glorious name comprehend all circumstances of time; and import the eternity of the great God, yet it more principally points at these present and last dayes, wherein the fulness of the Deity is poured, and to be pour'd out upon the Saints; according to what the Apostle prays in behalf of the Ephesians, *that they might be filled with all the fulness of God.*

For this reason, the Jewes of old had this, of all the names of God, in greatest reverence, expressing it by these and such like phrases, the name of four Letters, τετραγράμματον אֵשֶׁת, The name, the great name, the glorious name; And therefore lest by use of it, it might be dishonoured, they pronounced, in stead of it אֲדֹנָי the Lord. Nor was that name heard more than once in a whole year, and that pronounced by the High Priest, and that only on the Expiation day, and that only in the *Sanctum Sanctorum*. But this critical discourse had not been so fit for a popular auditory, but that it's very necessary for the opening of this point, as the Learned know.

2. Ye have heard the meaning of this glorious name in it self considered. Let us now look at it with reference unto the Creatures. And so it signifies the Author of all created being, past, present and to come. It's a name God imposed upon himself by himself, who alone knows his own Essence and Being; and such as in some measure may signifie his nature; at least so far as the utmost

A utmoſt and higheſt ſpeculation of the moſt tranſcendent under-  
ſtanding can reach unto; yet ſuch is his condeſcent, that we may  
ſee it revealed in the ſubſiſtence and Being of every Creature;  
whereof it is *אֱלֹהִים*, the Fountain of all Idea's, the Being of  
Beings; in whom we live, who have life; all Creatures move  
who have motion; and all have their Being which are. This  
was figured by *Jefſe*, that is, *He that is*, and he who long hath  
been, The *Antient of dayes*, even from the dayes of eternity. This  
*Jefſe*, this *Antient of dayes* is the Father of the true *David*. This  
B is the true *Nun*. What's that? the Eternal, as the French call  
God, of whom *Nun* was a type, the father of *Joſhua*, that is, Jeſus  
Chriſt.

Serm. III.

1 Sam. 17. 12.

The word *אֱלֹהִים* here and elſewhere is uſed in the form  
plurall, though joyn'd to the proper name of God, which is al-  
wayes ſingular: And the reaſon is; God is one and his name is  
*יהוה* one; Yet is there a three-fold exertion, gradual manifeſta-  
tion, degree or maner of Being in the Deity. And this name  
of God is common to them all: to the Father *Hebr.* 1. 1. to the  
Son verſ. 8. *Acts* 20. 28. *Rom.* 9. 5. and to the holy Spirit, *Acts*  
C 5. 3, 4. As for the ſignification of the word, the name *Jehovah*  
imports the Eternity and immutability of Gods Being, and all  
the Divine Attributes, as alſo his giving a Being unto all the  
Creatures: *Elohim* ſignifies God the Judge, as alſo God the  
Almighty he is *Shems* God.

Deut. 6. 4.

1 John 5. 7.

3. Hitherto we have inquired into the great Name *Jehovah*  
the Lord God. Let us now conſider what it is to be a God of  
one; and how the Lord may be ſaid to be the God of *Shem*; it  
may generally imply his right of creation and preſervation, but  
more ſpecially it imports a covenant made between the Lord  
D God and *Shem* as in this Chapter, ſo elſewhere; and ſuch a cove-  
nant conſiſts of four acts, whereof two on Gods part,

Gen. 9. 9, 10,  
11. & 17. 7.

His } Stipulation requiring ſomewhat to be done;  
His } Promise, upon performance of that Stipulation, to be  
our God.

On Mans part } Re-promiſſion of anſwering by promiſe to Gods ſtipulation.

Exo. 19. 5. — 8

& 20. 19.

2 Cor. 6. 17,

18. with 7. 1.

Restipulation (becauſe the parties covenant-  
ing are ſo unequal) by way of humble petition and prayer  
unto God. We have examples of theſe in many Scriptures.  
The Stipulation, and that which God requires of man, is  
E mans whole duty, *Exodus* 20. 1—17. abridg'd into fewer  
words, but virtually containing what ever was elſewhere required  
at large, *Deut.* 10. 12. and yet more contracted, *Mich.* 6. 8. and  
yet more briefly, *Math.* 22. 37.

Though this be *Shems* prerogative to be the firſt in all the  
Scripture, whole God the Lord is expreſſely ſaid to be, as his  
father *Noah* is the firſt in the Old Teſtament, who is ſaid to be

Gen. 6. 9.

Mat. 23. 35.



SERM. III. a just man, though *Abel* also be called so afterward by our Saviour: Yet neither the one nor the other had that peculiar unto himself; For both before and after *Abel* and *Noah*, there were and are righteous men; and the Lord was the God of *Adam*, *Abel*, *Seth*, *Enoch*, and all the eight preachers of Righteousness; and especially styled the God of *Abraham*, *Isaac*, and *Jacob*, and all in covenant with him. And therefore we are here to understand under the name of *Shem*, all the *Shemites*, all of *Shem's* faith and obedience. The Text is here so to be understood, that under *Shem*, yea, under *Japhet* the posterity of both are here meant. So where our Translators render the word, *Canaan* shall be his servant, the words are עֶבֶד לְמָרְיָם a servant unto them.

Rom. 4. 12.

1 Sam. 12. 22.

Ephes. 1. 6.

Isay 65. 16.  
Isay 42. 6.  
& 49. 8.

Psa. 144. 15.

If we now inquire into the reason why the Lord is the God of *Shem*; and his *Shemites*, even all the children of *Heber*, even of all in covenant with him, many reasons might be alleaged. But since there is no disposition at all in the Creature unto good, but it proceeds from the *ἐκδοξία* the good will of the Lord unto his Creature, unto this we must originally refer it, as *Samuel* does. It pleased the Lord to make you his people. If yet we inquire further for a reason in God, he becomes the God of *Shem* and his peoples God through Christ. This is my well beloved *ἐν τῷ ἐκδοξίᾳ*. So saith the Apostle, he hath made us accepted in the Beloved. He is the Mediator of the new covenant, and as a Mediator, he plies it on both sides. 1. On Gods part, he stipulates, and requires. He is that one Law-giver. He promises: All the promises of God in him are yea, and in him are Amen. 2. On mans part he promises. *Heb. 2. 12. Luke 13. 8.* He restipulates by prayer in his own name. In these regards he is called the very covenant itself; whence we may note.

1. The eminency and excellency of that God with whom we are in covenant.

2. The happyness of that people who are in covenant with this God. So the Psalmist, Blessed are that people whose God is the Lord.

3. What the Lord is to all his people, he is to every one of them.

But we must remember that Memento, *Respice titulum*. My scope has long been to inquire out Christ yester-day, Christ hidden under types and figures. Among them as we have found *Adam*, *Abel*, *Seth*, *Enoch*, with all the other Preachers; So we shall finde *Shem* also to be one. Of him I have spoken in the history. Let us now consider him in his mystery. Herein I

shall inquire what *Shem* was. what he did. what befell him.

In all which we shall finde Analogies and resemblances between

A

B

C

D

E

A tween *Shem* and the Lord Jesus; and that Christ himself is the true *Shem*. SERM. III.

The derivation and descent of the word *Shem* is not known unto men. Its commonly derived from, שֵׁם to name, which rather ought to be derived from שָׁם. Not is the descent of the Lord Jesus known unto the world. So they confess, *we know not whence he is*. Verily thou art a God that hidest thy self.

John 7.27.

The word שֵׁם signifies a name. And names are either *Verbalia* Verbal, or *Realia* real names. Christ is that *Shem* real, that

Esay 45.15.

B שֵׁם הַגָּדוֹל that שֵׁם הַנּוֹבָב that great, that honorable name, as the *Cabalists* call him; that glorious and fear full name שָׁם.

Deut. 28 52.

This is understood by the word מִימַר so often in the Chaldee Paraphrast, where Christ the true *Shem* is understood. Thus

Esay 1. 13. my soule hateth; מִימַר, my word. So Jer. 1. 8. I am with thee, מִימַר, my word, my name, *Immanuel*, the true

Esay 45 17.

*Shem* is with thee, Psal. 110. 1. The Lord said unto my Lord, Chald. Par. לְמִימַר unto his word: which is that Scripture

Mat. 22. 44.

wherewith the Lord proved his Deity, and put the Pharisees to silence. So that it was no new expression, but well known un-

Iohn 1. 1.

C to the Jewes, when S. John calls Christ λόγος the word; which is indeed λόγος ὁσιώδης, that ὄνομα ὁσίας that real, substantial and essential Name of God.

It's usual for the word [Name] to signifie a person, as the number of names, that is, persons; and a few names a few persons. As for that dispute whether *Shem* were *Melchisedec* or not,

Acts 1. 15.

S. Hierom received it for a truth by tradition from the Jewes; and others have followed him in that opinion, However,

Rev. 3. 4.

spiritually and mystically most certain it is that the true *Shem* is the right *Melchisedec*, שֵׁם הַמֶּלֶךְ.

& 11. 13.

He is *Shem* the great saith the *Thargum* of Jerusalem. And how shall that be made

Gen. 14.

D good, that *Shem* and *Sheth* were glorious among men, whereof yet so little is recorded either in the word of God or humane

Ecclef. 49. 16.

writers, unless we understand there especially the true *Shem* and *Sheth*? What therefore is disputable in the letter, is reconciled

in the spiritual meaning. For the true *Shem* is the true *Melchisedec*, the King of righteousness. So the Prophet Esay, A

Esay 32. 1.

King shall reign in righteousness and afterward King of Salem, that is King of peace, as the Apostle speaks.

& ver. 17.

E So we have done with the first quare, who *Shem* was. 2. Come we now to the second, what he did; and herein we shall

Hebr. 7. 1, 2.

finde him a type of the true *Shem*; whether we consider his

acts { Natural as a Father { begetting his children,  
Moral, { naming them, if that may be called natural.

1. *Shem* is said to be the Father of all the children of *Heber*, Gen. 10. 21. And was not *Shem* also the father of *Elam* and

*Assur* and *Lud* and *Aram*, &c. And so the father of all the children



SERM. III.

children of *Elam* and *Assur* &c? Surely if we look no further then the letter, it's as true of these as those; as true that he was the Father of all the children of *Elam*, *Assur*, &c. As that he was the father of all the children of *Heber*.

If therefore we shall enquire, who are the true children of *Heber* and the true *Hebrews*, we shall finde, that no other then the true *Shem* was their father. For who are the true עבריים who are the true Hebrews? who else, but such as are *Irati*, such as are angry with themselves, that they have continued so long in their sins? who else, but such as are therefore angry with themselves, that they may not sin? So diverse of the Antients, as also *Calvin* understood, *Psal.* 4. 4. *Ephes.* 4. 26. Be angry and sin not, To lay down all our anger one towards another. It was the speech of the Deacon to the Communicants as mine now to you. Μῆτις καὶ τίλος; Let no man have a quarel against any man. A fit qualification for us all who come unto the Lords Table whole profession is to shew forth the Lords death untill he manifest his life in us, by dying daily unto sin, truly and earnestly to repent us of our sins; to be angry with our selves, that have so long lived in sin, from which we resolve now to dye; to be angry with our selves when any thought or evill motion ariseth in our hearts that we give not our consent thereunto and so sin. These are the first children of *Heber*. 2. Other children of *Heber* there are who are *transcuntes*; So עבריים signifies, such as are in their passage from sin to righteouness, from death to life, such as are about to keep the Passover with our Lord, such was *Abraham* the son of *Heber* and great grand-child of *Shem*, whom the Scripture calls עברי Gen. 14. 18. LXX περὰ τῆς, one that passeth over, whom *Philo Judeus* understands to be one who passeth out of the state of sin and corruption into the divine nature, 2. *Pet.* 1. 4. Out of *Vr* of the Chaldes the light of Devills toward the holy Land. Which is the dutie of us all, O ye children of *Abraham*, who profess our selves believers, the duty of us all who pretend, now to keep the Spiritual Passover, 1 *Cor.* 5. 8.

3. There are yet a third sort of *Hebers* children, who are *pragnantes*, such as have conceived Christ in their hearts, and such as are, as it were, with child by the holy spirit, *Gal.* 4. 19. of whom I travail in birth again, saith *S. Paul*, till Christ be formed in you; These spiritual Hebrews are of the circumcision who put away the sin of the flesh, and worship God in the spirit.

2. Act. His naming of his children.

As the true *Shem* begets, and is the father of all the children of *Heber*, so he gives names unto them, *Rev.* 3. 12. So *Ab. Joachim*, *Cant.* 1. 3. *Esay* 62. 2. Thy name is an ointment powred out. Even that

Col. 2.  
Phil. 3. 3.

A

B

C

D

E

A that unction from the holy One, 1 *John* 2.20.29. truly Chriſt SERM. II.  
himſelf according to the Spirit.

2. As for the moral or ſpiritual acts of the true *Shem*, they are two eſpecially. 1. That notable act of *Shem* which hath made him glorious among men, *Ecclus.* 49. he covered his fathers nakedneſs; and may not the true *Shem* be ſaid to do the like? doth not the Lord Jeſus Chriſt cover the nakedneſſe of that ſoul where he is begotten? He is the שֵׁם 1 *John* 2.1,2. He covers with the covering of his Spirit, *Eſay* 30.1. *Rom.* 8.13. by which we mortifie the deeds of the body and live. 2. Since the true *Shem* is the right *Melchizedec*, what is more proper to our purpoſe in hand then what ye read, *Gen.* 14.18. That *Melchizedec* brought forth bread, and wine, &c. this was when he came from the ſlaughter of the Kings, as *Hebr.* 7.1. not before. Believers are the children of *Abraham*, and tread in the ſteps of *Abraham*, and do the works of *Abraham*, *John* 8.39. And theſe have Kings to ſlay, kill, mortifie, and crucifie; It is the profeſſion of us all who come to the Lords Table, that we ſhew forth the Lords death, that we daily bear about in our body the dying of the Lord Jeſus, 2 *Cor.* 4.10. 1,2. The Kings are thoſe many Lords that have ruled over us, *Eſay* 26.13. *Amraphel* King of *Shinar*: the great talk of fallen man concerning religion, and this *Amraphel* was King of *Shinar* where *Babel* was built, *Gen.* 11.2. This is a powerful King that bears rule at this day: The Church is in *Babel* or *Babylon* much more now then it was in *S. Peters* dayes, 1 *Pet.* 5.13.

*Arioch* King of *Ellasar*. *Arioch*, *Ebrietas tua*, thy drunkenneſſe; ſaith *Hierom*; whether with wine, or not with wine: for there is a drunkenneſſe which is not with wine, *Eſay* 29.9. a drunkenneſſe with opinion and imagination; *Eſay* complain'd of it in his time, and *Jeremy* in his, *Chap.* 51.7,8. How much more may we now? There are but a few ſober men in the world; and the reſt think them the onely drunkards.

He is King of *Ellasar* (that is) the multitude of rebellious and diſobedient men, ſuch as depart from God; that's *Ellasar*.

*Chedarlaomer*, as a generation of ſervitude, who perſwades his people to the ſervice of ſin; or the Globe or Ball of Hay, *Zach.* 12.6. What we turn in a *Sheaf*, is in the vulgar Latin in *Fano*, in Hay, *Matth.* 6.30. *Syr.* The Graſs of the field, the generation of graſs, ſuch a people are but as the graſs, *Eſay* 40.7. This *Chedorlaomer* was King of *Elam*; that is, the world, the preſent evil world; or according to the Arabick, knowledge ſaith *Drufius*, or hidden wickedneſſe and deeds of darkneſſe. *Tidal, gnarus aſcenſionis vel elevationis*. Skilful or knowing how to aſcend; that's the effect of the falſe knowledge, 1 *Cor.* 8.12. Knowledge puffs up. And this King hath the largeſt and moſt ample dominion of all the reſt, He is King of Nations. He is the true *Antichriſt* that



SERM. III. that rules in the hearts of all men, of all Nations until the Lord A  
 Jesus Christ the true *Shem*, the true *Melchisedec*, who is the true  
 King of Nations, *Jer.* 10. 7. until he dispossess him, and consume  
 him with the spirit of his mouth. Most true it is, that he vaunts him-  
 self to be the King of Nations, and dares say so much unto the  
 true King of Nations himself, *Luke* 4. 5, 6. until he cast him forth,  
*John* 12. 31.

2 Theff. 2.

Other Kings there are *Jos.* 10. 1. — 24. led by *Adonizedec* the  
 false righteouſneſſe; but the followers of *Jofua* ſet their feet in  
 their neck and tread down their pride. *Amalekites*, *Exod.* 17. 16. B  
*Populum lambentes, vel declinantes*; ſuch as lick up the people,  
 and turn them from their God, *1 Sam.* 15. 32, 33. *Agag* the co-  
 ver of all ſin, as the laſt enemies of the Church *Gog* and *Magog*,  
*Ezech.* 38. which are the forms of godlineſſe that cover all iniquity,  
*2 Tim.* 3. *κύριοι πολλοί*, *Luke* 19. 33. the owners of the Aſſe ſaid  
 unto them, &c. many owners of the filly Aſſe, the miſ-guided  
 ſimple, credulous man.

When we have ſlain theſe Kings, then comes *Melchisedec* and  
 brings forth bread and wine.

3. What beſell *Shem*, we read little in the Scripture that be- C  
 fell *Shem*, onely *Eccleſ.* 49. 16. *Shem* and *Seth* obtained great  
 glory among men, which is to be underſtood among thoſe who  
 are truly men, who fear God and keep his commandments, *Eccleſ.* 12.  
 Among thoſe the true *Shem* the Lord *Jesus* is the moſt honorable.  
 Yea *Jesus* Chriſt the true *Shem* is that very honour that comes of  
 God onely, *Joh.* 5. 44. and ſo where we read to you he is pretious,  
*τιμή*, *1 Pet.* 2. 7. it is in the margent more truly turn'd, Honour.  
 This is that plant *דשן* *Ezech.* 34. 29. of renown. This is he who  
 hath obtained that excellent name among men, that at his name  
 every knee muſt bow of things in heaven and earth and under D  
 the earth, *Phil.* 2. 9. 10.

*Obſ.* This opens unto us the meaning of that phraſe which  
 meets us often in Scripture, which without this underſtanding,  
 is very harſh to our eares and apprehenſions. As when the name  
 of God is ſaid to be this or that, to do this or that. The word  
 which we render name, is *דשן Shem*: ſo when Gods name is ſaid  
 to be excellent in all the world, *Pſal.* 8. 1. what underſtand we  
 but the true *Shem*, the Chriſt of God, the name that's great in *Israel*,  
*Pſal.* 76. 1? what elſe meane we but the true *Shem* when we ſay,  
 His name is like a pretious oyntment? *Cant.* 1. 3. This is the name E  
 that is ſaid to be neer, *Pſal.* 75. 1. what neerer to us then what is  
 with us? *Immanuel*, Chriſt in us. This name of the Lord is a  
 ſtrong Tower &c. *Prov.* 18. 10. This is the name for which God  
 hath pity upon men, *Jer.* 14. 7. *Ezech.* 36. 21. what other name  
 can defend us? *Pſal.* 20. 1. This defended Chriſt and his, and  
 offended all who came to apprehend him. *ἐγώ εἰμι*, I am, wher-  
 upon

A upon they fell to the ground. This is the name by which we are ſaved, *Pſal. 54. 1. ſave me O Lord by thy Name*, by thy true *Shem*, which is *Chriſt* himſelf. This is the Name by which we tread down our enemies, *Pſal. 44. 3. Through thee, through thy Name we will tread them under that riſe up againſt us*. This is that Name wherein we walk, *Mic. 4. 5. which is expreſly the Lord Jeſus Chriſt, Col. 2. 6. As ye have received Chriſt Jeſus the Lord, ſo walk in him*, &c.

This reproveth thoſe who diſhonour that great and worthy Name, by which we are called, who reproach the great *Shem*, who deſerves all honour among men, *James 2. 7. It was the glory of Enoch, Noah, and Shem to have maintained the true and ſincere worſhip of God againſt all incroachments of Idolatry and Superſtition; whence it came to paſſe that they were oppoſed by all the world beſide. Plutarch in his Iſis tells us (what I have ſhewen elſewhere) that by Typhon they underſtood Σηδ & Βεβων & ομν, which names, ſaith he, ſignifie βλατον τινα & καλυτι-κην επιχεσιν, υπεναντιωσιν & αντιπροπον, violent inhibiting, hindring, contrariety, oppoſition. Plutarch there plainly expreſſeth the name of Seth; as for Bebon, by that name the Ara- bians underſtand the Devil; and ομν Sym is a manifeſt inver- ſion of Shem: now becauſe Seth and Shem in their ſeveral ages op- poſed the wicked world; hence it is that the ungodly of the world oppoſed, traduced, reproached, and blaſphemed them, as the troublers of the world. As I ſhewed of Noah out of Joſephus, The like of Seth and Shem, Plutarch, παν οσαν η ος εις βλαβερδν & οδαρτικδν εχει μωρον τδ τυφον. εσι: Quicquid noxium in na- tura damnoſum, Typhon eſt. And is not this evident in the true Shem in all ages even from the beginning of the world? Luk. 23. 2. Mat. 17. 6. and 28. 22. Say we not well that thou art a Sama- ritan and haſt a Devil? Job. 8. 48. but the truth of this I ſhewed on Gen. 5. 22. Now when Abraham came from the ſlaughter of the Kings, Melchizedec the true Shem brought forth bread and wine. Beloved! It is the profeſſion of us all to mortifie, kill, and crucifie theſe Kings, theſe reigning, theſe ruling luſts, Rom. 6. 12. Let us no longer be profeſſors, but practicers of what we profeſs.*

C This is great Conſolation to the true *Shemites* to the true children of *Abraham*, who follow their father *Abraham* in the ſlaughter of the Kings. *Amalec* cannot be ſubdued by thoſe who follow not the true *David*, *1. Sam. 30*. Yet there is comfort for the weak ones, who can follow no further then *Beſor*, verſ. 10. 24. while men know *Chriſt* onely according to the fleſh, that's *Beſor*; they are weak; yet becauſe willing and ready and armed with good purpoſe and ſincerity, they have their ſhare of the ſpoils. Though thou overcome not the Kings while thou art yet in thy non-age, *David* will overcome them for thee.

E What



## SERM. III.

Judg. 8. 20, 21

Num. 23. 19.  
Esay 40. 8.  
Deut. 28. 3. 15.Rom. 12. 1.  
1 Sam. 11. 1. 2

2 Pet. 1. 4.

2 King. 23. 25.  
Jer 2. 13.Psal. 1. & 40. 8.  
& 42. 1, 2.

2 Tim. 3. 1, 2

What *Jether* the childe could not do, ( as the child is, so is his strength ) that *Gideon* himself performs, even he who *breakes and cuts off iniquity that's Gideon*. Though thou be not cleansed according to the purification of the Sanctuary. 2. *Chro. 30. 18. Hebr. 10. 19. For thy names sake, though our iniquities testifie against us, do thou it for thy names sake, Jer. 14. 7, 8, 9.* Put on the whole armor of God and so fight valiantly under the banner of Christ, which is his love, *Cant. 2. 4.*

*Exhort.* If the Lord be the God of *Shem*, and our God and in Covenant with us, Let us then own him and acknowledge him to be our God by keeping covenant with him.

First, He 1. is true and faithfull unto us in his promises. 2. True in his threatnings, he that goes from one part of heaven, goes toward another ; *Non toto celo egredimur*. He that flies from his mercy, falls into his severity. 3. He has right unto us even without a covenant, yet condescends to enter covenant with us.

Secondly, In regard of the covenant it self, consider 1. The equity of it ; its *λογικὴ λατρεία*, a reasonable service. How unreasonable is the covenant with Satan ? How unreasonable is it, that our God should be bound unto us, to be our God, yet we in our covenant with him should be loose and dissolute ? 2. The excellency of the thing covenanted for, participation of the Divine Nature.

Thirdly, In regard of us. 1. What is more dishonourable then to be reputed a faithlesse man *ἄνηρ διψυχος*, a double minded man. 2. How honourable unto *Shem* to keep covenant with his God, see what an honourable testimony is recorded of *Josiah*. 3. And what is that for which thou breakest covenant with thy God ? They forsake the Fountain of living waters, and they dig to themselves Cisterns or pits which will hold no water.

Whether do we own the Lord for our God ? Most true it is, *Deus suus cuiq; plurimi fit*, every one accompts most highly of his God, whether we understand it of him who is the false God or the true ; For that which appears to be good unto us, though it be evill, hath yet the same force with us, while it appears so to us, as if it were a true good. *Job* saith of the true God, *if he kill me yet I will trust in him*. *David* meditates on Gods Law day and night, he delights to do his Gods will, *Dauids* soul is athirst for God, *Solomon* prefers divine wisdom, that is Christ, before Gold and Rubies and all desirable things. Our Lord teaches us to pray *thy will be done*. Now, can we be content to part with our own will, what ever it is, that Gods will may be done in us, by us, upon us, what ever that is ? Now the like affection evill men have unto their false Gods. There is one God which is called *Selfe*, that all the *Dii minorum gentium* serve ; *οἱ λαοὶ* self-lovers are in that list

of

- A of falſe worſhippers. Why is Coveteuſneſſe called Idolatry, but in order unto ſelf? *Ahab*, without *Naboths* vinyard, was a poor diſcontented man. Thus ambition and deſire of honour, another kinde of Idolatry, proceeds from a high eſteem, a man has of himſelf. *Haman*, while he wanted but *Mordecai's* knee, he had nothing. Luxury, Gluttony, and drunkenneſſe are nothing but the worſhip of the belly, and that in order unto ſelf. Nor will a true ſervant of his belly ſpare either money or credit or paines, ſo he may worſhip his belly. In a word, what doeſt thou prefer before all other things in the world? if thou ſay the true God, tell me truly; canſt thou ſay, thou eſteemeſt him, whom thou oppreſſeſt as a Cart laden with Sheaves; canſt thou ſay thou loveſt him whom thou ſhutteſt out of dores? *præ amore excludis foras*? Does he not knock at the dore of thy heart? does he not complain, my locks are wet with the droppe of the night? Doeſt thou prize him highly whom thou blaſphemeſt and reproacheſt? whole name thou takeſt in vain? wert thou a true ſon of the covenant, thou wouldeſt not endure ſo to abuſe thy father, nor ſuffer him to be evil ſpoken of, much leſſe to be crucified and ſlain: This indignity made the dumb child of *Craſus* to ſpeake. Ah *ὦν κλεῖρε κείνον*, kill not *Craſus*: Did we indeede own our God and his Chriſt, we would have commerce with him; But ye will not come unto me, ſaith he that ye might have life. Thou wilt hardly come unto him, to loſe thy ſinfull life which the Lord requires, if thou reſuſe to come unto him to gain eternal life. Surely did we own, prize and eſteem the true God as we ought, and were deprived of him, we could not but conceive our ſelves loſt, utterly loſt men, who had nothing at all left us. *Ye have taken away my Gods; and what have I more?* To be beloved of the true God it's ſimply the greateſt conſolation of the ſoul, as on the contrary to be hated.
- B
- C
- D

SANM. III.

Col. 3. 4.

Ecc. 6. 7.

Phil. 3. 19.

Amos 2. 13.

Rev. 3. 20.

Cant. 5. 2.

Iohn 5. 40.

Col. 3. 4.

Iudg. 18. 24.

2. Axiom.

*Noah* ſaid, *Bleſſed be the Lord God of Shem*. The words are, according to the idiom and propertie of the Hebrew tongue, a *metalepsis*; whereby we underſtand the Antecedent out of the conſequent, the bleſſing of *Shem* out of the bleſſing of God. For we are ſo to underſtand them, as if *Noah* ſhould in more words have ſaid, The Lord God ſo heap bleſſings temporal and ſpiri- tual, outward and inward upon *Shem*, that both he and who- ſoever ſhall ſee it, may ſay, *Bleſſed be the Lord God of Shem*, who by his bleſſings to him, hath declared himſelf the God of *Shem* in covenant with him and his;

So that here is a twofold bleſſing

1. Gods bleſſing of *Shem* and the *Shemites*.
2. *Shems* bleſſing of God.

1. *Bleſſed is Shem of the Lord his God*; which may be conſi- dered



SERN. III.

Literally, { according to the { Person of Shem.  
 dered { Spiritually, { Off-spring of Shem.

As for the first, let us enquire;

1. What is it properly to bless, and to be blessed?

2. How was Shem blessed of the Lord his God?

Gen. 1. 21.  
and 9. 1.

1. Blessing properly signifies increase, whether in temporall things; God blessed them, saying, increase and multiply. And where we read, God blessed Noah and his sons, Castellio turns the word, *Fecunditatem dedit*, He gave them fruitfulness, saying, increase and multiply, &c. So in spiritual things also, God hath blessed us with every spirituall blessing in heavenly things in Christ.

Ephes. 1. 3.

2. Shem was blessed with temporall and spirituall blessings, and famous for them, especially, for his piety and reverence towards his Father; and that the Lord prevented him with his grace that he would not see, much lesse, deride and scoff at his Fathers nakedness. It is no small blessing to be turned from iniquity, as Shem was.

Acts 3. 26.

Psal. 144. 15.  
Heb. 11. 16.

Why did Noah bless Shem from the Lord his God? The reason seems to be taken from the covenant. They desire a better Country, that is an heavenly; wherefore God is not, asham'd to be called their God. More especially the blessing is here given to Shem for his honouring of his Father, according to that of the Wise-man; Honour thy Father and Mother both in word and deed, that a blessing may come upon thee.

Ecclesi. 3. 8.

But why is Shem blessed before Japhet the elder Brother, the more especiall reason is thought to be, his greater forwardness to cover his fathers nakedness, So that here he seems for that cause to have precedency in the blessing. I shall adde another reason in the proper place.

Gen. 11. 26.  
and 48. 20.

2 Chro. 21. 3.

1 Sam. 16.  
6. - 10.

Obs. 1. It is not Gods method in blessing, to follow the order of nature. Abraham is preferred before Haran his elder Brother. Ismael was the first born; yet Isaac obtained the blessing. So did Jacob though Esau were the elder Brother. And Ephraim though the younger is preferred by Jacob and blessed before Manasses. God sees not as man sees; nor are his wayes as mans waies. The elder Brother among men is most esteemed by his parents, according to which rule, Jehoshaphat proceeded, when he preferred Jehoram. Accordingly Eliab, Abinadab, &c. are better esteemed and promoted by Jesse and Samuel. But some yonger one proves often times the better man, who is least thought of, as Abraham, as Shem, as Joseph, and David. If we enquire into a more hidden reason of this, we may as well finde it in our selves as without us in the world: that which is born of God in us and which he most prizes is the second birth; the first man is of the earth, earthy; the second is the Lord from heaven. Here the proverb is true, *δὲ δεύτερος ἀμεινότερος*, that the seconds are the better.

1 Cor. 15. 47.

Obs.

**A** *Obſ. 2.* It is no ſmall bleſſing to be preſerved and kept from doing evill. But the Lord God of *Shem* is alſo the Author and Donour of every good and perfect gift *πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἀπὸ τοῦ Θεοῦ*, and eſpecially thoſe ſpiritual bleſſings, which none but God can give, none are fit to receive but the true *Shemites*.

**B** *Obſ. 3.* Obſerve the goodneſs of God toward children obedient to their parents. All we certainly know, that *Shem* did, is honouring of his father; Yet he is for that, bleſſed of God, and ſo bleſſed, that of his line deſcended *Heber*, *Abraham*, *Iſaac* and *Jacob*. And for this, the wiſe man tells us, he is parallel'd with *Sheb*, who in his time, ſaith *Theodoret*, was called a God upon earth, *Deificatus homo*, as the Antients ſpeak, and obtained great honour, among men. The ſame Wiſeman records many bleſſings unto them who honour their parents. What's the reaſon that *Philo* reckons the fiſt Commandement in the fiſt Table? It is a great Commandement, and the fiſt with promiſe. A notable Encouragement unto children to honour their parents.

**C** *Obſ. 4.* When the Patriarch went about to bleſs his ſon *Shem*, he breaks out into the bleſſing of the Lord God of *Shem*: was this to bleſſe *Shem*? Truly then was *Shem* moſt bleſſed, when God was bleſſed and owned and acknowledged as the only Author of all his bleſſing. We ſhall finde this to be the praſtiſe of Gods Saints. After all the bleſſings which the Lord had heaped on *Jacob*, *Jacob* looks not on the bleſſings, much leſſe upon himſelf, he looks upon the Lord the Author of them all. So did *David*. So *Solomon* is ſaid to have bleſſed the Congregation when he bleſſed God. They glorified, not me, ſaith *S. Paul*, but God in me; and I laboured, &c. yet not I, but the grace of God with me.

**D** And truly what good ſoever befalls the Saints of God, they impute it not to any worth in themſelves, but unto God, or ſome gift of God imparted unto them. The faithful ſervant ſaith not, as we are wont to do, *I have gained*, but *thy pound hath gained ten pounds*; and the other, *thy pound hath gained five pounds*. He ſaith not, *I have done this or that*. It was his obedience of faith that gained it, and that is the gift of God. So *thy faith hath made thee whole*. And when ever we have gained any conqueſt over any luſt, it is not any power of nature; but we muſt ſay, *Bleſſed be God that gives us the victory through our Lord Jeſus Chriſt*. When **E** *Zachariah*, the father of *John* had been now long dumb, he broke ſilence, not with exultation or expreſſion of joy for the great bleſſing of God upon himſelf, or upon *Israel*. His fiſt words are the praile of God: *Bleſſed be the Lord God of *Israel**; after that large bleſſing of God poured upon the Church, *I will powre my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring*, &c. How great are thoſe who ſhall be thought worthy of the bleſſed

SERM. III.

1 Sam. 25. 32.

Matth. 1. 21.

2 Cor. 13. 7.

2 Tim. 4. 18.

Jam. 1. 17.

Eph. 1. 3.

Gen. 9. 22, 23.

Ecclef. 49. 16.

and 3. per tot.

Ier. 35.

Ephel. 6. 2.

Gen. 28. 14.

15. 16.

1 Sam. 25. 32.

39.

1 King. 8. 14.

15.

Gal. 1. 24.

1 Cor. 15. 10.

Luke 19. 16.

Ephel. 2. 8.

1 Iohn 3. 4.

1 Cor. 15. 57.

Luke 1. 68.

Eſay 44. 4. 5.



## SERM. III.

Spirit? it followes, *one shall say, I am the Lords, &c.* The Church appropriates nothing to it self, but gives all the glory unto God. There is no los in this faithful and just dealing with God, *Euge bone serve, Thou hast been faithful in a little, be thou ruler over ten Cities.*

John 5.44.  
Acts 8.9,10.  
Mat. 9.8.

O that we all understood this aright, and accordingly practised it, to own the Lord in his gifts unto men! there would not be such robbing God of his honour, such assuming that glory to our selves, which is proper unto God, there would not be such receiving of praise one of another, there would not be such idolizing of men as the *Samaritans* did to their *Simon Magus*. *Quanto rectius hi?* O how much better did they, who glorified God, who had given such power unto men?

Gen. 27.28,  
29.37.

Gen. 48.22.  
with 33.18.

Hebr. 11.21:

*Obs. 5.* Observe the power of faith; out of it *Noah* gives inheritances to his children; out of it, *Isaac* blesses his sons, and of *Jacob* he saith, *And he shall be blessed*, and as if it were done already, *I have satisfied him with corn and wine*. So *Jacob* blessed his sons, *Joseph* especially. I have given to thee one portion, which cannot be understood of that field which he bought: Therefore his faith is praised, *I took it saith he, by my sword and bow*; that is, by prayer and supplication saith the Chal. Par.

Deut. 28.2.  
&c.

Mat. 26.26,  
27. with  
Luke 22.19:  
Psal. 68.19.  
Ephes. 1.3.  
Psal. 63.4:  
1 Pet. 2.9.

Here we must note a difference of Blessing; When the Lord God blesseth *Shem* and the *Shemites*, he bestowes good things upon them. *Dei benedicere est benefacere*; when *Shem* blesseth God, he returns humble thanks and prayes, for Gods blessings received. As blessing signifies thanksgiving, so likewise praying. Howbeit this blessing, praying and thanksgiving is not a bare outward expression of thankfulness in words, but a manifestation of it in the life. A declaration of the divine vertues in those who so blesse him.

Gen. 31.3.  
with 32.10.  
Psal. 50.15.

This is comfort to the people of God, the true *Shemites*, the generation of the true *Shem*, in these and all perillous times; The Lord God is their God, and he in covenant with them and blesses them; and they have alwayes that for which they may blesse their God, as *Job* on the Dunghill, *the Lord not onely hath given, but hath taken what he hath given, Blessed be the name of Shem, the true Shem, the name of the Lord, what's the reason?* The Lord God of *Shem*, yea the true *Shem*, is with them, bearing the evill with them, and doing them good. A true *Immanuel*. Yea, they have God so neer them, that they may at all times resort unto him, especially in times of straits.

Exod. 20.24.  
John 1.14.

*Exhort. 1.* To enter and keep covenant with the Lord God of *Shem*, to become true *Shemites*, that the God of *Shem* may be our God. Where ever *Shem* is, there followes a blessing. *where ever he puts his name, in the Tabernacle* *οὐρανὸς ἐν ἑμὶν*; He walks in us his Temple wherein he dwells; His city *Jerusalem*, where he puts

A puts his bleſſing. His Ark was in *Obed Edoms* houſe, and there the Lord bleſſed that houſe. Wherever *Obed Edom* entertaines the Ark of God, there followes the bleſſing. The Ark is another ſhadow of Chriſt the true *Shem*. Therefore he muſt needs bring a bleſſing unto *Obed Edom*, that is, the ſerviceable humanitie, or the obedient man, who ſerves and miniſters unto God; eſpecially who ever ſerves him out of love, not out of fear, nor hope of reward, with theſe the Lord keepes covenant and mercy. There he promiſes the bleſſing. If we have him with us, let us keep him with us and reſolve with *Jacob*, *I will not let thee go unleſs thou bleſſe me.*

SER. III.

2 Cor. 6. 26.  
1 Kings 8. 29.  
& 14. 21.  
1 Cor. 3. 17.  
Pſal. 132. 13,  
14, 15.  
2 Sam. 6. 12.  
Exod. 20. 6.  
Dan. 9. 4.  
Pſ. 133. 1, 2, 3.  
Eſay 61. 9.  
Gen. 32. 26.

Exhort. 2. Let us receive the bleſſing which the Lord God of our father *Shem* gives unto us. O ye *Shemites*, ye children of *Heber*, ye children of *Abraham*! Unto you is this bleſſing ſent; ye are called to inherit a bleſſing, to inherit the holy Land. The holy Land is our heavenly countrey, which we obtain of our God. O why are we ſlack to poſſeſs the Land, which the Lord hath given us for an inheritance? Would we be ſo ſlow ere we took poſſeſſion of an earthly inheritance?

1 Pet. 3. 9.  
Hebr. 11. 16.  
Ioſ. 18. 3.

C Axiom 3.

*Canaan* ſhall be the ſervant of *Shem*. Herein let us inquire. 1. What is a ſervant; and 2. How *Canaan* was a ſervant unto *Shem*. 1. To be a ſervant hath reference unto the will and command of another. He that is obedient unto the command of another, is ſo far-forth his ſervant, whether that *αὐτοπραγία*, that right of living as a man will, be taken from him forcibly, as in war; or that he willingly yields himſelf to the will and ſervice of another; *His ſervants ye are whom ye obey.*

Rom. 6. 6.

D The word which we turn a ſervant is *עבד* from *עבד*, which the LXX turn *ἐργάζεσθαι, ποιεῖν, δουλεύειν, λατρεύειν*, to work, to do, to ſerve; and ſo *Servus* is à *ſervando*, ſaith *Jſidore*, either paſſively, *quod hi qui jure belli poſſent occidi, à victoribus conſervabantur*; or actively à *ſervando*; becauſe a ſervant is *custos rerum herilium* ſo *שמר* to keep is turned by the LXX *φυλάττειν, ἀκούειν, ποιεῖν*, to keep, hear, obey and do; which are words proper unto ſervants. *Canaan* is called here by the LXX. *παῖς δικέτης Servus domesticus*.

2. *Canaan* ſhall be the ſervant of *Shem* and his *Shemites* for the word *למך* is to them.

E

*Shem* and *Canaan* may be conſidered in their

History, and ſo in  
their } Perſons.  
} Poſterity.  
Or in their Myſtery.

1. In their perſons; and ſo it is hard to ſhew when and where-  
in *Canaan* was a ſervant unto *Shem*, or the *Shemites*. 2. In their  
poſterity; So *Canaan* may be ſaid to be a ſervant unto *Shem*, that  
is,



SERM. III. is, the *Canaanites* unto the posteritie of *Shem* and *Japhet*; when we shall consider, that the *Egyptians* were servants unto all Nations, and the *Canaanites* made servants unto *Josuah* and the *Israelites* which were the seed of *Shem*. A

Lev. 26. 31.  
& 11. 33.  
Judg. 4. 23.  
& 8. 28.  
Esay 43. 16.  
Ezech. 16. 27.

*Canaan* hath his name from עָנָן which signifies to bow and to be bowed down, to be humbled and abased, to be made crooked; and according to the use in the Chaldee, to be made ashamed, we have examples of them both, *They shall be ashamed*, &c. the *Egyptians* and *Ethiopians* of *Chams* and *Canaans* race. The daughters of the *Philistins* are ashamed of thy Lewd way. B

Gen. 37. 7.—  
10 & 42. 6.  
& 43. 28.

This name therefore of *Canaan* fits a servant well according to *Josephs* Dreame, *Your Sheaves stood about and made obeisance to my sheaf. And his brethren said, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? which yet was afterward fulfilled when they bowed down themselves before him with their faces to the earth.* This *Canaan* was the yonger son of *Ham*, to whom, with his father *Ham* and his Brethren *Cush*, *Mizraim* and *Put*, *Noah* gave *Africa*, as to *Japhet*, *Europe*, and *Asia* to *Shem*. But *Canaan* invaded *Phoenicia*, part of *Shems* portion; whence *Phoenicia* is called after the name of *Canaan*, the Land of *Canaan*. C  
And *Shaul* the son *poiv'aron* according to the LXX, of a *Phenician*, is said to be the son *χααναριτιδ* of a *Canaanitish* woman. And that woman, whom *S. Matthew* calls a *Canaanitish* woman, the same in *S. Mark* is called a *Syrophenician*. And among the antient names of *Phenice*, *Stephanus* in his Book *De urbibus* tells us, *χνα*, a contract of *Canaan* is one; and the inhabitants *χναοι*, for *χααναοι*. What kinde of servant *Canaan* was, appears where he is called a servant of servants, even the basest of servants.

Exod. 6. 15.  
with Gen. 46.  
10.  
Mat. 15. 22.  
with Mark 7.  
26.

Verse 25.

And the Reason is from the breach of Gods law imprinted in the minde, that honour is due unto our parents; as therefore there is a reward promised unto those who honour their parents, it being the first Commandement with promise, it followes, that the transgression of that great Comandement must draw after it a curse as a due recompence of reward. D

2. This punishment seemes equall, according to the law of man, which condemnes those to vassalage and slavery, who are ungratefull to their Patrons, and Founders, *Libertus ingratus patrono reddit in pristinam servitutem.*

1. Doubt. But why did *Ham* offend, and *Canaan* suffer punishment? It's said that *Ham* saw his Fathers nakedness. It's answered by some, that *Canaan* first saw the nakedness of his Grand-Father *Noah*, and told his Father of it. Others satisfie the doubt by saying, that *Canaan* is here put for his father *Ham*; and so *Varablus* with other learned men understood here *Ham* not *Canaan*, and so the Arabick Version. How ever, *Ham* was not Exempted from the curse, though not named but understood E

to

**A** to be accursed in the curse of his son; as *Jacob* is said to bless *Joseph*, when he blessed his sons. And the reason seemes to be, because the father and the son is taken as one person, so that as the blessing of the obedient Father extends unto the children, so the curse likewise to the disobedient.

Hence it is that we shall finde *Ham* as well as *Canaan* partaken of this curse; And therefore *Egypt* is called the house of servants. For whereas *Egypt* is by the Psalmist called the land of *Ham*; and *Plutarch* among the names of *Egypt*, reckons *ἡμια*, *Ham's* land, whom the inhabitants worshipped after ward under the name of *Jupiter Hammon*; *Hams* posterity in *Egypt*, as well as *Canaan's* in the land of *Canaan*, were under the curse of bondage. For, beside the brand of blackness upon their skin (as Servants were wont to be branded by their Masters) whence *Egypt* hath its name, so *Aegyptium* is rendred *αἰθρῖον*, that is, black in the old Glossary, the *Egyptians*, according to the curse, have been of old noted as servants and Vassalls unto other Nations. Hence it is, that in *Aristophanes*, the *Egyptian* is called *πλεθροφορεῖς*, a Tile or Brick bearer. Where the Scholiast saith *Αἰγυπτίους ἐκαλεῖται πλεθροφόροι*, the *Egyptians* are noted in Comedies as Brick or Tile-bearers. And again, *ἰδίον αἰγυπτίων αἰθροφορεῖν*, It's the property of the *Egyptians*, to bear burdens. *Aristophanes* scoffing at the Verses of *Euripides* (a far honestier man than himself) saith, *ἡς ἂν ἀγαθὸν ἂν ἐξαγορεύειν αἰγυπτίους*, his Tragical Verses being made of Spondee, and so running some what heavily, *Ἀν' ἑκατὸν ἑκατὸν ἑκατὸν*, saith he, are not able to carry his Verses.

**B** But not onely — *miserum fortuna Sinonem*  
*Fixxit, quantum etiam mendacemq;* — The *Egyptians* were not miserable onely by their service unto men, but by that also which alone renders men truly miserable and base, their Vassalage and bondage unto sin. The *Egyptians* of old were infamous, as notorious Thieves according to the proverbial speech, *Quot servi, tot fures*. *Εδύετο ληστὴν ἑαυτὸν αἰγυπτίους*, saith the Scholiast on *Aristophanes*, and *αἰγυπτιάζειν* is *ὑπερὰ πρᾶττειν*, to deal knavishly and thievishly. *Suid.*

**D** 2. Doubt. Is it simply a blessing to be aloft and to rule as *Shem* did; or is it a curse to be below, and a Servant as *Canaan* was? The Scripture seems plainly to speak as much. But let us inquire, what is the true libertie, the true freedom of all the children of *Shem*. Not a power to will, or not to will this or that, nor a power to do, or not to do this or that; as to sin, or not to sin; which they call, *Libertas contradictionis*, liberty of contradiction; No, nor is it a power to will or do this, or the contrary, which they call, *Libertas contrarietatis*, liberty of contrariety; as a power to love or hate, to do good or evill, to save life or to kill. If either of these were the true freedom, then were he

SERM. III.

Gen. 48. 6.

Hebr. 11. 21.

Deut. 28. 4. 18

Psal. 105. 25.

27.

Deut. 28. 1. 13



SERM. III.

Gen 31.29.

Iohn 19.10.

Mark 3.4.

Iohn 8.32,  
33,34,35,36.Rom. 6.7.18.  
and 8.2.1 Iohn 3.9.  
and 5.18.2 Cor. 13.8.  
10.Acts 13.36.  
and 10.36.

he truly free, who hath a power to will or do what is good, or not to will or do it. He that hath a power to will or do what is good, or to will or do the contrary what is evil. As when Laban said, *It is in the power of my hand to do you hurt.* And what Pilat said, *Knowest thou not, that I have power to crucifie thee, and have power to release thee.* If either of these were free, then were they, with whom they had to do, not truly free, or not so truly free, as they; then was Laban a more free-man than Jacob. Yea Pilat should be a more true free-man than Christ himself. For Laban could have done Jacob hurt or not, &c. And Pilat could have crucified Christ or released him. Yea if this were to be free, then could not God himself be said to be free, who yet is *Liberrimum Agens*, the most free Agent. For God being *unus & unus*, he cannot but will Good, nor can he will or do that which is truly evil, *He cannot sin, He cannot lie.* If this were true freedom, then should not Christ be free. Nor should the confirm'd Angels or souls made perfect be so free as those *in via*. These can do good or evil, save alive or kill. Christ could not do both; nor the confirmed Angels nor the souls made perfect. Our Lord asks the question; *Is it lawfull to do good on the Sabbath Day, or to do evil, to save life, or to kill.*

He implies he could do but one of them. So that the true liberty imports a releasing from a mans own self-bondage, the bondage of his own carnal reason which had enslaved him; from the bondage of his own false and erroneous principles, whereon his heart was bound; The bondage of his own lusts whereunto he was a servant; The bondage of sin and the law of sin, which had enthralled him. And being let free from all this bondage, the true free-dom is the adding ones whole self, understanding, reason, will, affections, actions, life, unto God and his righteousness. This freedom is wrought by the Lord Jesus Christ, his word, and Spirit, and Truth. So that True freedom is a power to will and do what is good without any hindrance, without any resistance in him who wills or does it. And thus God is most free. Thus he is free who is fully born of God. Nor can he sin because he is born of God. Thus Laban had no power or Just freedom to hurt Jacob; if he had hurt him, it had been from a false freedom, from licence not from true libertie. The Magistrate hath no power to hurt an innocent man; if he hurt him, it is not according to his office, nor according to the rule of true freedom given him of God and Christ. *We can do nothing against the truth but for the truth.* Pauls power was to edification and not to destruction. This is a free-dom, according to which the most free-men are servants, as David. And Jesus Christ, who is Lord of all; and so most free, He took upon him the form of a servant. Yea, this is a free-dom, according to which the meanest servant may yet be free; *ἔστι γὰρ καὶ δούλος ὄντα καὶ δούλου εἶναι, καὶ ἐλευθε-*

- A *ῥον ὄντα δὲ δλον εἶναι* So S. Chryſoſt. For a man may be a ſervant, yet not ſervile ; he may be a free man, yet a ſervant, *Joſeph* was a ſervant, yet not yielding to his own luſts, or his Ladies, he was a free-man. His Miſtris a free-woman yet *παύτων δαλκωτέρα*, a ſervant of ſervants, a ſlave to her own ſervant, becauſe a vaſſal to hir own luſts. For the will of the fallen man being more prone to evill than good, is much better, and more free unto good being under the command and direction of another, eſpecially if it be *juſta ſervitus* a juſt or moderate ſervitude, than if it were wholly left unto it ſelf. In which caſe that of *Job*. is true, *Man is born like a wild aſſes colt.* Art thou called a ſervant ; care not for it, *ἀλλ' εἶπαι*, V. Lat. *Sed eſſi*, but although thou mayeſt be made free, uſe it, that is, thy juſt ſervice rather ; and the reaſon proves it in the following words. For he that is called, &c. *ἀλλὰ πείθεσθαι καὶ ὁμμες ἐπει πείθεσθαι ἀμεινον*, ſaith *Neſtor* ; it is better to obey. Theſe are the true *נְדָבִים* the Freemen, the Princes, the Noble-men, the Gentlemen : A man may, according to this freedom, be a good ſervant to an evill Maſter, *Obadiab* was over *Ahab's* houſe, 1. King. 18. 3. *Joſeph* the ſervant of *Potiphar*, *Jacob* to *Laban* ; *Naaman* now a Proſelyte, yet ſervant unto the King of *Syria*, *Daniel* and the other Captives to *Nabucadnezzar*, *Nehemiah* to *Artaxerxes* ; Saints in *Ceſars* houſhold, *Phil.* 4. 22. *Ephes.* 6. 5. 6. 7.
- B *3. Doubt.* If *Canaan* in perſon were not the ſervant of *Shem* then muſt he be in his poſterity. But where ſhall we find, that *Canaan's* poſterity or the *Canaanites* were ſervants unto *Shem* or the *Shemites* ? Surely we read of *Canaan's* poſteritie how ingenious in all or moſt Liberal Arts ſome of them were, in the time of peace, and how ſecurely they lived ; how powerfull and terrible to their enimies ſome of them were in their warrs, which ſeems not to agree with the Condition of ſervants. How ſecurely they lived in peace and how ingenious they were in moſt Liberal and Mechanicall Arts, 'tis evident, in that Arithmetick with *Aſtronomie* came from the *Zidonians* ( who were from *Zidon* *Canaan's* firſt born ) unto the *Grecians*. But their cheif excellency was in regard of Mechanick Arts ; mixture of purple is aſcribed to the *Tyrians*, Making of Glaſſe and weaving of Silk, to the *Zidonianes*. They were excellent Carpenters. 1. King 5. 6. Therefore *Homer* calls them *πολυδαίδαλος* ; what ever witty invention in Garments, or Veſſells, and what ever, it was wont to be attributed unto the induſtry of the *Zidonians*. By thoſe Arts, they grew extream Rich and ſecure, *Judg.* 18. 7.
- C The *Hittites* were formidable and terrible in their wars, as appears 2. Kings 7. 6. The *Jebuſites* were not inferior unto the *Hittites*, who kept *Jeruſalem* and Mount *Zion*, maugre all the power of *Iſrael*, till *David's* time ; And when he went to beſeige them,
- D
- E

SERM. III.

Job 11. 12:

1 Cor. 7. 21, 22



SERM. III.

2 Sam. 5. 8.

them, in contempt of him, they set no other guard to keep the gates then the Blind and the Lame.

The *Amorites* are reported to be as tall as Cedars, and as strong as Oaks, their Land a Land of Gyants, *Deut.* 2. 20. *Zamzummim*, the bedsted of Og one of them, is described, *Deut.* 3. 11. much might be said of the other sonns of *Canaan*; All which seems not to suit with servitude, unto which *Ham* and *Canaan* were accursed by *Noah*.

For answer here unto, I have shewen how, according to the history, the curse of *Noah* laid hold on *Ham* and the *Egyptians*. As for the *Canaanites*, 'tis true, they were very ingenious and witty in finding out of Trades, and herein more industrious then either *Shem* or *Japhet*. But this hindred not, but that they might yet well be of a base and servile disposition; as *Cain* and his posterity before the flood were exceeding cunning, and were the first inventors of founding metalls, and working in Iron, making of tents, building Cities, inventing instruments of Musick. All which although they be necessary for mans life, and though they may be, and doubtless are well used by the seed of *Sheth* and *Enoch*, and *Noah* and *Shem*; Yet the holy Ghost shewing that the seed of *Cain* before the flood were inventors of these things, as also the seed of *Canaan* after the flood; it's an evident argument that these things were the *τὸ ἐργον* the main business wherein the *Cainites* and the *Canaanites* imployed themselves. While mean time *Sheth*, *Enoch*, *Noah*, *Shem* and their seed busied themselves in Divine matters. In a word the *Cainites* and *Canaanites* busied themselves wholly about things belonging onely unto this life; The *Shethites* and *Shemites* were and are taken up wholly or principally with matters of the life to come.

Let us now reflect upon our selves; if our whole mind thoughts and desires, be taken up about the things of this life, earthly things, &c. What are we better then they? we are even as they were, *Cainites* and *Canaanites*. For according to a mans thoughts, will, affections and actions, he is to be esteemed; Yea and according to them, his reward shall be. *Matth.* 22. 5. 6. not onely they who reproached and slew the servants sent to invite them, are held unworthy to tast of the Marriage Supper, but they who were imployed about their lawfull callings. For it is not said, that he who went to his Farm, entred upon other mens Lands, or went to plough iniquity. Nor that he who went to his Merchandizes robbed other men of their Estates, or handled the ballance of deceit, *Hos.* 12. 7. but that both made their outward and temporal callings their *τὸ ἐργον* their whole business; their hearts delights were wholly taken up with those things. They were so given to the world, and the things of the world, that they had no mind towards God and the things of God.

But

- A But we are imployed about diuine matters every Sabbath Day ; SERM. III.  
 Yea, and many a Lecture we hear and repeat. And did not Cain  
 ſacrifice ? And had not the Canaanites their worſhip of God ?  
 The fear, faith, hope, love of God, if we be true Shemites, muſt  
 inform our whole life ; all our outward callings muſt receive  
 their tincture from them.
- B But was the martiall valour of the Hittites, Jebuſites, and  
 Amorites, any badge of their ſervitude ? or could it conſiſt with  
 ſlavery ? They who made others their Seruants and Vaſſals as  
 the Amorites did, Num. 21. 27. could they themſelves be ſuch ?  
 To be formidable, terrible and cruel is no argument of true  
 liberty, as I in part ſhall ſhew more anon.
- C Obſ. 1. We learn hence how to Judge of Scripture, ſeeming  
 ſome time to ſpeake of individuals or ſingular perſons ; which  
 indeed is to be underſtood of Nations and peoples deſcending  
 from them ; and myſtically of certain ſpiritual conditions and  
 eſtates. Thus of Hagar the Scripture ſaith, Gen. 16. 1. that ſhe  
 was an hand-maid an Egyptian, the ſervant of Sarai, a bond-maid  
 of Egypt, of Hams poſterity as Canaan was ; but ſhe was a figure  
 of the Law, that gendreth unto bondage. Alſo it's ſaid verſ. 12.  
 that Iſmael was a man like a wild Aſſe : this was fulfilled in  
 part in himſelf, Gen. 21. 22. but much more in his poſteritie,  
 who were afterward called Iſmaelites and Saracens, as they named  
 themſelves for their greater credit, as if they came of Sarai.  
 And ſpiritually under the name of Iſmael, the Apoſtle under-  
 ſtands the wild and ſavage nature of man brought forth by the  
 firſt Covenant, Job 11. 12, which becomes ſo much the more  
 fierce when the Law goes about to tame it, Rom. 7. 9. 13. And  
 therefore Jeremy compares the rebellious Iſraelites to a wilde  
 Aſſe, Jer. 2. 24. which cannot be tamed, Job 39. And therefore Gal. 4. 30, 31.  
 muſt be caſt out. Thus what was foretold of Eſau and Jacob, the  
 elder ſhall ſerue the younger, Gen. 25. 22, 23. was not fulfilled in  
 the perſons of Eſau and Jacob, but rather the contrary, as appears  
 by their whole ſtory, wherein Jacob ſubmitts almoſt in all things  
 to Eſau. But this was fulfilled in their poſterities, 2. Sam. 8. 14.  
 And this was expreſſly fortold by the Holy Ghoſt, Gen. 25. 23.  
 and accordingly underſtood and interpreted by the prophet,  
 Malach. 1. 2. 3. 4. Thus ſpiritually Eſau and Jacob figured the  
 former and the latter world, 2. Eſdr. 6. 8, 9. Yea, the earthly  
 and the heavenly man, 1. Cor. 15. 47. Thus what is written of  
 Ephraim and Manaſſes, that Ephraim the younger ſhould be the  
 greater, we read not to have been fulfilled in their perſons, but  
 in their poſterities, that Ephraims Tribe exceeded his brothers in  
 number, Num. 1. 32, 33, 35. And in place and dignity,  
 Num. 2. 18, 20. The like we muſt here underſtand of Shem and  
 Canaan.



SERM. III.

Obs. 2. Let children then learn from hence to honour and reverence their parents. A

Obs. 3. This layes an Obligation upon parents to preserve their gravity.

Obs. 4. See their great infelicity who have evill parents and teachers. Accursed *Ham* and *Canaan* are punished in their posterity. *Plato* blessed himselfe that he was born a man of Greek parents, an *Athenian*, and that in the time of *Socrates*, by whom he was brought up.

Obs. 5. All this misery proceeded from the sin of drunkenness, and that not affected by him, whom we read first to have been drunk. He knew not the strength and power of wine, but was meerly surprized and overtaken, *Manebat ante Vini inventionem omnibus inconcussa libertas. Nemo sciebat à consorte naturæ suæ obsequia servitutis exigere: Non esset hodie servitus, si ebrietas non fuisset.* Servitude came from drunkenness; had there bin no drunkenness, there had been no slavery, saith *S. Ambrose*. B

Obs. 6. Hence parents have to note the Characters and marks of their own sinns in the punishments of their children.

Obs. 7. Here it is worth the observing, how the Gentiles of Old, knowing these things, hid them in their fables. For so by *Saturn* they understood *Noah*, by *Ham* they understood the son of *Saturn* whom they called *Jupiter Hammon*. This *Jupiter Hammon* they say made an Eunuch of his Father. They read the word גִּימְרָא *Gen. 9. 22.* he cut for גִּמְרָא he told or revealed his fathers nakedness unto his two brethren. 1. This *Jupiter Hammon* had a yonger son *Mercurius*, that is, *Canaan*, the yonger son of *Ham*. 2. That *Mercurius* had his name à *mercibus* from Merchandize, and was their God of gain; as *Canaan* signifies a Merchant. 3. This *Mercury* they make a servant, as he complains in *Lucian*, that he was distracted with so many services, that he must do nothing but run up and down of errands, ὥσπερ οἱ ἐν γῇ κακῶς δούλῶντες; whence the *Phœnicians* called *Mercury* שֶׁמֶשׁ that is a servant, what so plainly expresses *Canaan* the servant of servants? 4. That *Mercury* they made the guide of their wayes; because the *Canaanites* first dared to go by Sea, and have of all other Nations the most convenient passages into all parts of the world. 5. They make their *Mercury* thievish, As --φολνίξ ἡ λῆναι ἀνὴρ ἀπατήλια εἰδὼς τρώκτης--the *Phœnician* or *Canaanite* will gain by every man. 6. They make their *Mercury* the god of Eloquence, signifying the fair and smooth tongue of trades-men in putting off their wares. 7. They say, *Mercury* was his fathers *Pararius* as *Ham* with *Canaan* beheld *Noahs* nakedness. C D E

These things as they are most usefull for the learned, so they make much for the strengthening of belief and assurance of all touching the truth of these most antient Scriptures. And that the

A the heathens gods were most what counterfeited out of the histories in Gods word.

*Reproof.* Those who give their children lewd example of swearing, and cursing, of cheating, and cozening, and lying, of intemperancy & drunkenness; and so discover their nakedness unto their children worse then *Noah* did. He knew not the strength of wine till then: but these often and often by their own experience; and by their lewd example teach their children, and propagate by them, their swearing, cursing, cheating, couzening, lying, intemperancie, and drunkenness from generation to generation, even to the worlds end, as much as lies in them.

*Exhort.* 1. To Parents to be pious and holy *Me videns iure* *Gen. 15. 6.* There is inbred in all Parents a care of their posterity according to *2. Sam. 7. 19.* If men have memory after death, it is busied about their posteritie, could the Philosopher say; They are a part of our selves.

*2 Sam. 14 7.  
Gen. 44. 30.*

*Exhort.* 2. To children, to honour their Parents, and prevent their curse, and obtain their blessing.

*Mysticè.*

C There is a *Canaan* and a seed of *Canaan*, that's neerer to us, and yet much more neerly concerns us. In Scripture they are said to be born of him, whose manners and life they follow, whether in good or evill; *The sons of Abraham do the works of Abraham, John 8. who walk in the steps of Abrahams faith.* Such are the Sonns of *Shem* the father of all the children of *Heber*. 2. In evill, ye are of your father the Devill, *Joh. 8.* for the lusts &c. Thus they are the seed of *Canaan* who do his works, *Thou seed of Canaan and not of Juda* saith *Daniel* to the unchaste Elder. *Susan. vers. 56. Ezech. 16.* The proper work of *Canaan* is that which he carryes in his name, pressing down, humbling, abasing, troubling, as *Hierom* deduces the word from *כ* and *נרע*, *The body of sin and corruption that presseth down the soul, Wisd. 9. 15.* That servile nature that must be cast out and not abide in the kingdom, *Joh. 8. 34, 35. Gal. 4. 30, 31.* In a word, sin and iniquitie in generall (*So Philo Judeus,*) is that servil and base nature of *Ham* and *Canaan*, which is here mystically to be understood. And over that, the Lord hath given superiority and dominion unto the true *Shem* and all the *Shemites* of all the children of *Heber*, yea, unto *Cain* himself and the *Cainites* if they do well, as I shewed in *Gen. 4. 7.*

E Note here the progeny of *Ham*. 1. *Ham* is the father of *Canaan*, burning hot zeal (that's *חם*) is the cause of commotion and faction, trouble, baseness, &c. The truth of this is evident by too many examples of these few last yeares. Zelotical hot-headed men are presently moved, and then they are troubled and trouble all, saith *S. Ambrose*. 2. *Canaan* is made a servant though *Ham* sinned; *Philo Judeus* gives the reason; the act is punished, not the habit.

*1. This*



SERM. III.

Gen. 10. 15.

Mat. 7. 6.

Deut. 7. 2.

1. This *Canaan* hath a numerous seed. As Christ hath his fishers of men and hunters, so Satan hath his *Zidonians* his hunters and fishers of men also, *Evill hunts the Violent man*, *Psal. 140. 11.*

2. *Hittites*, the fearfull ones, there is a fear or fainting, which is opposite unto faith and confidence, *Gen. 45. 26.* These discourage the people of *Shem* from entring the holy Land, *Num. 13. 30, 31. Hebr. 13. ult.* They could not enter in because of unbelief, *Their harts fainted in them.* And when they became foolhardy, who were they that discomfited them, but the *Amalekites* and *Canaanites*? *Num. 14. 43.* And these *Hittites* are they who are the first excluded out of the holy Citie, *Reu. 21. 8.* The fearfull have the first part in the lake.

3. *Jebusites*, people who tread under foot the pretious Truths. So Swine tread Pearles under feet. So do Apostates tread under foot the Son of God which is the life of God in them, *Hebr. 10. 29.*

4. *Amorites*, a bitter people, great talkers; the bitterness of Envy, *Jam. 3. 14.* Unto these are added *Canaanites*, such as are bowed down, *Incurvati in semetipsos*, self-lovers, proprietaries. It's the ordinary name of Merchants. *Pherezites* people that are careless and neglegent, who dwell secure without any fence, like those, *Judg. 18. 7.* whom *Dan*, the Judgement surprizes.

5. *Gergashites*, *Socii peregrinationis*, who estrange themselves from their God, and are inhabitants of the earth, the earthly mindedness, the thoughts dwelling on the earth and earthly things, *Phil. 3. 19.* earthly, wisdom, *Jam. 3. 15.* This is one of *Canaan's* race, that presseth down the mind, and hinders it from busying it self on heavenly things, *Col. 3. 1, 2.*

6. The *Hivites* people of a wicked life, whereby the ungodly life is figured, which is propagated by talking.

7. The *Arkites*, persecutors; so *ὑπὸ* signifies. He that is born, and that, in us, after the flesh, persecuteth that which is born after the spirit, *Gal. 4. 29.*

8. The *Sinites*, enmity stirred up by the law in them who are under the Law, and so are against the Law.

9. The *Avvudites*, the abundance of the curse or the ruling sins, the sins which reign in the mortall body.

10. The *Zemarites*, who come in Sheepes-clothing, the counterfeite simplicitie and self-holiness.

11. The *Hamathites*, the children of wrath.

We read of *Jabin* King of *Canaan*, *Judg. 4.* who is the false knowledge.

All these *Moses* writes of; and prepares a way for the expedition of *Israel* under *Josuah*, into their land, the land of *Canaan*. *Omnia in figura.* All things befell that people in figure, and were written for our admonition on whom the ends of the world are come.

Are

A Are there none of all theſe in thy Land? Examine thy ſelf well. No *Amorites*? If thou haſt ſubdued theſe they are ſervants to the true *Shem*, who ſubdues them and treads them under his feet; and the *Canaanites* eſpecially the ſeven Nations, *Deut.* 7. 1. the ſeven evil Spirits ſaith *Rupertus*. It is the Lords will, that thou deſtroy of the *Canaanites* every thing that breathes. So *Moses* law commands; and *Joſhua* muſt fulfill the righteouſneſs of the law in us, *Rom.* 8. 4.

SEAM. III.

*Deut.* 20. 16.  
with *Jos.* 11.  
11.

B Now Judge of thy ſelfe from hence what freedom thou haſt, if theſe ſervants of ſervants, theſe *Canaanites* rule in the. Lordſhip and Dominion is the effect of righteouſneſs, ſervitude is the effect of ſin. Righteouſneſs largely taken raiſed the houſe of *Shem*, the people of *Iſrael* above all Nations, *Deut.* 28. and 4. 6. The Nations ſhall ſay ſurely this great nation is a wiſe and underſtanding people. This raiſed the *Lacedemonians*, and that long laſting Empire of the *Romans*. Which is Point-blank contrary to the opinion of men who conceive that there is no attaining unto honour and high place, but by lying, flattery and bribery, &c. And what is this elſe but to make the devill the author of honour, and all the glory of Kingdomes; as he ſaith, he is, *Luke.* 4. 6.

C Sin brings the reproach upon Nations. All the *Chanaanites* were abated for the ſin of *Canaan*. And whence is it, that the *Triu cappa* *καππαδοκας* the *Cappadocians*, *Cilicians*, *Carians* are ſo infamous, (unleſs the *Cretians* were one of the three. *Χρηταις* *αει* *αει* *αει* *αει*) but from the abundance of their iniquity? I do not here mention our neighbour Nations who have their brands upon them, nor our own Nation which doubtleſs hath the ſins of the *Canaanites* in it, which abates it even unto Hell.

*Prov.* 14. 34.

D *Conſol.* 1. Alas the *Canaanites* prevail over me. When I would do good, evil is preſent with me. Haſt thou nor choſen rather to ſerve the *Egyptians*, and *Canaanites*, then to ſerve the Lord? *2 Chron.* 12. 7, 8, 9. Though they dwell with thee, yet thou needeſt not be familiar with them, or have any fellowſhip with them. Thou canſt dwell next neighbour to one, with whom perhaps thou never exchangeſt one word ſcarce in a year. I have heard it is very uſual in this City. Hath not *Noah* foretold it, that *Canaan* ſhould be a ſervant unto the *Shemites*, according to the *LXX* *ναυς* *δουλουν*, an houſhold ſervant? Moſt true it is, they dwell in me and nothing elſe. In me dwells no good thing. This proves not his right, but his uſurpation. It is no new thing for ſervants to uſurpe authority over their Maſters. The ſons of *Zeruiab* were too ſtrong for *David*. You tell me, I am Lord of *Canaan*; *Canaan* is rather Lord over me. 'Tis true, the time is when the childe differs little from a ſervant, although he be Lord of all, *Gal.* 4. The good that I would do I do not, and the evil which I hate, that I do. The *Canaanites* will dwell in the Land;

Land;



SERM. III.

Land; but the servant abides not in the house alwayes, *John* 8.34. Yet trouble not thy self overmuch; what thou yet doest it is not thou, but sin that dwels in thee: I say while thou art yet a childe this comes to passe, and God is merciful, *1 John* 2.12. Thy sins are forgiven thee for *Shems* sake, that is, for his Names sake. But thou must not be alwayes a childe. They are too strong for us. True, while only *Moses* is our Captain, *Deut.* 7.1. But when *Josuah* the Lord *Jesus* leads us, in him we overcome them. Then the *Gibeonites* are made hewers of wood, and drawers of water. When *Solomon* the true *Shemite* and type of Christ the true *Shem*, and the true *Solomon* the Prince of peace overcomes the world, *John* 16.33. and bids thee *Sappere*, *Confidere*, *Be of good courage*. The God of peace reads *Satan* under the Saints feet, *Rom.* 16.20. The *Canaanites* are first made tributaries, when the Spirit lusts against the Flesh, *Gal.* 5.17. They are 2. made servants and bondmen, when the Flesh becomes obedient unto the Spirit. 3. They are lastly driven out and destroyed, when they that are Christs have crucified the flesh with the affections and lusts; as crucifixion was wont to be the death of servants.

But alas! The *Canaanites* have Chariots of Iron, *Jos.* 17. They have so? What are the Chariots spiritually? *Eliab* and *Elisba* were called *The Chariots of Israel*, and the *Horsemen thereof*. The true Prophets of the Lord are such; they are Chariots of fire, whose motion is upward, Heavenward, Godward, carrying our thoughts and affections to heavenly things, and things above. These are the Chariots of *Amminadab*, *Cant.* 6.12. the people of good will. The Chariots of the *Canaanites* they are earthly of Iron, heave, tending downward toward earthly things, and carrying mens thoughts and affections downward toward things below. *He that is of the earth, speaks of the earth*. And therefore the sons of *Joseph*, *Jos.* 17.17. *Manasseh* and *Ephraim*, they have a promise from the true *Josuah* to overcome the *Canaanites*, *Phil.* 3.13, 14. *Manasseh*, that is forgetfulness, forgets that which is behinde; and *Ephraim* fruitfulness and increase, endeavours after what is before, and presses hard after the mark, &c. The true *Josuah*, he saith it; *Thou shalt cast out the Canaanites*, though they have Chariots of Iron, and though they be strong. This promise is to be performed in these last dayes: *In that day there shall be no more a Canaanite in the house of the Lord of hosts*. O but I have been a *Canaanite* by sinful life and evill manners. Even such have the best of us been, as the Lord tells those who were of *Shems* race and progeny, *Ezech.* 16. 3. thy birth and thy nativity is of the land of *Canaan*, thy Father was an *Amorite* and thy Mother an *Hittite*, So was that woman, *Math.* 23. 21. and her daughter; Acknowledge thine own vileness as she did, a Dog: And then shalt thou hear that even the Doggs, eat of the crums, &c. In a cursed condition. But the

Zach. 14. 21.

Lord

- A** Lord by a divine art proper to himself, can bring light out of darknels, good out of evill; blessing out of cursing, *He turned the curse into a blessing, Nehem. 13. 2.* The Temple was built on the Threshing-floor of *Arauna the Jebusite, 2. Chro. 3. 1.* where the *Jebusites* dwelt, there the Temple must be built. Christ who is the true Temple, *Revel. 21. 22.* must be there builded, and reared up, where he was trodden down before. *Arauna the Jebusite* as a King gave to *David* that area, that ground whereon the Altar, and afterward the Temple was built; and *David* commanded to gather the strangers of *Israel*, &c. *1 Chro. 22. 2. 3.* whose number is reckoned *2. Chron. 2. 17.* who were these? A poor contemptible people of the *Canaanites* implied in the building of Gods Temple: and these must be the men, and no other. *In every Nation he that feares God, &c.* Even the *Triaxapaxaxisa* have yet had notable men among them. *S. Paul* was a *Cilician* by birth; and one of the *Gregories* was a *Cappadocian*, as *Julian* brands him. Our Lord Magnifies the faith of the *Canaanitish* woman, *Matth. 15.* *Vriah the Hittite* is famous for his faithfulness to *David*. Though these were all servants, yet *Esay 10. 27.* The yoke is taken away because of the Anointing, even the unction of the Spirit, *Luk. 4. 18.* For where the spirit of the Lord is, there is libertie; The true *Shem* gives this liberty. He takes from off us the yoke of servitude under Sin and Satan, under which we laboured and were heavy laden; and we taking his yoke of patience upon us, and learning of him lowlyness and meekness, we finde rest for our souls.
- B** *Exhort. 1.* To the true *Shemites* to exercise their power and authority over their servants. They have rebelled and usurped power. The Lord hath promised unto *Abraham* and his seed the Land of *Canaan*; *Canaan* is now *Mala fidei possessor*, he detaines from us the holy Land, the Land of holiness, *Jos. 5. 15.* It is a good Land. All the spies say so, *Num. 13. 14.* Even the Prophets who have search'd diligently, *1. Pet. 1. 10.* The Lord hath delivered them to utter destruction, *Deut. 7. 1.* and *20. 16, 17.* If we drive them not out they will be pricks in our eyes, &c. *Num. 33. 55.* Despair not, they are all conquerable.
- C** *1.* The *Zidonian*, by Gods Fishermen, the Preachers of his Word. *2.* The *Hittite* is cast out by love; perfect love casts out fear. *3.* Christ gives power to tread down the *Jebusite*, all the power of the enemy. *4.* The *Amorite*, bitter words, bitter envy is subdued by meekness of wisdom, *Jam. 3. 13, 14.* *5.* Minding things above, subdues the *Gergashites* earthly mindedness, *Col. 3. 1.* *6.* The *Hivite* by Christ who is our life, *Col. 3.* *7.* The *Arkite*, persecution by him who is born after the Spirit. He cast out the bond-woman and her son. *8.* The *Sinite* or legal righteousness by the righteousness of Christ. *9.* The *Arvadite*, the
- D** *2 Sam. 24. 18. 23.*
- E** *Matth. 11. 28, 29.*



SERM. III. the ruling sin, by the reign of Christs righteousness. 10. The *Zemarite*, Sheeps clothing by sincerity. 11. The *Hamathite* by the grace that brings salvation, 1 *Thess.* 5. 9. *Jabin* false knowledge king of *Canaan* is subdued by *Deborah* and *Barak*, that is, the Word and Spirit, which is as lightning, *Judg.* 4. So Anti-Christ is slain by the brightness of Christs coming, 2 *Thess.* 2. And thus there shall be no more a *Canaanite*, in the house of the Lord of hosts.

*Meanes.* Believe *Josuah*, even Jesus who promiseth, *Jos.* 17. 17. 2. *Pet.* 1. adde in your faith virtue. Hence will proceed obedience of faith, *Rom.* 1. See what promise the Lord made even to *Cain*, *Gen.* 4. 7. The weapons of our warfare (the whole armour of God, *Ephes.* 6.) these are not carnal, but mighty through God, for the subduing the *Zamzumims*, even every evil thought to the obedience of Christ, *Deut.* 2. 20. 2 *Cor.* 10. 5.

Sermon

A

SERMON IV.



SERMON IV.

B

God shall enlarge Japhet.

Axiom 4. **T**He words contain the blessing of *Japhet*, and that amplified by the opposite curse of *Ham* and *Canaan*. The blessing of *Japhet* contains

his } Inlargement by the authority of it.  
 Degree of inlargement: He shall dwell in the tents of *Shem*.  
 The divine truths contained in the words, are these.

C

1. God shall enlarge *Japhet*.
2. *Japhet* shall dwell in the Tents of *Shem*.
3. God shall so enlarge *Japhet*, that he shall dwell, &c.
4. *Canaan* shall be his servant.

In the first of these let us enquire } who *Japhet* was.  
 } what it is to enlarge *Japhet*.

Who was *Japhet*. And first let us consider him in his History, and secondly in his Mystery. In his History; and so according to his } Person.  
 } Posterity.

D

According to his person: and so when I spake of *Shem*, I have shewed, that *Japhet* was the eldest son of *Noah*, though commonly when the three brothers are recited together, *Japhet* is put in the last place.

But however *Japhet* were the elder brother, and before *Shem*, yet was *Japhet* after *Shem* in grace and favour, and accordingly he obtained the blessing after him, and in vertue of *Shems* blessing, in whose seed all nations should be blessed; Yet of all the three brothers, *Japhet* was the most famous in all the Heathen Writers. The Greeks acknowledge him their Founder, and first Father; so that they own no man before him either in age or dignity; whence is that Proverb, Ἰαπέτε ἀρχαιότερος *Japheto antiquior*, more antient or more honourable then *Japhet*.

E

That word which we turn *inlarge* is דלל which is diversly rendered by Interpreters, by the Chaldee as we in our English, by the LXX διδωμι which accordingly the Latin hath *Dilatare*, Let God enlarge *Japhet*. So the Spanish, Italian, High and Low



SERM. IV.

Dutch. Howbeit, according to another signification of the word *הרה*, the French, Genevah, and our old English Translation turns it to *perswade*; and *Munster* howsoever he be sway'd by the authority of the Rabbins, and so turns it *inlarge*, yet he confesses, that the word is used in the Proverbs often to *perswade*: accordingly *Tremellius* turns the word *Alliciet*, *God shall intice*, and *Osiander Persuadeat*, *Let God perswade*. And though we put *inlarge* in the Text, as *Diodati* also doth, we have *perswade* in the Margent.

Besides these two significations, there is also a third, and that is *Condecorat*, *Let God beautifie Japhet*. This translation hath authority from *Jonathans* paraphrase who understood the Hebr. *יהי* to come not as most do from *הרה*, but from *יהי* to be beautiful and comely; and therefore he renders the words, *Let God beautifie the borders of Japhet*.

Here are three interpretations of the word, and every one hath reason to speak for it self; and the Translators are Stiff and resolute each for his own. And why may not the words, according to the fullness of the Spirit, bear all three significations, and all of them consonant unto the truth and the Analogie of faith? Words have their bounds. The Spirit hath one. And therefore since, according to Divine artifice and skill, the Spirit of God hath couch'd so many significations under one word in the Text, I dare not so make choice of one that I should wholly reject the other two; and therefore as *Esay* 65. 8. The new wine is found in the cluster, and one saith, destroy it not; for a blessing is in it; So I may say of these significations, reject neither one nor other, for a blessing is in it, part of *Japhets* blessing is contained in it as we might finde in them all, but I shall speak of the two former onely as most consonant to my scope; and first of that which our translators have made choise of, and put in the Text; *God shall Inlarge Japhet*, or as the words are *יהי ליהי* *God shall inlarge unto Japhet*, vizt. *his habitation or dwelling*, unto which the following words have reference.

When God is said to in large *Japhet* we must understand this either according to extension, outwardly and literally, or according to intension, inwardly and spiritually.

1. According to extension and outwardly, God may be said to inlarge *Japhet*, when having increased his posterity, he makes room for them in the world, as he did when he gave them all the Islands and Peninsula's, as *Britany*, *Ireland*, *Thule*, *Creta*, *Sicilie*, &c. the Peninsula's as *Spain*, *Italy*, *Greece*, &c. In a word, all *Europe*; which became the most populous of all the three parts of the world, the seat of the *Greek* and *Roman* Empire, and added also the lesser *Asia*, and *Media*, and part of *Armenia*, *Iberia*, *Albania*, and those vast regions towards the North heretofore inhabited

A inhabited by the *Scythians*, now by the *Tartars*, *Officinas Gentium* & *velut vaginas nationum*, as *Jornandes* calls them. Becauſe thoſe parts are extream fruitful, I ſpeak not of the earth, but of men, which in all ages they have power'd forth into other parts of the world, and enlarged their dwellings. And thus God enlarg'd *Japhet*.

SERM. IV.

*Obſ.* 1. Hence we may obſerve another example of piety towards Parents, and the reward of it from God.

B *Obſ.* 2. Though God bleſſed and enlarged *Japhet* for honouring his father in covering his nakedneſs, and curſed *Canaan* for diſhonouring him and deriding the nakedneſs of *Noah*, yet this is no warrant for the unwary and unſcemly carriage of *Noah* or any parent. True it is, the good man was excuſable who till then knew not the ſtrength of wine; Nor did the Patriarks for 1600 yeares; they lived without wine all their life, without which ſome of us cannot live one day.

*Obſ.* 3. How powerfull is the bleſſing of a father, *Eccl.* 3. 9. *It ſtabliſheth, yea, it enlargeth the houſe of the children.*

C *Obſ.* 4. Nor can we well omit here what the Jewes take ſpeciall notice of, that when *Noah* bleſſeth *Japhet*, he uſeth onely the name of אלהים God, as a name known among all Nations. No Nation ſo barbarous but it acknowledg'd a God; but when *Noah* bleſſed *Shem*, he addes to אלהים to the Name of God, the great name *Tetragrammaton Jehova*, whereby they underſtand a great prerogative of *Shem* and his Sonns the *Iſraelites* and Jewes, that the proper name of God ſhould be known onely unto them. But alas! what benefit is it unto them, or us, to know God when we worſhip him not as God? What profit is it for them or us to boaſt of God, that we know his will, when yet we do it not? Yea, what a ſhame and diſorder is it to know ſo much, and do ſo little?  
D — *Pudet hac opprobria nobis & dici potuiſſe, & non potuiſſe reſelli.* Yea what a terror it is? And how ought it to trouble us, ſince he that knowes his Maſters will and does it not, ſhall be beaten with many ſtripes?

*Obſ.* 5. To have an inheritance in the earth, or a portion of the earth for an inheritance, is a bleſſing of God, *Math.* 5. 5. *Bleſſed are the meek for they ſhall inherit the earth*, *1. Chron.* 4. 10. *Jabez* ſaid, *O that thou wouldeſt bleſs me indeed and enlarge my coaſt.*

E *Obſ.* 6. God is the author of this bleſſing. It is God that enlargeth *Japhet*. And it is the God of *Iſrael* that *Jabez* prayed unto to enlarge his coaſt, *1. Chron.* 4. 10. He gives inheritances in the land of *Canaan*. Yea, among thoſe who are ſtrangers and enemies unto his people. *Deut.* 2. 5. 9. 19.

*Obſ.* 7. The Lord ſets bounds unto inheritances in the earth, *Aſ.* 17. 26. He gives a ſmaller portion to ſome, a greater to others, as here he enlargeth *Japhet*.

*Myſtic.*



SERM. IV.

Mystice.

As I shewed what Mysteries the heathen hid under *Shem* and *Canaan*, so let us inquire what Mysteries they understood in the name of *Japhet*. That portion which *Noah* allotted unto his son *Japhet* was the sea and the Islands and Peninsula's in the sea, &c. *Gen.* 10. 5. wherefore by *Japhet* they understood *Neptune*, whom they made God of the sea. *Neptuno maritima omnia cum insulis obvenerunt*, saith *Lactantius*. *Japhet* hath his name from *יהפ* to inlarge as *Noah* implies in his blessing, and *Neptune* is from the same root passive *נפח* that is inlarged. As in Greek they call *Neptune* *Ποσειδών* from *ψω* which is to extend and inlarge from the large and wide sea, *Job* 11. 9. *Psal.* 104. 25. given him to his portion, whence the Egyptians, saith *Plutarch* in his *Isis νεφθον* καλεσι της γης τα εχαρα, η παρελεια η ψαλοντα της θαλαττης. Now because he lived holily in the world, the same befell him from the world, that befell his father and Brother *Shem*, and all that lived Godlily in the world. Therefore they used his name in contempt when they spake of doting old men, calling them *Japhets*, as our English *Old Crone*, in the same sense is an imitation of *κερόν*, that is, *Saturne*, by whom they understood *Noah*, as I shewed before. *Hesychius*, *Ἰάπετος* ἐπὶ διασυμῶν πρεσβύτερος, ἀρχαῖος, *Japhetus* is by way of derision an old doting Fool. *Suidas* *Ἰάπετος* ὄνομα κυρίου, λήρος μωροῦς, ἀρχαῖος, *Aristoph.* *Nub.* *lus.* Μὴδ' ἀντειπὲν τῷ πατρὶ μῆδεν, μὴδ' Ἰάπετον καλέσαντα Μυσικακήσαι τὴν ἡλικίαν, not to answer your father saucily, nor to upbraid him with his old age, by calling him *Japhet*.

Hence we may learn not to be too hasty in crediting evil reports of men who are long since past, or to esteem the the worse, because they have gotten an ill name in the evil world. Does not our Saviour imply that the best of men should be so used? *Matth.* 5. 10, 11. Yea, do we not finde, that many who professe religion, defame, slander, reproach and speak evill of things that they know not, and of men much better then themselves, only because they are not on their side? *Seth* and *Shem* though in great honour among good men, *Eccl.* 49. 16. were traduced of old by name, by the wicked world, as I shewed out of *Plutarch*; and *Japhet* fared no better, as I have now shown. So they dealt with Christ and his Apostles. The Serpent in all ages hath persecuted the womn, as specially in these latter times, and cast out of his mouth water as a flood, &c. *Revel.* 12. 15. that is, reproaches, slanders, and defamations.

Behold, that great and precious promise made here to *Japhet*, and the sons of *Japhet*, and renewed under manifold several names and expressions, *Peace*, *Esay* 32. *Rest*, *Psal.* 95. *Refreshing*, *Acts* 3. *A wealthy place*, *Psal.* 66. 12. *הרי*, the Latin *Refrigerium*. Surely

**A** Surely they read נְשִׁימָה which is *respiratio*, and the Chaldee turns it נְשִׁימָה a breathing, a Spirit; even the Spirit of God it ſelf, which is the Spirit of promiſe, the great and precious promiſe of God made unto all the ſons of Japhet. So the word נְשִׁימָה which we turn to *refreſh*, whence נְשִׁימָה the Spirit, it ſignifies to *enlarge* as in the text, 1 Sam. 16. 23. *Dilatabitur Saul*, נְשִׁימָה 2 Cor. 6. 12. נְשִׁימָה be ye enlarged, or enlarge your love, *Matth.* 11. 28. I will give you reſt, *Arab.* I will enlarge you.

**B** As by *Shem* the Jewes Church is underſtood, ſo by *Japhet* is commonly underſtood the Gentiles. So *Gen.* 10. 5. And as there is an enlarging, as alſo contracting, according to *extenſion* natural and outward, ſo likewiſe is there an enlarging according to *intenſion* ſpiritual and inward. And that either that which God gives and leads into, or that which the evil Spirit and our own evil heart is miſled into. 1. That which God gives, &c. That we may underſtand this aright, we muſt know that as bodies are ſaid ſometimes to be in ſtrait and narrow places, ſometimes to be in a more large room; ſo likewiſe by metaphor the ſouls and ſpirits of men are ſometimes in anguiſh and ſtraits, ſometimes in latitude, freedom and enlargement, *Pſal.* 4. And as cold contracts and makes condensation and thickens bodies, and contracts them into a narrow ſpace; and heat reſolves them and ſets them in a large room. Even ſo there are certain ſtreightning affections and paſſions and compositions of them, as ſelf-love, fear, grief, ſadneſs, envie, ſuſpition, theſe contract and ſtraighten the heart. And there are affections which widen and enlarge it, as the love of God and our neighbour, mercy, hope, joy, cheerfulneſſe, delight, theſe enlarge the heart. Accordingly in Scripture we read נְשִׁימָה and צָרָה oppoſed one to other, that is, ſtraits, and enlargement. So צָרָה and ἀνάγκη, 2 Cor. 6. 11, 12, 13.

**D** This largeneſs is of the underſtanding, will and affections, which how ſo ever they differ much one from the other, yet are they all ſignified by the heart; As when God is ſaid to have given to *Solomon* largeneſs of heart, 1. King. 4. 29. Alſo the largeneſs of will and affection, *Pſal.* 81. 10. Open thy mouth wide, *Os cordis ad deſiderandum & petendum vilia, & implebo illud*, the mouth of thy heart, thy will and affections. Saith *Ludolphus*.

**E** Why is God ſaid to enlarge the heart of *Japhet* and the ſonns of *Japhet*? Because he alone knowes all the hearts of the children of men, and alone can work upon them, widen and enlarge them. He alone hath wherewithall to fill them, as wiſdom, underſtanding, fullneſs of joy, yea, God Himſelf, the *Objectum beatificum & Author actus fruſtrui*, 1. King. 4. 29. Yea, whereas the Lord hath made the man for his Temple and dwelling place, and himſelf is immente and beyond all bounds, *Job.* 11. 7, 8, 9. it's neceſſary, that he enlarge the ſtrait heart of man, and make him in



SERM. IV. in some proportion capable of himself ; whence is that prayer of the Apostle, *Ephes. 3. 14.--21. that They may be filled with all the fulness of God.* A

*Reproof. 1.* Those who walk at large in a latitude according to their own corrupt hearts even as the evill spirit drives them ; who deny themselves in nothing that their own flesh, or the Devil, and the lusts of men Suggest unto them. These are the beasts that walk in *actu not in via*, in the broad way where the beasts go, not in the path and the narrow way wherein the men of God walk : God doth not enlarge these. B

*Reproof. 2.* The sonns of *Japhet* who walk in a strictness of their own chosen holiness, and that without any warrant out of the word of God ; they have chosen this to themselves, *not the narrow way that leades unto the broad*, but a narrow path taken out of the broad way. Who required these things at your hands ?

*Consol.* For the sonns of *Japhet*. True it is the Lord invites to enter into the strait gate, *Math. 7. 13, 14.* but they shall not alwaies be in straits, there shall come a time of enlargment. Nor doth the Lord cast his *Japhets* into straits, that they should continue in them ; much less perish in them. The Gold is not cast into the furnace to be consumed in it, but to be purged and purified by it, *Zach. 13. 9. Our God is a consuming fire, Hebr. 12. and who shall dwell with everlasting burnings, Esay. 33. 15, 16.* The Apostle declares for himself and his fellow Apostles and all the *Ministers* of God, how their way lyes throw straits, *2. Cor. 6. 4.* but does it end in straits also ? *vers. 11. Our heart is enlarged.* The Psalmist declares as much in regard of the whole Church, *Psal. 66. 10, 11, 12. We went through fire and water, but thou broughtest us to a wealthy or a large place ; as I shewed before.* C

*Exhort.* To the sonns of *Japhet* to be enlarged. The Apostle makes this exhortation to the *Corinthians*, *2 Cor. 6. 13. be ye ιαπελαγιδαι* be genuine children of *Japhet*, be ye also enlarged. It was a noble desire of the sons of *Joseph* which we read, *Ios. 17. 14.* D

*Means.* We must pass thorow the narrow, before we can come unto the broad *2 Esdr. 7. 1--14.* Ye remember a great part of *Japhets* portion was the sea and the Islands in the sea ; *Viam qui quarit ad mare, illum oportet omnem quarere comitem sibi*, saith the *Comedian. Gen. 26. 19.--22. Esec, Sitnah, Rehoboth. 1. Esec*, contention between the flesh and spirit. *2. Sitnah*, opposition of Satan. *3. Through these we come to Rehoboth*, enlargment. Our Lord requires us to go thorow the narrow passages before we can come unto the broad ; and this cannot be without contention and strife, *Math. 7. Open thy mouth wide, pray largely, and he will fill it.* O that all our contentions, hart-burnings, bitter invectives, detractions, E

A detractions, flanders, oppositions one against another. O that all were laid down ! O that every one of us would mind his own dutie, *Prose quisq* ; which the Lord requires of him, to enter into the narrow way, that the Lord might enlarge us ! The Lord perswade our hearts hereunto !

B *God shall perswade Japhet.* This is the first and proper signification of the word, to entice or perswade ; which our translators have in the margent ; which yet might have been put in the Text if it had pleased them. But because this word perswade hath a two fold signification, 1. To sollicite, allure and intice ; which is an endeavor to bring one off to some-what, we desire. 2. So to sollicite and intice that we prevail, which is properly to *perswade*. The word may be understood in both senses here. For the better understanding of this point, we must inquire. 1. What it is to perswade. 2. Whereunto God may be said to perswade ; And 3. How. The word is *μείσσειν*, of a middle nature, and used in  $\left\{ \begin{array}{l} \text{Malum.} \\ \text{Bonum.} \end{array} \right.$

C 1. What it is to perswade ; it signifies to induce, lead, or draw one by arguments and reasons to think, believe, and do some thing ; yet so, that there is a power left to dissent. Thus when we commend something as honest, honourable or profitable, and exhort to the doing of it, by motives, reasons, and arguments, we may be said to perswade. And this I much suspect was the reason why the major part of our Translators cast the word *perswade* into the margent ; because they conceived, that God acts upon the minde and will, not by motives and reasons inducing it to believe, and so leaves it free ; but by a *super pondum* overpoysing it, and determining the act of it, and so here not perswading, but *inforcing Japhet to dwell in the tents of Shem.*

D The event of perswasion is either belief of what is perswaded unto, or unbelief. Now because that whereunto God perswades, cannot but be good, what is that good whereunto God may be said here to perswade *Japhet.*

E If we here understand the person of *Japhet*, we may conceive, that the object of Gods perswasion is love, brotherly love, and that he should not envie his yonger brother *Shem* his precedencie and preeminency of blessing. Thus the Lord perswaded *Cain*, *Gen. 4. 7.* But the blessing being propheticall as the former, it concern'd not onely *Japhet* himselfe in his person, but also in his posteritie, even all the Gentiles Church, even all the Islands of the Gentiles, *Gen. 10. 5.* whereof we are a part, *God shall perswade Japhets sons* : But whereunto ? whereunto else but unto himself ? to believe in God the Father, and to believe in Jesus Christ the Son of God who should break the Serpeents head, so



SERM. IV. God the Father first perswades *Japhet* and his sons to believe in himself, *Hebr. 11. 6.* A

2. God perswades *Japhet* and his sons to believe in Christ, and so to dwell in the Tents of *Shem*, *Joh. 14. 1.* This is the main aim; but *non pervenitur ad finem nisi per media.*

3. How does God perswade *Japhet* and his sons to believe? Mediatly and outwardly by the Ministers of his Word. Immediately and inwardly by the operation of his Spirit. 1. Mediatly and outwardly; and so God perswades by { the Word.  
Miracles. B

1. By the Word it self read and meditated on; or by the same Word preached and heard; for so, *Faith comes by hearing, Rom. 10.* Thus God makes his Ministers his *συνεργοι*, *1 Cor. 3. 9.* Workers together with God: Such as plant and water his husbandry, which is the Church. Such as build and rear up the Tabernacle of God which is fallen down, which is his Church: ye are Gods building. Such are Gods Oratours and Ambassadors, to whom he gives commission; and he sends them forth to invite his rebellious subjects, and to perswade them to come in, *2 Cor. 5. 18, 19, 20.* Another Meanes are miracles and wonders, whereby God perswades men to believe, and accordingly they are called *מופתים* from *פתה* the word in the Text, to perswade, *Deut. 13. 2.* C

2. God perswades *Japhet* and his sons immediately and inwardly by his Spirit; this is that *Tractus Dei*, the drawing of the Father. Where ever there is this drawing, it is from something unto something. From something, and so God the Father by his Spirit, dissuades Adam from his vain thoughts, *Psal. 94. 11.* corrects and chastens the man. God the Father draws and perswades him unto something. He hath shewen thee O man what is good, *Mich. 6. 8.* and so the Father instructs him out of his Law, *Psal. 94. 12.* These are *Funiculi Adam*, the cords of a man, whereby he is naturally inclined to be moved, *Hos. 11. 4.* and because both proceed from love, he addes, *with bonds of love.* All these made up into life and example, most forcibly perswade; as *1 Pet. 3. 1, 2.* D

Reason in regard of { 1. God himself who perswades.  
2. *Japhet* to be perswaded.  
3. That whereunto God perswades.  
4. The end of Gods perswasion.

1. God alone knowes himself perfectly and knowes the Son, and all meanes necessary for perswasion, what hinders, what helps. And he alone knowes the hearts of all the children of men and what expedient will best move them. He is most loving unto *Japhet*; *Charior est superis homo quam sibi*, He is most faithfull and true in all his testimonies. He is most able to effect what ever he promises or threatens. 2. In regard of *Japhet* and his sons, none of them all can come unto the true *Shem*, except God E

A God perſwade him thereunto, *Joh. 6. 44.* 3. Reason in regard of that whereunto God perſwades the ſons of *Japhet*; which, unleſs God, by his ſpirit, reveale, it's altogether hidden from the ſons of *Japhet*, *1. Cor. 2. 9, 10, 11.* 4. The end of this manner of perſwading, is the glory of God, *1. Cor. 2. 5.* and mans ſalvation; And therefore the Lord uſed plain men and men illiterate, *Act. 4. 13.*

B *Obſ. 1.* It is God alone, who can perſwade the heart unto himſelf. And therefore the Poets aſcribed *perſwaſion* unto their Goddeſſes *πειθω*, whom they made their Goddeſſes of eloquence, whom the Latins call *Suada* and *Suadela*. But who is indeed the true *πειθω*, *Suada* or *Suadela*, who but the wiſdom? Who but the onely wiſe God? Who teaches like him? Never man ſpake as this man, &c. He is that which they aſcribe to their *Suadela*; He is *Flexanimus*, he that bowes the ſoul, *ψυχαγωγός*, who leades and drawes the ſoul. He it is who gives faith, *Ephes. 2. 8.* He it is who increaſes it, *Luk. 17. 5.*

C It's a buſineſs worthy of God himſelf to perſwade the heart. And though it ſeem good unto God to uſe men whereby to perſwade men, that ſo it may ſeem poſſible, as alſo for the honour of his Miniſter. Yet where any are ſaid to believe, the Miniſter is not ſaid to cauſe that belief, though he propound the object of faith, though he inſtruct, though he exhort men to belive, and uſe motives and inducements of all kindes, and meanes and helps. All which are ſuch as are ſufficient for the producing of belief, *Act. 14. 1.* But that they may be effectually and thorowly perſwaſive, and work that belief, it is Gods guiſt. For who is *Paul*, who is *Apollo*, but *Ministers by whom ye believed*, inſtruments by whom God works? He himſelf is the principall Agent, and men ſo far-forth believe as it is given them of God, *1. Cor. 3. 4, 5.* *Act. 14. 1.* They ſo ſpake, that a great multitude of the Jewes and alſo of the Greeks believed.

D *Obſ. 2.* The meanes of bringing men unto God, is perſwaſion and allureing of them, *Hos. 2. 14.* I will allure her and bring her into the wilderneſs, and ſpeak unto her heart.

E *Obſ. 3.* This ſhewes what manner of men the Miniſters of God ought to be, and how they ought to behave themſelves and deal with the ſons of *Japhet* in perſwading them. As they perſwad for God, ſo to be men of God; Not to uſe their own words, as Orators are wont to do, words of man's wiſdom; but to uſe the words of God, which he teacheth and uſeth in perſwading the hearts of men. *1. Cor. 2. 4.*

*Obſ. 4.* The ſpirit of God abhors not alluſions and paranomaſias, they are very frequent and ordinary in the Scripture, whoſe elegancie we looſe by tranſlations, a thing that cannot poſſibly be help'd. Water looſes the ſweetneſs in the ſtream, which it hath



SERM. III. hath in the Fountain: יַפְרָיִם לִיפְרָיִם; the name of *Judah* יְהוּדָה, of *Nabal* his name נָבָל, *Gaza* עֲזַבָּה Zeph. 2.4. *What seest thou* *Jeremy?* שָׁקֵר, *thou hast seen well*; for שָׁקֵר, Jer. 1.11, 12. In the story of *Susanna*, *Daniel* saith to one Elder saying, *he saw them* ὑπὸ ἑλίου under a *Lentisk tree*, *Angelus Dei*, ἄγγελος σεμνός; to the other ὑπὸ πελίου, saying, *under an Holm tree*, *Angelus Dei*, πελίου. Hof. 5.1. מִשְׁפָּט, judgement toward you, because ye have been a snare מִצְפָּה, *Amos* 8.2. קִיץ summer fruit, קֵץ the end, Mich. 1.10. in the house of *Aphrah* roul thy self עֲפֹר v. 14. the houses of *Achzib*, לֶאֱכֹזב, Esay 5.7. he looked for מִשְׁפָּט, judgement; and behold מִשְׁפָּה, oppression; & for צְדָקָה righteousness, and behold צַעֲקָה, a cry. And 24.17, 18. בְּחָרֹב וּבַחֲרוּבָה, fear, and the pit, and the snare, and very many the like.

*Reproof.* The boldnesse and presumption of those who invade Gods soveraignty, intrude and usurpe dominion over the hearts of men, which God alone can know, and move, and judge.

*Reproof.* Those who refuse to be perswaded by God and his Ministers, yet yield to the perswasions and enticements of the *Canaanitish* woman, the Harlot inquiry, inwardly and outwardly alluring, Jam. 1.14. Prov. 7.12. the lusts of the eyes, of the flesh, and pride of life. When God perswades to the honour, that comes of God onely, the pride of life stirs them up to seek honour one of another. When he perswades to the beauty of holinesse, and the pleasures at his right hand, the lusts of the flesh prevail with them to follow a skin-deep beauty. When God perswades the heart that Godliness is the great gain, yet *Mammon* prevails with them; Si spes refusserit lucri, &c. Look almost every where, and see whether gain, where ever it is, oversway not all the Rhetorick of the Spirit.

That Trade, and the mysteries of it by which men live, and those men on whom they depend for their livelyhood, those are more powerful in their perswasions, then all the Apostles, were they alive again. *Demetrius* had a gainful Trade, and how did he prevail with his fellow-craftsmen? Acts 19.24—34. Those on whom men depend for their bread, be they what they will be otherwise, so they be rich, they are more powerful in the hearts of those who depend upon them, then all the Sermons in the world, all the eloquence of the best Orators; yea, they have greater power to perswade then the manifest truth of God. would God this were not too true every where, especially in this City!—*Bene numatum decorat suadela Venusq;* An Asse laden with gold will obtain entrance into the strongest Fort.

But alas! we have not sufficiency of meanes, that we may be perswaded. We read of some thousands converted at one and other of S. *Peters* Sermons, Act. 2. But how few are there at this

A this day, that are so converted? The fail therefore seems to be SERM. IV.

in the insufficiency of the meanes. 'Tis possible there may be a fail in regard of the meanes. But I beseech yee, who of us layes the blame where it ought principally to be layed? even upon our selves. We read and heare what yet we practice not. Whats the reason; we are not perswaded of the truth that is delivered. The Scripture saith, *walk in love, as Christ loved us, Ephes. 5. 1, 2.* Who is there that will lay down his old hatred, his deadly fuid against his neighbour, and so *walk in love*? He

B believes not that he ought to walk in love, or if he do believe that he ought to walke in love, yet it is onely to those that love him, it is not *so as Christ loved us*: How was that? when we were enemies, *Rom. 5. 10.* he believes not that, and therefore loves them not, *Ephes. 5. 18.* *Be not drunk with wine, wherein is excesse, &c.* Would a man be drunk every other day (as many are, to say no oftner,) would they if they believed this, and that God perswades them? But we want means; *John 6. No man can come unto me, except the Father draw him.* How doth the Father draw

C men? How otherwise then with the cords of man, whereby it is fit a man should be drawen? Thou pretendest, thou hast not grace; and if it pleased God to give thee grace, thou wouldest do thus, and so: Thou Hypocrite! *Thou drawest iniquity with cords of vanity, and sin as with Cart-ropes,* and expectest, that God should force thee against nature, and against grace. Is this to draw with the cords of a Man, or with the cords of a Beast? yea, the Beast it self is not so drawen.

I have shewen, I am perswaded undeniably, that its a rare thing, that any believer should want power to do what he believes, *Ephes. 1. 18, 19.* Thou art even like the brethren of the rich man in Hell; they had the means of grace, &c. but that would not serve their turn: the rich man tels *Abraham*, that if one came from the dead, then they would believe. They were a knot of good fellowes, like their brother, and they were so accustomed to fare deliciously every day, they were so serviceable one to others humour, that they durst not displease one another. What saith Father *Abraham* to that motion? *They have Moses and the Prophets. If they hear not them, neither will they be perswaded though one rose from the dead.*

Luke 16. 27.  
31.

E Exhort. Not to yield to the perswasion of the Canaanites, *Deut. 11. 16.* There is a secret enticing and drawing of the heart, *Job 31. 27.* Some men lye in wait to deceive others, *Ephes. 4.* But though they did not, our own lusts are deceitful. But there is no such danger of being deceived, as under shewes of piety. The evill spirit could not suggest a more ready way of deceiving then by being a lying spirit in the mouth of *Abahs* prophets, *1 King. 22.* They are foolish perswasions, so ⲙⲁⲛⲁ, if we forsake those



SERM. IV. those foolish persuasions, and those who use them, and are persuaded by them, we shall have the life, *Prov. 9. 6. Forsake the foolish and live.* A

*Exhort. 2.* If God persuade *Japhet*, then must *Japhet* be persuadable. So much is implied in the words. God shall persuade the persuadable. There must be a complying and yielding on *Japhets* part, on our part, we must not *Ponere obicem*, oppose brutish reluctancy; *Psal. 32. 8.* I will instruct thee and teach thee, saith the Lord, in the way that thou shalt go, &c. But be not thou as the Horse and Mule. B

The third significacion of these words, vizt. *God shall Beautify Japhet*; I omit, as for brevity sake, so as not so proper to my present business.

*Axiom. 5. He shall Dwell in the Tents of Shem.*

1. What are here Tents. 2. Tents of *Shem*. 3. Who shall dwell in the Tents of *Shem*.

1. A Tent is a Tabernacle *à velis tensis factum & mutabile, quod ut libet moveri potest, Es. 38. 12.* it is *tabernaculum ambulatorium, domus vaga*, a portable house. The fashion of it was this; They set up four stakes or pillars of wood; and over and about these they hung Curtaines, *Esay. 54. 2.* And strengthened it with cords. 2. Tents of *Shem* are by the LXX rendred the houses of *Shem*, and may be so literally understood, *Zach. 12. 7. Malachy 2. 12. Revel. 20. 9.* The author and inventer of Tents was *Jabel*, *Gen. 4. 20.* and the like Oracle we read, *Num. 24. 24.* So we read a literal meaning of the point. Spiritually; and so either *Japhet* shall dwell with *Shem* in his Tents; or when *Shems* posterity should be cut off, *Japhet* and his sons the Church of the Gentiles should be then *Surrogatus Israel* as the Apostle proves largely, *Rom. 11. 11. 17.* 3. Who is said to dwell in the Tents of *Shem*; this is diversly understood. Some conceive out of the words next before, that the Name of God is here to be repeated and understood, *God shall enlarge and persuade Japhet and Ho*, that is, the same God shall dwell in the tents of *Shem*. As if these words were thus to be knit unto the former. *God shall enlarge Japhet and give him a larger portion of the earth; But God himself will dwell in the tents of Shem, and in Shems posterity*; which are the Jews, he will choose his Church, wherein he will dwell forever. Which are almost the very words of *David the Shemite*, *Psal. 132. 13, 14.* And this was fulfilled when Christ took flesh of the Jews, and was born of the seed of *David the Shemite* according to the flesh, *Rom. 1. 3.* And therefore *S. John* speakes of Christ, *John 1. 14. The word was made flesh, & ἐκένωσεν ἐν ἡμῖν*; V. Lat. *Habitavit in nobis*. This is true of the whole Church; but in a peculiar and proper respect to be understood of Christ, *Col. 2. 9. In whom (κατοικεῖ) dwells all the fulness of the Godhead bodily.* E

A *bodily.* And therefore the Lord called his Body his Temple, *Joh. 2.* *He ſpake of the temple of his body.* This doubtleſſe is a Doctrine pious and unqueſtionable; but that which may be proved rather from other places then this. For this verſe ſeems to be underſtood of *Japhet*, and his ſeed only, as the former only of *Shem* and his. And if this ſhould alſo belong to *Shem*, then the later part ſhould be referred to *Shem* alſo, which would be a ſuperfluous repetition.

B It belongs then to *Japhet*, *he ſhall dwell in the tents of Shem.* And how is that to be underſtood? To dwell in the Tents of *Shem*, is 1. Either to dwell with *Shem* in his Tents. For ſo they render *שָׁכַן* *adhabitavit & cohabitavit*, to dwell together with; as if the phraſe ſound, as that *Ephes. 3. 6.* *That the Gentiles ſhould be fellow-heires,* &c. and 2. 14, 19. Or 2. that the ſons of *Japhet* ſhould diſpoſſeſs the ſons of *Shem* of their Tents. And to that purpoſe, 1. *Chro. 5. 10.*

*Reason.* 1. In regard of God, he is the God of *Japhet* by covenant, as well as the God of *Shem*, *Rom. 3. 19.* *He is rich unto all that call upon him.*

C 2. In regard of *Shem*. His Tents are large, *Locus eſt & pluribus umbris* viz. under the Goſpel, *Eſay. 54. 1.* — 4. *Their former ſtraitneſs made onely for the Jewes is forgotten,* *Eſay 65. 16.* *Lam. 2. 6.*

3. In regard of *Japhet* and his ſons, their docibleneſs and readineſs to believe the Goſpell, *Rom. 10. 19, 20.* This is the elder ſon to whom his father ſaid, *Go and labour in the vineyard,* and he ſaid *I will not, but afterwards repented and went,* *Math. 21. 28.* *The prodigal ſon that returns to his father,* *Luk. 15.*

D *Obſ.* 1. The Church is here compared to Tents and Tabernacles; No certain fixt dwelling houſes; and ſo we underſtand, *Hebr. 11. 9, 10.* *Num. 24. 5.* *Zach. 12. 7.* *Mal. 2. 12.* *2 Cor. 5. 1.* So *S. Peter* ſpeaks of his own body, *2 Pet. 1. 13.* *ἐφ' ὅσον ἐμὴ ἐν τέτρῳ τῷ σκηνώματι.* Such are the people of God, a kinde of *Scenita & Nomades*, as *Pliny* and others tell us, and as the *Tartars* at this day, living in Tents and Tabernacles. *We have here no abiding City, but we ſeek one to come,* *Hebr. 13. 14.*

E *Obſ.* 2. The Church is here compared in ſpecial to the Tents of *Shem*. For as *Seth* and his houſe before the flood, were the Church of God. So *Shem* and his houſes, his Tents are the Church of God after the flood. After *Shems* Tents were the Tents of *Abraham* and *Sarah* whence came the Jewes, *Joh. 1. 14.* For of *Shem* came the Jewes and Chriſt himſelf the true *Shem*, according to the fleſh. And ſo *Salvation is of the Jewes,* *Joh. 4.*

*Obſ.* 3. *Japhet* and his ſons, all the Gentiles are by corrupt nature ſtrangers to the Tents and houſes of *Shem*. Of old they dwelt not in *Shems* Tents; they belonged not unto the Church of God; They had no portion in *Jacob*, *Ephes. 2. 12.* *Obſ.*



SERM. III.

*Obs.* 4. Here is an expresse, cleer, and manifest promise made touching the calling of the Gentiles to Christ. I say, to us this is clear and manifest, which before-time was hidden, and therefore called a *Mysterie*, *Ephes.* 3. 3. *Col.* 1. 26, 27.

*Obs.* 5. We see the truth of Gods promise made unto the Gentiles, *Japhet* and his sons to dwell in the Tents of *Shem*, that they make the principall part of the Church. For although so rich is our God towards all that call upon him that he excludes not any, no not the posterity of *Ham*, out of *Shems* house, where there is neither Greek nor Jew, &c. *Col.* 3. 11. Yet certain it is, that the faith of our Lord Jesus Christ hath even from the Apostles times downward most flourished in *Europe*, and that part of *Asia* which was *Japhets* portion, where there were the seven first known Churches, *Revel.* 2. and 3.

Yea this promise to *Japhet* is so performed, that *Shems* posterity is cut off, and *Japhet* dwells in his Tents, the Gentiles Church have the name of *Israell*, *Mich.* 5. 3. *Gal.* 6. 16. And he is a Jew which is one inward, *Rom.* 2.

*Obs.* 6. There is a two fold state of the Church, in the growth and *αυξησις* in *via* and in *patria*. What the Hebrew hath, *Tents*, is in the *LXX.* houses, implying a two fold state of the Church one fleeting, and the other durable and constant, yee read of both, *Ephes.* 2. 22. vers. 4. 14. 15. 16.

*Mysticè.*

But what further spirituall meaning is there of *Shems* Tents? or houses *LXX.* and *Japhets* dwelling in them? The true *Shem* as I have shewen and proved largely, is the Lord Jesus Christ, who dwells in his Saints, *Psal.* 90. 1. *Joh.* 1. 14. *ἐσκήνωσεν*, *Hebr.* 3. 6. He works in them, *Esay.* 26. 12. they in him, *Joh.* 3. 21.

This is that which the Antient Divines, call *συμπληρωσις*, *Mutua coincesio*.

The Tents of *Shem* are called so in regard of the peoples dwelling in the wilderness, till they came to the Holy Land, and to *Jerusalem*. The promise then is to *Japhet* and his children, even to those who are strangers from the Common-wealth of *Israel*, and from the City of God that if they will be perswaded by God, believe and become obedient, they shall dwell in those Tents, who mean time dwell in the tents of wickedness, *Psal.* 84. 10. To dwell, is *Alicubi commorari diutine cum delectatione*: It is to abide long in a place; for *Qui hic & illic est, nullibi est*; it is with delight; otherwise a man may abide long in a place where he has no delight at all, and therefore he is not said to dwell there, as in a Prison, or in some place where he has ill neighbours, *Psal.* 120. to dwell with *Mesec*. But the Lord saith of *Jerusalem*, *Here will I dwell, for I have a delight therein.*

3. Behold

A Behold the great promiſe of God, *that his tabernacle ſhall be with men*, *Levit. 26. 11. Ezech. 37. 27. Revel. 21. 3. 2 Cor. 6. 16. A new heaven and a new earth*, even that dwelling place of *Shem*, the *Jeruſalem* that looks down from heaven, *Revel. 21. 1c.* which is the everlaſting righteouſneſſe, *Pſal. 85. 11. A Jeruſalem whereinto the ungodly muſt not enter*, *Revel. 21. 27.* That is, they muſt not enter into the righteouſneſſe of God, *Pſalm 69. 27. A Jeruſalem that hath gates*, *Pſalm 118. 20. Tea walls and bulwarks*, *Eſay 26. 1, 2. a new Jeruſalem in Jeruſalem*, *Zach. 12. 6.* Cities that have been ruined are not wont to be re-edified and built in the ſame place where they were before. *Tyrus, Rome, Tuſculum, Babylon*, yea *Jeruſalem* it ſelf is ſcituat at this day in another place then it was, in our Saviours dayes in the fleſh. For Mount *Calvary*, which was without the gate, is now about the middle of the City; if credit be to be given to Chorographers. *Jeruſalem* then in her own place, is even there where ſhe was trodden down. There where the righteouſneſſe of God hath been trodden under foot, *Hebr. 10. 29. Rom. 9. 26.* even in thine own ſoul, O man. The heavenly *Jeruſalem*, *Hebr. 12. 22. Ponam Jeruſalem in omnibus Gentibus; Domus Dei in omnibus locis, Ambroſe.* Let no man think that this is to be underſtood only of the heavenly *Jeruſalem* hereafter to be inhabited when we have put off the body. No, *Hebr. 12. 22. Ye are come, &c.* He ſaith not, *Ye ſhall come*, but *ye are come already.* They ſhall build all the old waſte places, *Eſay 58. 12.* even the deſolations of thoſe ſouls, wherein there was no thought of God, *Pſal. 104.* they ſhall be re-built, and ſhall become a quiet habitation, *Eſay 33. 20.* eſpecially the Tabernacle of *Dauid*, *Amos 9. 11.* the Love; and ſhall be an habitation of God in the Spirit, *Ephes. 2. 22.*

D How ſhall *Japhet* be perſwaded to dwell in the houſes or Tents of *Shem* *Pſal. 115. 10. So Pſal. 84. 3. The Sparrow hath her neſt in thine Altars; Chal. Par. The Dove*, that is, *they who are born of the Spirit*; and the *Swallow* *וְרִיר* the free-bird, or the pure in heart. *LXX*, the *Turtle*, the ſoul mourning for ſin. For there was no place in the outward Temple for Birds to neſtle near the Altar. The roof of the Temple was ſtuck thick with golden broaches, leſt the birds might ſettle on it, and defile it, ſaith *Joſephus*.

E Here the voice of the true Miniſter, the man of God; he is a Tentmaker as *Paul* was, *σκηνοποιός*, whoſe office is to perſwade unto the Tents of *Shem*. They are Gods Fiſhers and Fowlers. *Fistula dulce canit volucrem dū decipit auceps*; what though accomp-  
ted deceivers? Chriſt was eſteemed ſuch, and his Apoſtles; but though deceivers, yet true, *2 Cor. 6. 8. and 12. 16. Did I make a gain of you?* there's a trial. Hear the voice of thy God, *Eſay 30. 20. A voice behinde thee, &c. He ſpeaks to the heart, Hoſ. 2. 14. He ſpeaks not in a crowd.* He took the man out of the crowd, *Matth. 7.*



SERM. IV.

33,34. there is such a din and noise heard in the world, &c. He who would go to another place then that wherein he is, must first forsake that wherein he is; we must first go out of our selves. If thou wouldst hear him, thou must go out of the crowd. Thou must retire to thine own heart, and hear what God saith unto thee there, *Psal. 85. 8. Audiam quid in me loquatur Dominus, I will hear what God speaks in me: He hears those qui convertuntur ad cor, who turn to their heart: He persuades the heart.*

Gods way of bringing Japhet and his sons to dwell in the Tents of Shem, is by perswasion, by information, instruction, counsel, advice, exhortation, &c. *Gen. 24. Abrahams servant went to fetch a wife for Isaac: see his behaviour through that long Chapter. God prospered his way, brought him to his Masters kindred, &c. Eliezer is Gods helper Θεὸς συνεργός. Flesh and blood would have detained Rebecca, but ask at her mouth, Verse 57, 58, 67. And thus the Lord deals with all the sons of Japhet. But what if they refuse to be led into Sarahs Tent? what if they will not believe? what then is to be done, but to leave them to the Lord? what other course took the Apostles? Sarah is the free-woman, and such must her children be.*

May we not compel men to come and dwell in the Tents of Shem? *Luk. 14. 23. Compel them to come in. No doubt we may compell men to come in: but how? Instantiâ & importunitate: saith Ludolphus; Besides ther's no decorum in it, the parable is taken from inviting men to a feast. 'Tis not handsome to compel them. Nor is there any doubt, but that God useth some times forcible meanes to bring men in, as in S. Pauls example, and the Angel in Hermas saith, Cogam credere, I will force them to believe; not that the Lord enforceth the will against the nature of it, or drawes Japhet otherwise then with the cords of a man, even so as it is naturall for him to be drawn, *Act. 26. 19. If any man were forced into Shems Tents, surely Paul was, but I was not disobedient, saith he. Such meanes the Lord uses as he knows effectually, and such as will prevail for the chainging of the will. Yet where this word ἀναγκάζειν is used, it implies no violence, Math. 14. 22. and Mar. 6. 45. He compelled them to go into a ship. What? did he strike them, or drive them, in by force? surely no; they were unwilling to depart from him; but he forcibly perswaded them to go into the ship, so Luk. 24. 28. They compelled him. How? did they lay violent hands upon him? I suppose no; but they used forcible perswasions; they constrained him, saying abide with us, &c. We read, *Act. 16. that Lydia a daughter of Japhet whom the Lord had now perswaded to dwell in the Tents of Shem; She to shew her thankfullness to Paul and Barnabas, ministers by whom she believed, constrained them, &c. How? the words before shew. And the like constraint was that of the woman on the prophet Elisha, 2 King. 4. 8.***

Re-

A *Reproof.* 1. Those who say, that *Shems* Tents shall never be inhabited; that the righteousness of God shall be as a Tent forsaken. Surely they who say thus, know not the Scripture, nor the power of God. Not the Scriptures, *Esay.* 45. 18. and 54. 3. They know not the power of God; they ascribe more power to the Devill; he can fill the *Tents of wickedness*, *Psal.* 84. 10. But the great God can never fill the *Tents of Shem*, the *Tents of righteousness*.

B *Reproof.* 2. The sons of *Japhet*, who will not be perswaded by God to dwell in the *Tents of Shem*; Notwithstanding there is so vast a difference between the *Tents*, they live in, and those to which they are invited, *Psal.* 84. 10. And *David* that had experience of both, so much prefers the one before the other; though as great a difference as between good and evil, blessing and cursing, life and death; And God in mercy condescending to perswade us to choose life, yet we are affraid, lest we should be deceived by the truth it selfe, lest God that cannot lye, should lye to us; and we believe our lusts that they will be true and faithfull to us, which cannot but deceive us, *Ephes.* 4.

*Deut.* 30. 15. 19.

C *Reproof.* 3. Those who go about to force *Japhet* and constrain him to dwell in the *Tents of Shem*; a thing they can never possibly do by any constraint in the world; since, it is Gods property, and he neither uses any such meanes, nor authorizeth any other to use them.

*Exhort.* To the Sons of *Japhet* to dwell in the *Tents of Shem*, they are beautifull *Tents*, *Num.* 24. 5. The great happiness of those who dwell with the true *Shem*, they dwell with God, he is their house, *Psal.* 90. 1. These are *Abolab*, &c. *Ezech.* 23. 4. He dwells with them, they are his house, *Hebr.* 3. 6. He dwells in them and walks in them, *Joh.* 14. 20.-23. *David* had rather be a door-keeper there, then dwell in the *Tents of wickedness*. Let us not deceive our selves. No evil shall dwell with him, *Psal.* 5. 4, 5. what communion hath light with darkness, &c. 1. *Joh.* 2. 6. and 4. 12.--16.

*Psal.* 84. 10.

D There remains only the sixth and last Axiom, *Canaan* shall be his servant, or a servant unto them.

E The doom of *Canaan* was first denounced generally, *A servant of servants shall he be unto his brethren*, ver. 25. Then follows a special application of his servitude under *Shem* and the Jewes; of which I have spoken more largely. It remains, that I shew how *Ham* and *Canaan* was a servant unto *Japhet* and the Gentiles. Which because it is not true in regard of the persons of *Ham* and *Canaan*, we must seek it in their posterity. And so we shall finde, that what remnants there were of *Ham* and *Canaan* in *Tyre* and *Zidon*, in *Thebes* and *Carthage*, in *Egypt* and *Ethiopia*, they all submitted themselves, and became servants to the Greek Mo-

narchy



SERM. IV.

narchy raised by *Alexander* the Great, or his Successors; as also to the Roman Monarchy. Both which sprung of *Japhet*. And so it is true according to the History, That *Ham* and *Canaan* or the *Canaanites*, became servants unto *Japhet* or the sons of *Japhet*.

I have considered hitherto *Shem* and *Japhet*, *Ham* and *Canaan*, severally, and apart, both in their history and in their mystery. Come we now to the Consideration of them jointly.

The most antient historians, and from them the Poets among the Heathen tell us, that *Saturn* was the first father of all, after the flood. And therefore *Orpheus* calls him *παγγενέτωρ*, and *γενάρχης*, the father of all, the author of mankind. They adde, that he devoured all his children, except onely three, *Jupiter*, *Neptune*, and *Pluto*; which three remaining divided the world among them.

Most certain it is, that truth is more antient than a lie, or fable. For a lie is the corruption of truth; and truth is the substance and foundation of a profitable fable. And therefore it supposeth truth before it. The Mythologie therefore and truth of his fable, is this. Whereas *Saturn* is said to have devour'd all his children; it is to be understood that *Noah*, whom they meant by *Saturn*, condemned the world, to perish by the flood. And this is no uncouth manner of speech in Scripture; wherein the Prophets are said to do that, which they foretell, shall be done. *Jacob* divided *Simeon* and *Levi* in *Jacob*, and scattered them in *Israel*, *Jeremy* must pluck up and plant, destroy and build. And *Ezechiel* went to destroy the City. And thus *Noah* condemned and consumed all men, whom he foretold, that they should perish by the flood, being a Prophet and the eighth preacher of righteousness.

As for his three sons remaining, the first *Jupiter Hammon*, who was that but *Ham*? He was famous in *Africa*, which was *Hams* portion. *I will punish*, saith the Lord, the multitude of *No*. That is, *Hammon* of *No*; *No*, where *Hammon* their God was worshiped. Whence it's called *No-Hammon*, which the *LXX* turn *Diospolis*, the City of *Jupiter Hammon*.

By *Neptune* their God of the Sea they understood *Japhet*, as I have shewen; to whom all the Isles of the Gentiles, were allotted by *Noah*.

And then what remained for *Shem*? *Shem* they understood by *Pluto*. For *Shem* being a most holy man, and a sincere worshipper of the true God, he was most hated by the Idolaters of his time, as I shewed before; whom they made a God indeed, but thrust him down to Hell.

Out of all which, we learn, what a perverse judgement the wicked world hath of good and evil. *Ham* the worst of all the three brethren, they made the highest God: *Shem*, the best of all men, a figure of the true God, they made a Devil; yea, the Prince

Hebr. 11. 7.

Gen. 49. 7.

Jer. 1. 10.

Ezech. 43. 3.

2 Pet. 2. 5.

Jer. 46. 25.

Ezek. 30. 15.

Nah. 3. 8.

A Prince of Devils. *Japhet*, becauſe a better man then *Ham*, therefore they made him inferiour unto *Ham*. And becauſe he was not ſo good a man as *Shem*, therefore he is made ſuperiour unto *Shem*. And this is the judgement of the wicked world: They put good for evil, and evil for good; darkneſs for light, and light for darkneſs; bitter for ſweet, and ſweet for bitter.

SERM. IV.

Eſay 5.20.

Why then ſhould it diſcontent any one of the true *Shems* children, to be diſeſteemed by the wicked world? Did they not ſay, that the true *Shem* the Lord Jeſus, who had God with him, that he had a Devill? Yea, they thought they ſaid well, when they ſaid ſo. Nay, did they not call him *Beelzebub*, the prince of the Devils? And what great matter is it, If they ſo call thoſe of his houſehold? Nay, did they not ſay of *Simon Magus*, who had a Devill, that he was the great power of God? The like is the judgement of the evill world even at this day. So that it may ſeem a ſafe rule and very often true, to judge of good and evill men quite contrary of the worlds judgement of them. *Malum eſſe oportet quem laudat Nero. Bonum eſſe oportet quem odit Nero.* He muſt needs be an evill man whom *Nero* commends, and good, whom *Nero* hates. What a great folly then is it to eſteem or diſeſteem our ſelves, according to ſuch perverſe judgements of wicked men?—*Examine improbum in illa Caſtigis trutina? nec te quaſiveris Extra.*

Mat. 11.18.

Iohn 8.48.

Matth. 10.25.

Act. 8.10.

But what application can we, who profeſs our ſelves Chriſtians, make of theſe three joyntly? The ſoul of man or *ψυχὴς ἀνθρώπου*, the ſouly man, or natural man is *Japhet*. This natural man is in the miſt between two; he hath ſomewhat above him, as the heavenly man, or man from heaven, with all his graces and vertues; this is Gods Candle, which ſhined upon *Jobs* head. This is the true *Shem*, the divine light. He hath ſomething beneath him; which is the brute nature figured by *Ham*, a zeal and fervent heat in its due poſture and ſubordination, to ſerve the divine and humane nature; whence proceeds a ſerviceable inclination, a bowing down and humbling it ſelf to purvey and inquire after what is neceſſary or convenient for the well-being of the divine and humane nature; and this is *Canaan*, which ſignifies a Merchant. This ſuits well with what our Lord teacheth. *If ye have not been faithful in the unrighteous Mammon, who will commit to your truſt the trae treasure? And if ye have not been faithful in that which is another mans, who ſhall give you that which is your own?* Here the natural man or *Japhet* is put between *Shem* and *Ham*. *Ham* and *Canaan* are purveyours for *Mammon*, called the *Mammon* of unrighteouſneſs, becauſe often gotten, and often uſed unrighteouſly, and ſo ſaid to be another mans. The true treasure that's *Shem* the treasure hidden in the field of the mans heart; which by grace is ſaid to be our own, according to that

Prov. 20.27.  
Job 29.3.

Luke 16.11,  
12.

of



SERM. IV.

1 Cor. 2. 8.

1 Cor. 2. 16.

Ecclef. 1. 13.

John 8. 35.

Zech. 14. 21.

of the Apostle ταῦτ' ἐπὶ τῷ θεῷ χαριζόμενα ἡμῖν, *the things which are freely given to us of God.* Hence it is that Plotinus (who is said to have in him much of a Christian,) tells us, that in a man there are three things, νῦς, ψυχὴ, θηλειώδες. 1. The minde of God and Christ, which is the Lords Candle; 2. the soul of man; and 3. the brutish nature. The two former make up that which is truly a man, so called by him, ὁ ἀνθρώπου, ὁ ἀληθῆς: For so the Wiseman saith, *That the fear of God, and the keeping his Commandements are* אֵלֶּה בְּרֵאשִׁית *the whole man.* What ever is more then these, is either the beast or the Devil, whereby Ham and Canaan called by the LXX δῶλὸς οἰκέτης a domestick servant, become rebellious and unserviceable unto God and man; and therefore must be put out of dores; for *the servant abides not in the house for ever.* For the time then is come when the Canaanite shall be no more in the house of the Lord of hosts.

A

B

C

Out

D

E

A

**O**ut of that Land went forth *Aſhur*, and builded *Nineveh* and the City *Rehoboth*. ] I prefer the marginal reading, which is

this, *He went out into Aſſyria*. It is true, that it gives good ſatisfaction to the Reader to know the antient monuments and records of old time touching the Authors and Founders of Cities ; but to the Godly learned it's more profitable and delightfull to know what both of old and alſo at this day is doing in the world ; yea, to underſtand, that, what ſo long ſince, and

B

ſo far off is reported to be done, is now preſent, and brought home into a mans own boſom. And ſuch is this old ſtory of *Nimrod*. He is ſaid to be the ſon of *Cuſh*, verſ. 8. Whence the Poets have made their God *Bacchus* from *בר כוש* *Bar-cuſh* the ſon of *Cuſh*, who by an Euphony, is called *Bacchus*.

*This Nimrod went out into Aſſyria*. *Nimrod*, that is, the Rebel, the mighty and cunning hunter and perſecutor of men ; For there is craft and ſubtilty required to hunting ; and therefore *Eſau* is ſaid to be a cunning hunter. And whereas *Nimrod* is called *גבור*

C

prevalent and powerfull, *גבורה* is *Fortitudo animi & corporis*, a prevalency in mind and body. *Nimrod* now become a cunning, bold and daring hunter, even before God, he proceeds to ſeek an happineſs in his wickedneſs, that is, *אשר*, which ſignifies Happy ; according to the Etymon which *Leah* gives of her ſon *Aſher*. And this his proceſs is to him an happineſs ; as actions have their denomination from the end they tend unto. So *יוֹדֵם דַּאִי* to proceed, ſignifies to be happy and bleſſed, which is *beatitudo via*, the bliſs of the way of wicked men. And in this tyranny *Nimrod* placeth his happineſſe, his ultimate end, which is *beatitudo patria*, the bliſs of the countrey which ungodly men travel unto ;

D

accordingly, our Lord ſaith of ſuch, *they have their reward, they have their conſolation*. According to this, the Apoſtle writes to the *Corinthians* ; *Now ye are full, now ye are rich, ye have reigned*

*as Kings without us*. And the Church of *Laodicea* ſaith of her ſelf, *I am rich, and increaſed with goods, and have need of nothing* ; which

yet knew not that ſhe was wretched, and miſerable, and poor, and blinde, and naked. So the daughter of *Babel* ſaid, *I ſhall be*

*גבורה* a Lady or Queen for ever. She was given to pleaſures and dwelt ſecurely, ſaying in her heart, *I am, and there is none beſide me, &c.*

Thus *Babylon* glorifies her ſelf, and ſaith in her heart, *I ſit as a Queen*.

E

Thus *Nimrod* the Rebel come out of *Babel*, having found his bliſs and happineſs, his *Aſhur*, he builds the City *Nineveh*, which is *οὐκ ἐν δόξῃ* a world of iniquity, and *Rehoboth* the broad ſtreets of that City.

And truly it very nearly concerns every one of us, to beware and take great heed of the direful increaſe of ſin : For as it is true and well known, *Bonum eſt ſui diffuſum*, That which is good, is diffu-

Gen. 10.  
Ver. 11.  
12.

Gen. 25. 27.

Gen. 30. 13.

3 John 2.

1 Cor. 4 8.



diffusive of it self; so is it as true, that *malum est diffusivum sui*, A  
 evil is also of a spreading nature. It begins in the fanſie and vain  
 thoughts of the earthly man, which knowing no better thing then  
 earthly objects, things neer a-kin unto it, and delightful unto  
 ſenſe, it eaſily draws the concupiſcence unto them. Which how-  
 ſoever according to original rectitude, it propends to good, and  
 that *Bonum honeſtum*, and is ſubject to the rational appetite, and  
 ſo to right reaſon, (as the Philoſopher could ſay,) and right rea-  
 ſon to the Law of God; yet having declined from that firſt in-  
 tegrity unto the ſenſible, preſent, and delightful good, which B  
 moſt-what is diſ-joyn'd from the true and honeſt good, it be-  
 comes more and more prone unto evil: as he that's falling down  
 a ſteep precipice, eaſily falls lower and lower *Dum in profundum*  
*venerit peccatorum*, (Prov. 18.3. V. Lat.) until he be immerſed  
 and overwhelmed with ſin; and drawes with it the ſuperiour,  
 the rational appetite, yea, the reaſon it ſelf, the ῥημωνικόν, the  
 Rudder of the ſoul; as he that's ſinking, will lay hold though  
 on his beſt friends, and pluck them with him into the ſame pit  
 of deſtruction. And the reaſon it ſelf being brought off to Nim-  
 rod that rebellious party, like *Ahitophel* fallen off to *Absalom*, C  
 the faction growes ſo ſtrong, that the heart gathers iniquity to it  
 ſelf, *Pſalm 41.6.* and takes delight and pleaſure in it: So that  
 when the man doth evil, then he rejoiceth, *Jeremy 11.15.* Then  
 Nimrod is come to *Aſhur*; then the rebellious heart is come  
 to its happineſs. This great miſchief proceeds from a very ſmall  
 beginning. The contagion of this leproſie begins with a ſpot, and  
 ſpreads it ſelf over the whole man. It kindles from a ſpark; and  
 then iniquity burns all before it like a fire. Behold how much wood  
 a little fire kindleth. It enters into the vain thoughts and fanſie,  
 and is conceived often-times by a word, & *concepta cogitatio* D  
*carnem commovet ad concupiſcendum*, evill words corrupt good manners.  
*Prophane and vain babblings increaſe to more ungodlineſs*, 2. Tim. 2.17.  
 Sin hath no meaſure.

And as unſatiable is the tyranny of iniquity. For Nimrod the  
 Rebel having gotten an hold in the ſoul, leaves it to iniquity in  
 ſucceſſion. As the Father left his Slave as a chattel to his ſon;  
 and ſo the wrongfull right deſcends from iniquity to iniquity.  
 Or as a Tyrant having uſurped a power in the Common-Wealth,  
 betrayes it to his iſſue. All this comes to paſs by our voluntary  
 yielding of our members ſervants to uncleauneſs and to τῇ ἀνομίᾳ εἰς  
 τὴν ἀνομίαν, to iniquity unto iniquity. Let us now therefore yield  
 our members ſervants to righteousneſs unto holineſs. Let us return to  
 the Lord our God: For we have fallen by our iniquity. Let us take  
 with us words, and turn unto the Lord, and ſay unto him, Take away  
 all iniquity, and receive us graciouſly: So will we render the fruit of  
 our lips. *Aſhur* ſhall not ſave us. We will not ride upon horſes, neither  
 will

Levit. 13.  
 Eſay 9.18.  
 Jam. 3.5.

Rom. 6.19.

Hof. 14.1.—5.

A will we ſay to the work of our hands, ye are our Gods ; For in thee the fatherleſs findeth mercy. Then ſhall we hear that gracious answer of our God ; I will heal their back-ſliding or rebellion. I will love them freely ; for mine anger is turn'd away from him.

Genesis.  
Chap. 12.  
Verſe 1.

Get thee out of thy countrey and from thy kindred, and from thy father houſe.] What our Tranſlators turn Get thee, is, *ךלך* *vade tibi*, or *ad te*, go to thy ſelf, to thine own benefit ; which is not expreſſed, but neglected by ours and moſt other Tranſlators ; as alſo the duty ſignified hereby, is ſlighted by moſt men, the *introversi* or turning into our ſelves. The Lord here ſpeaks to Abraham and to every ſon of Abraham according to the Apoſtles reaſoning. Go out of thine own countrey, *ךלך*, out of thine own earth, thine earthly minde, thine earthly wiſdom. Go out of thy kindred, thine own corrupt nature, oppoſite unto the divine nature, thine innate inbred corruptions. Martin Luther turns it *Freundſchaft*, thy friendſhip, thy lewd companions, none worſe then thine own carnal ſenſes, affections, and luſts ; thine own-ſhip, thy ſelfneſſe. Go out of thy fathers houſe. While thou liveſt in *Ur* of the Chaldees, the falſe light, the light of Devils, (ſo S. Hierom renders *בשרי* *quasi Demones*.) who is thy father, but the Devil himſelf ? Go thou out of this thy countrey, kindred, and fathers houſe ; be wiſe for thy ſelf ; go thou, though none elſe will go : Rehoboam would not quit his youthful company, but followed their counſel, and ſo became the fooliſhneſſe of the people. Thy God calls thee to himſelf. Its *Vetus proverbium* *επε δεω*, ſequere Deum ; follow thy God, could even Tully ſay. *Τελειον εστι κατα τον ιερωτατον Μωσυν, το επειδαι τω δεω*. It is the end, according to moſt divine Moſes, to follow God. So Philo de Migrat. Abrah. Follow him calling thee into thy ſelf ; *tecum habita*, enter into thine own heart, where thou haſt been a ſtranger ; and hear thy God ſpeaking to thee there, as David reſolved to do. I will hear what God will ſpeak in me ; for he will ſpeak peace to his merciful ones, and to thoſe who turn unto their heart, or turn their heart unto him. So the LXX and Vulg. Lat. For ſurely the Lord ſpeaks inwardly unto men, as well now as formerly. The Lord ſpake in Hoſea : And the Angel ſpake in Zachary ; as often in that and other Propheſies : In all which places, inſtead of *In me*, I know not by what Authority, our Tranſlators turn, *With me*. Since ye ſeek a proof of Chriſt ſpeaking in me, &c. ſaith S. Paul. Thus the Lord ſpeaks to us, but we hear him not, by reaſon of that great din which the world makes in our ears : Turn to thine own heart, O ſon of Abraham, and thou wilt ſoon hear him ſpeaking to thee, & ſaying as here to Abraham, *ךלך*, Go into thy ſelf ; which thou wilt finde experimentally to be *לחנאך ולשבחך* moſt convenient for thee, and moſt profitable for thee, ſaith R. S. J.

Rom. 4. 23.

Phil. 3. 19.  
James 3. 13.

2 Pet. 1. 4.

Iohn 8. 44.  
Prov. 9. 12.

Ecclef. 47. 23

Pſal. 85. 8.

Hof. 1. 2.

Zach. 1. 9.  
13. 14. 19.

2 Cor. 13. 3.



Genesis.  
Chap. 12.  
Verse 8.

Prov. 4. 18.

Gen. 13. 14.  
15.

Esay 41. 2.  
Rom 4. 12.

1 Cor. 11. 1.  
Hebr. 6. 12.

And he removed from thence, &c.] The word עָרַב signifies *Evulfit*, he drew or plucked up from thence, viz. the stakes of his Tent, in order to removing from thence *Abraham* was now in *Sichem*: That signifies a part. He could not settle in a part, who aimed at perfection. Therefore righteous *Abraham* travailed toward the south, vers. 9. According to what the wiseman saith, *That the path of the just is as the morning light, which shineth more and more to the perfect day.* To thee be it spoken O Son of *Abraham*! Set not up thy rest in *Sichem*, in any part or degree of holyness. The Lord promised all the holy Land to *Abraham* and to his seed for ever. עָרַב pluck up thy stakes: Dwell not in what is mutable and changeable; Follow thy father *Abraham*; and, as he followed God who called him to his foot: So do thou follow the stepps of thy father *Abrahams* faith, and go on unto perfection. Which is no more, than what the Apostle, who was of the seed of *Abraham*, often exhorts unto, *Be yee followers of me, as I am of Christ.* And be not slothfull, but followers of them, who through faith and patience inherit the promises.

Sermon

SERMON V.

Imputation of best Reputation.

And he brought him forth abroad, and said; Look now toward heaven, and tell the stars if thou be able to number them; And he said unto him, so shall thy seed be. And he believed the Lord, and he imputed it unto him for righteousness.

**T**He Jewes have a tradition; that Abram having now obtained so notable a victory of four Kings, who had conquered five, since victory is reckoned among the *res* *maxime*, the sweetest, and most delightfull things, Abram feared lest his glorious conquest should be the reward of his obedience, and righteousness; And therefore the Lord here puts him out of that fear; *Fear not Abram, &c.*

But we cannot think, that our father Abram served the Lord in this war as a mercenary, or hireling, or looked at any less, any other reward then God himself. Whence it was that he refused all the spoyle which the King of Sodom offered unto him; he expected his reward from him, who had chosen him to be a souldier. We may therefore rather think that Abram (after so great a victory,) was wisely provident and wary lest the *Babylonians* or *Canaanites* might surprize him; and least his good success should make him secure. As it is said to one of our ancient Kings;

*Quando victor eras, ad castina bella pavebas.*

*Quando victus eras, ad castina bella parabas.*

The Lord therefore ingaged himself for his pay; promised himself for his protection, and encourageth him by both. From this gracious promise, Abram gathers in upon his God, and is imboldened to ask a Son and heir of all his goods. Many goods God had given him, *Gen. 13.* but no child, no heir, to possess them after him. Lord God what wilt thou give me seeing I go childless? my servant will be mine heir. It is one of the great evils of barrenness, *Heredes habere non suum.* There is nothing will satisfie Abraham but a Son and heir. The Lord secures Abraham,



SERM. V. that his servant shall not be his heir; no; but one that shall come forth out of thine own bowells, saith he, *Esay* 9. 6. So the Chal. Par. *בְּמִמִּי* my word shall be thy strength *Gen.* 15. 1. even that *לִבְךָ* that word which was in the beginning. We have in the words, 1. Gods promise unto *Abram*, of a numerous and godly seed. 2. *Abrams* belief of that promise, 3. Gods acceptance of that belief.

1. The promise is of a numerous posterity, illustrated and confirmed by a signe, *à parium collatione*, by comparison thus. As thou canst not number the stars of light in the fair heavens; so neither canst thou number thy godly seed, which promise *Abram* believes. We may resolve all these into the following divine Truths.

1. God brought *Abram* forth.
2. He shewed him the heaven and Stars in it.
3. He brought *Abram* forth and so shewed him the heaven and the Stars, and bids him try if he can number them.
4. He promised, that his seed should be so.
5. *Abram* believed in the Lord.
6. That belief God counted to *Abram* for righteousness.

First, God brought *Abraham* forth; and why did God bring *Abram* forth? that he might shew him the Stars of heaven which he could not see in the Tent. The word *יָצָא* signifies abroad, which is opposed to *יָצָא* the house out of which the Lord brought *Abram*. He had made him a promise of a son, and heir, now he gives him an ocular demonstration and assurance not only of a seed, a child, but of a multitude, a great number of children.

Why did the Lord bring *Abram* forth and shew him the heaven and Stars? *Abram* was by birth a *Caldean*, and that people was much addicted to Astronomy and Astrologie, so that the *Caldean*, and Astrologer was taken for one and the same. And *Abram* is reputed by the Antients to have been extream well seen in those Sciences. *Orpheus* in *Clemens Alex.* speaking of God saith, he is invisible, but that he made himself known to *Abram* the Chaldean—*ὁπότε γὰρ ἐν ἀεγρο πορεύς ἔσται αὐτὸς κίμναι ἀμφοὶ χθόνα ὡς περ ἐπὶ τῆς αἰθέρης*. He knew the way of the Stars, their motions, their settings, and their risings. Besides, we cannot but conjecture, that *Abrams* pious soul looked toward the heaven, to pray and blesse God as our Lord *Jesus* did.

Obj. 1. It was a night vision, *ἐν ὀσμῇ τῆς νυκτός*, so *S. Chrys.* read the words, then onely the Stars are seen and then the Lord reveales secrets to his Saints. The Antients observed that time as the fittest for contemplation: And therefore they called the night *ἐπεὶ νύξ*, from *ἐν* and *περὶ*; *Elihu* observed it as the most seasonable time for divine dreames. I wish therefore, that

Matth. 14. 19.  
Mark 7. 34.  
Iohn 17. 1.

Dan. 2. 19.  
and 7. 2.  
Acts 16. 9.

Iob 33. 14. 15  
29, 30.

A that good men were as not too ſcrupulous about every dream, SER. IV. V.  
ſo not too negligent of all.

*Obſ. 2.* Our father *Abram* absolute obedience unto Gods guidance and direction; the Lord called him out of his countrey into a land that he ſhould ſhew him, and there leads him from place to place, and here called him forth: And the righteous man alwayes followed Gods footſteps. The Lord hath alſo called us unto his foot, and given his Spirit, after which we ought to walk, and provided *Abram* as a way-guide before us. O ye children of *Abram*, *Emus nos & faciamus ſimiliter*: let us go and do like wiſe. There are two guides which offer themſelves unto us, the Fleſh and the Spirit, *Gal. 5. 17.* It concerns us extream nearly whether of the two we follow: for as many as are led by the Spirit, they are the ſons of God. And therefore one of the Ancients reports Gods ſpeech to *Abram* thus. Away with thy *Aſtrologie*, according to the principles of which thou ſeeſt in the Stars, that thy wiſe being barren and old, and thy ſelf alſo, thou ſhalt have no iſſue. Believe in him who made the Heaven and the Stars, and it is his peculiar. Eſay 41. 2.  
1 Pet. 2. 21, 22  
Rom. 8. 1.  
Gal. 5. 1.  
Rom. 4. 12.  
Rom. 8. 14.  
Job 9. 9.  
and 38. 31.

C *Obſ. 3.* The Lords gracious condeſcent: he vouchſafes to ſtoop our apprehenſions, and comes home to us, and takes us at, and by our employments, profeſſions, and callings; he takes *Abram*, an *Aſtronomer* and *Aſtrologer* at the Stars; the Fiſhermen at their Nets, &c.

God brought *Abram* forth. Whence? out of his Tent. A Tent is *ſymbolum carnis*, a type or figure of the fleſh wherein *Abram* and we all dwell, or ſojourn rather for a time; yea, ſo Chriſt himſelf *αὐτὸς ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν*; The word was made fleſh and took up his Tent in us. The Lord brought *Abram* forth, that is, *Extra carnem, aut terminos naturalis ordinis*, out of the fleſh, or out of and above the rank and order of meet nature, by the guidance of the Spirit; as our Lord was lead by it. And the Apoſtle, whether in the body, or out of the body, he knew not. John 1. 14.  
Math 4. 1.  
Ezech. 8. 3.  
2 Cor. 12. 2, 3.

*Axiom. 2.* The Lord brought *Abram* forth, and ſhewed him the heaven and the ſtars.

E The Lord bids *Abram* look towards heaven *אֲרָאָהָא*, the God of *Abram* directs *Abram* and his children upward, heaven-ward, God-ward. Not that there is any great piety in looking toward the material heaven, or the ſtars in it. The Angels rebuked the Apoſtles for ſo doing: why gaze ye up into heaven? Though a great Leader directed his Diſciples to look alwayes toward heaven, as he himſelf was wont to do. And another being ſick of a Feaver, contrary to the Phyſitians advice, would needs lye on his back, that he might look heavenward. And another ſtood many years upon one leg, looking up to heaven, *ἀπεσθόνισσα*. All to what purpoſe? The Heaven of heavens cannot contain him. Where-



SERM. V.

Col. 3. I.

**Luke 16.15.**

Pfal. 138,6.

Job 38.39.  
Wisd.9.16.  
Acts 1.7.  
Esay 47.4.

Rom. 10.6,7.  
8.

**Gal. 3. 16. 29.**

1 Cor. 12 12.

Wherefore we must know that heaven is not only that material and visible body well known by that name ; but God himself in Scripture is often called and known by the name of heaven. So that the true heaven is not locally above ; For heavenly things the things of God are called *τα ἄνω*, that is spirituall : which things above are not to be understood in regard of place and posture ; For so we conceive that heaven is above, whereas indeed hell is above, in pride and high-mindedness : *πάν ὑψηλὸν ἐν ἀνθρώποις ἐδέλυσμα*, all that is high in men, is an abomination in the sight of God. Men conceive that hell is beneath ; but heaven is indeed beneath in humility, lowliness and meekness. For surely as where the King is, the Court is ; so where God is, heaven is : and that's with the humble and lowly.

3. *Axiom.* He bids *Abram* try if he can number them, these words may be considered 1. either in themselves, or 2. as the protasis of the comparison. 1. In themselves, and so the heaven and stars are those bodies of light which have an influence upon the inferior creatures, these are (though not infinite, yet) indefinite in number, their number being very great and very hard to be known; and implied here not possible for *Abram* to number; though no doubt there are many more then appear unto us. The Lord keeps some things secret and hidden from us, which he reserves as proper and peculiar unto himself; Such are they whereof the Lord convinceth *Job* of ignorance, whereof many are obvious to our senses. Yet we know not the reason of them, as the wiseman speakes. Such are the times and the seasons, and the certain and definitive number of the stars.

Hence we cannot but observe the subtilty of Satan and our own folly and great misery ; The Lord hath exposed unto our knowledge all things necessary for us to be known , neither is the law nor the Gospell hid : but the seducing spirit perswades our great contemplators that these things are too poor, too despicable for them to busy themselves about, they must find out the hidden things of God , which he hath put in his own power ; that voice of the old Serpent sounds yet in our eares, *ye shall be as Gods knowing good and evil.* How much more soveraign is the counsell of *Moses* unto us ! *Deut. 10. 12. and 29. 29.*

*Axiom.* 4. So shall thy seed be, ratione { quantitatis.  
qualitatis.

1. So many shall thy seed be. 2. So qualified shall thy seed be; that is, thy seed shall be like the heaven and stars. The seed of *Abraham* is either Christ, or they that are Christs: and the Scripture is true of both, so shall thy seed Christ be. And so shall thy seed which are Christs, be. So many, though one body, shall

A shall thy seed Christ be. So many, and so virtuous, so shall thy seed which is Christs be. The children of *Abram* are compared sometime to the dust, sometime to the sand, sometime to the stars, as in the Text; of which I am here to speak in regard of number and nature, so numerous so virtuous. I have spoken something already to their number.

SERM. V.

Gen. 13. 16.  
and 22. 17.

In regard of their nature, they are compared to the heaven and stars. Unto the heaven. 1. Lifted up above the earth by contemplation. 2. Large and wide by extent of Charity towards all. 3. Shining by wisdom that makes the face to shine. 4. Calme by tranquillity and peaceableness: not so the ungodly. 5. Moved by the Intelligences, by readines pliability and obedience to the will of God. 6. Raining by instruction and doctrine so *וירא* to rain or teach. 7. Thundring by reproof; such were the *Boanarges*. 8. Affording influence of all good by true bounty and liberality. 9. Most pure from all filthyness, by true sanctity and holyness. 10. The dwelling of the great King by true righteousness.

Esay 57. 21.

Hos. 10. 12.

2. They are Sars, 1. In regard of light by a good conversation and good nature. 2. The Stars, however they seem little unto us, yet the Astronomers prove and demonstrate them to be very great, many of them much greater then the earth. 3. They are fastned and adjoynd to Christ by faith, hope, and love; as the stars are said to be fastned unto the firmament. 4. They are not all of one but different magnitudes; *One Star differs from another star in glory*. 5. They are lights unto others.

1 Cor. 15. 41.

There is a dissimilitude and unlikeness also. For we read of wandering stars, and falling stars moved from their stedfastness. Such are also the pretending Apostate and degenerate children of *Abraham*.

D But why does the Lord thus speak by outward signes? Why does he shew *Abram* the heaven and stars, when he makes him promise of a son? The reason is, 1. God teacheth not onely by words, but also by other outward signes, that ingenuous and docible men might inquire into the mind and will of the Lord. 2. The heaven and stars were made for this very end. 3. And more specially the Lord promiseth *Abram* a son by shewing him the heaven and stars, that there might be some proportion between what he promised, and the sign whereby he confirmed it.

E The seed of *Abram* whether Christ or they that are Christs, are of an heavenly nature. *Christ is the man from heaven heavenly; and such as is the heavenly, such are they that are heavenly*, Christ descends from heaven, and so does the Church. Yea the Church according to the letter and old forms of godliness, and according to the newness of the Spirit is compared to heaven. Thus the Lord shakes the old heavens before the first coming of Christ,

1 Cor. 15. 47,  
48.  
Revel. 21. 2.)

and



SERM. V.

and at his second coming he shakes the Church, Ecclesiasticall men, and the Earth, the Potentates, Politicians and worldly wise men. And he has shaken to the purpose, and will yet shake them. A

*Doubt.* 1. Though this promise of God unto *Abram* import a great number of his seed, yet if we believe our Astronomers, the stars are not numberless; for they reckon a certain number of them. *Ptolomy*, and they who follow him, tell us only of 1022. And if *Abram* have no more children, and if his seed be only so numerous, in succeeding generations, the bounty of God will not seem so excessive. B

*Ans.* 1. There has been alwayes a complaint, *Rari quippe boni*, that good men are but few; Yet truly if *Abrams* seed were only so numerous, if also they were so vertuous, so pure, so holy, it must needs be accounted a great and pretious promise of God to *Abram* that his seed should be so numerous, if so vertuous.

2. But other Astronomers tell us of an infinite number of stars. The *διωπτρον*, the Glasse of *Galileus* discovers a far greater number then otherwise are visible and appear to us. And such a numberless number there seem to be according to the Scripture, where it is ascribed unto God as his peculiar and his royalty, that he tells the number of the Stars, and calls them all by their names. And had we that Optick-Glasse of the true *Galileus*, of him who reproachfully was called a *Galilean* by *Julian* the Apostate, that Glasse of righteousness, and holiness, it would inable us to see more then yet we do or can do. The Prophet prayed for his servant, *Lord open his eyes!* If we go into *Galilee* we shall see him and his. C

*Psal.* 14. 4.  
*Hebr.* 12. 14.

*Esay* 52. 14.  
& 53. 2.

*Doubt.* 2. We see no such thing, no vertue, no praise: every man hath good and bad in him, save that bright *Morning-Star*. But who esteemed him such as he was and is? D

*Ans.* They discern them only, who esteem them according to their value, who have seeing eyes, who have the Optick of holiness and righteousness; to whom God shews these stars as he did to *Abraham*. It is the Lapidary only who can value and duly esteem a precious stone. It is the Astronomer only that can judge of the Stars: the Apostle prayed that the *Philippians* might discern of things that differ. The Psalmist calls Jesus Christ the fairest of men. And the Spoule, the chief of ten thousand. And his Saints are the excellent ones. E

*Phil.* 1. 10.

There is no doubt, but in that which they call the visible Church there are many great lights and stars of the first magnitude, which ignorant and malicious men dis-esteem such an one is *Lampas contempta in cogitationibus divitum*. There is many a *בן כוזב* who is accompted *בן כוזב*; As deceivers yet true, as unknown,

A *unknown, yet well known.* But when the ſons of God ſhall be made  
maniſeſt, when the new heavens ſhall appear, all ſhall be ſuch.

SERM. V.

*Obj.* 1. This answers the great doubt, that hath been long  
time made and diſputed, which is the true Church, and who are  
the genuine and true children and ſeed of *Abram*.

B Who elſe but they who are as the heaven and ſtars? ſuch are  
*Abrams* children. What ever men talk of tenents and opinions,  
and being *Orthodox* or *Catholick*, and what other notes are given  
of the true Church, if the light of life be not in them, if they ſhine  
not as the heaven and ſtars, it matters not of what Church they  
are, or of what religion they are, or whoſe children they are. Yet,  
the Apoſtle tels us whoſe they are. *In this the children of God are*  
*maniſeſt, and the children of the Devil. whoſoever doth not righteouſnes,*  
*is not of God, nor he that loveth not his brother.*

1 John 3. 10.

C *Obj.* 2. We cannot ſee the true ſeed of *Abram* except the  
Lord reveal them, the things of God are ſpiritual and inward,  
which cannot be diſcerned but by Gods diſcovery of them. Since  
therefore according to theſe the true children of *Abram* have  
their denomination, they cannot be certainly known, unleſſe the  
Lord diſcover them unto *Abram*, and the children of *Abram*;  
therefore he muſt firſt make a maniſeſtation of the ſons of God.  
*Elijah* thought he was alone, and knew none other, nor was *Paul*  
known to *Ananias*, nor the *Eunuch* unto *Philip*, nor *Cornelius* to  
*Peter*, until the Lord made them known unto them.

Rom. 8. 19.

D *Conſol.* Unto the genuine children of *Abram* in theſe per-  
illous times. They ſhall be as the heaven and ſtars, they are not  
troubled by commotions and tumults. The ungodly are ſo moved  
that they have no peace no reſt. They are truly called שש  
impeacable and unquiet and full of perplexity; when the ſons  
of *Abram* keep on their courſe conſtant and ſteady, as the ſtars  
ſhine cleareſt in the coldeſt night. They have peace when all  
the world beſides them, wants it, they are not afraid by any  
evill tidings; Yea the weaker ſex, the daughters of *Sarah* are  
not terrified by any amazement. They dwell in the new heaven  
and new earth that cannot be moved, when the ſtar pointed  
to the morning ſtar, as *Chriſt* is called, the great ones of the  
earth are moved; the Meteors שש have a con-ſignification  
with Princes and Potentates lifted up above others for their good,  
theſe are toſſed with the winds too and fro; while mean-time  
the heavens and the ſtars, the true children of *Abram*, they keep  
on their courſe.

Eſay 57. 21.

Phil. 2. 15.  
Pſal. 119. 165

E As the Orbs of heaven are involved one in an other, as in  
*Ezechiels* viſion there was a wheel with in a wheel; even ſo here  
is an heaven with in an heaven, there are viſible and inviſible  
heavens and ſtars. And the ſeed hath a viſible and earthly ſub-  
ſtance which dies and is reſolved into the earth, as the principle



SERM. V.

Esay 51. 16.

Col. 2. 5.  
2 Pet. 1. 5.

Mat. 24. 29.

Esay 9. 15.  
and 49. 7.Esay 8. 20.  
1 Pet. 1. 9.Mat. 16. 1. 4.  
Ion 2. 2.  
Iude v. 13.

Esay 44. 2.

Phil. 2. 15.

of it ; It hath also an invisible substance, *Naturale balsamum*, which is immateriall, and the caule of life, increase, and multiplication ; Christ in us according to his divine and Spirituall nature is the inward heaven ; The faith in him is as the firmament as the Apostle calls it *στέφανος τῆς πίστεως*, the firmament of faith. All the vertues proceeding from the divine nature through faith, are as the stars. Adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance, patience, &c. Such are all the vertues and graces, love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, Gal. 5. 22. all the stars of light shining from the father of lights.

*Reproof.* The degenerate sons of Abram, yea, rather Bastards then sons, who pretend to be children of Abram, yet have nothing of the heavenly nature in them : they seem as stars even of the first magnitude, and talk of heaven and heavenly things as if their Common-wealth were there, when yet their lives declare them earthly-minded ; like the foolish Stage-player, they name heaven, but point to the earth, according to the inclination of their earthly spirit, being fallen from the firmament of the living and operative faith which works by love, who fore aloft, ambitious of domineering and ruling over others, they would be better and greater then their Master a servant of Rulers, but minde earthly things ; & cover it with a form of godlinesse without any power, *Ad populum Phalaras*. Away with all vain pretences. What is all this trapping without the light of life ? not so much as the morning light, how much lesse then the day-star ? and therefore he that sits in heaven will laugh them to scorn, the Lord will have them in derision. They are inquisitive after heaven and heavenly things ; as the Pharisees and Saduces, their predecessours, would see a signe from heaven ; but our Lord points them to a signe from hell more fit for them ; so *Jonah* called the belly of the fish, Hell. These are the wandering stars, they have a diurnal motion common with the rest of the heavens, and you would think they were no other : but, as the planets, so these have their proper motions, they steal a private and undiscerned course, *And walk according to the course of this world ; according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience.*

*Exhort.* To shine as the stars. Its the nature and property of Abrams children : they are children of light, children of life and righteousness ; such was Abram. For where our Translators render the words, *who raised the righteous man from the East ? &c.* the word is *צדק* Righteousnesse. For want of a few such, *Sodom* and the other Cities of the Plain perished. For want of a few such, this City, yea, the whole Land, yea, whole Christendome hath now long time bin, and is yet perishing. Are we such stars ? The stars are seen in the night, in times of darkness : 1. In the dark-

A darknesse of sin: such bright stars are they, who persist in their faith, love, and obedience, when others are *wandering stars and fall from their own stedfastnesse*, for whom is reserved the blacknesse of darknesse for ever. 2. In the darknesse of affliction. *Aurum in furnace intilat, August.* The gold then shines in the Furnace. The stars shine most clearly in the coldest night, even then when iniquity abounds, and the love of many, [many objective] when common love, when the love towards many waxeth cold. All divided judgements love those of their own way and opinion. 2 Pet. 1.7.

B The general love is a degree beyond brotherly love, and to be added to it.

This general love inclines the children of Abram to impart their light and influence unto all. *They who are wise shall shine as the brightness of the firmament, and they that turn many unto Righteousness, as the stars for ever and ever.* But if the children of Abram, if the children of Israel be as the sand of the sea, barren and unfruitfull, the remnant shall be saved. So those words ought to be read, as I shall shew in their proper place, if the Lord will. Dan. 12.3.

C Axiom 5. and 6. *And he believed in the Lord, and he accounted it unto him for righteousness.* This is *locus πολυθροῦ λλητ*, a place of Scripture very famous by frequent quotations of it in the New Testament, and by many controversies thereupon; I shall not trouble you or my self with disputes, there have been and are too many already. Its evident, that these words are to be understood with reference unto the former. They contain the two last Axioms of the Text, Rom. 9.27.

Axiom 5. *Abram believed in the Lord.*

I shall first open the words and then shew the nature of faith here first spoken of in Scripture.

D The word is *אמין* from *אמן* and *אמן* signifying true, certain, faithful, constant, permanent; if not *אמין* ye shall not *אמין*, *Esay 55.3.* The word notes a firm perswasion that the words which God spake were most true, firm and stable. *Esay 7.9.*

This belief Abram reposes in the Lord, in him who is the very being it self, and gives being unto his word.

E 2. As for the nature of faith, I shall describe it no otherwise then the Apostle doth; faith is *ὑπόστασις*, the ground or confidence of things hoped for, the evidence of things not seen. The Scripture proceeding from one and the same Spirit, hath that harmony in it self, that one place answers to another, as in the Glasse, Face answers to face, so that the word *ὑπόστασις*, which we turn ground or confidence is the same whereby the LXX render *אחלה*, that is, hope, expectation, staying, or waiting: *And now Lord what wait I for? אחלה לך my hope is in thee.* So that in it two things are implied; 1. An expectation or looking abroad for some good hoped for: *I will wait until my change come,* *Hebr. 11.1.*



SERM. V.

that is, *till I see God in the flesh*. 2. In the interim a settled, firm, and unmoveable posture against what ever may oppose, or tend to disturbance or disquiet, or hinder the possessing of our soules in patience, so we say *υψισταδι κηρυγν*, and in Latin *Subsistere*, not to give way, but to withstand the violence of the wild beast. So that patience is involved in the nature of faith. So the Apostle, through faith and patience they inherited the promises.

Heb. 6. 12.  
and 10. 35, 36

According to this discription of faith, *Abram* here is said to believe in the Lord, that is, to hope for and expect the blessed seed, the seed of promise, and with firmness, stedfastness, and settledness of mind and heart, patiently to wait for it, without discouragement from either his own or his wives old age, indisposing them by nature to beget and bear a son, but relying and resting on the power of God able to effect what he promised, according to that, *If we hope for that we see not, then do we with patience wait for it.*

Rom. 8. 25.

The object of *Abrams* faith is. 1. Personall, *testis*, God himself the witness. 2. Reall, *Testimonium*, the testimony of God or the thing testified and witnessed by him, that thing which *Abram* believed.

1. The object personall, or witness whom *Abram* believed, is God himself, most fit and worthy to be believed, as having all the accomplishments of a most sufficient witness. 1. Knowledge of what he testifies. 2. Truth and faithfulness in testifying. 3. Goodness and vertue, whereby he is inclined to witness onely what is the truth. 4. Love and bounty to him to whom he witnesseth. 5. Power and ability to effect, and do what he testifies, &c.

2. The object reall or thing witnessed by God and propounded to belief, is what ever God testifies and witnesses, whether it be by information, or precept, or promise, or threatning, or what kind so ever else there is of divine testimony, what ever word proceeds out of the mouth of God, that must be true, and so fit and worthy to be believed.

The thing here witnessed to be believed, is the promise of God to *Abram*, that he should have a seed, a numerous or innumerable seed, a vertuous and heavenly seed. This *Abram* believes; and for the effecting of it he believes in the good and gracious God, who is true in all his promises, and knowes how, and is able to perform them.

1 John 5. 9.

The reason why *Abram* believed the Lord, may be considered partly in regard of Gods truth essentiall unto God; So that all truth is in him, and he is *Summa Veritas*. Let God be true and every man a lyer. 2. *Abrams* experience of Gods truth.

Obs. 1. Note here what kind of faith *Abrams* faith was, faith not

not

A not only in the *truth* of God, but in the *power* of God; God promised a thing extreem hard, yea by nature impossible, that *Abram*, whose body was now dead, and *Sarah*, who was barren and her womb dead, they should have a son. Yet *Abram* believed. To thee be it spoken, O Son of *Abram*! the Lord promises unto thee that, which by nature is impossible, that unto thee shall a child be born. What though thou be dead? *Abram* believed in the truth and power of God. The Lord hath said it, and the promise is of faith, that it may be by grace, to the end that the promise may be sure to all the seed.

SERM. V.

B We have divers distinctions currant among us, that faith is *Historicall*, *miraculous*, *temporary*, and *justifying* or *saveing* faith, which are true being well understood, but *Abrams* faith is a *miraculous* faith; it inables a man to work wonders. Unto him that believes, all things are possible. I am able to do all things ἐν τῷ ἐνδυναμῶνι με τοῦ Χριστοῦ, through Christ (the power of God) who inwardly inableth me, faith S. Paul. How is this possible? To God only all things are possible, yet the Scripture also faith, to him that believes, all things are possible: Why? because this belief in the truth and might of God, makes men like unto God himself whom they believe, even God who quickneth the dead. Christ the son is dead in thee, crucified in thee, God quickens the dead. And by this living faith, there is a power in believers, to raile up the dead in them.

Esay 9.6.  
Iohn 11.25.  
Col. 2.12,13.  
Rom. 4.16.

Mark 9.23.  
Phil. 4.13.

C

Rom. 4.17.  
Gal. 3.1.—6.  
Ephes. 1.18,  
19.  
Rom. 8.10,11

Obs. 2. Here is faith rightly placed on the due, reall and proper object divine truth testified by God and Christ himself, when the heart gives assent and credit unto the testimony of God, that is the first and essential truth, and which cannot lie, then the soul closes with that, and seales to it. He that hath received his testimony, hath set to his seal, that God is true. This is the reason, why that frequent preface to the prophecies, Thus saith the Lord, &c. ought to be of more credit with us then all the demonstrations in the world. Here is faith rightly placed upon the due personall object, the power and might of God for the effecting of what he promises. It's true there may be pangs and throwes, by reason of diffidence and distrust from consideration of our own impotency and weakness. O my Lord, do not lie unto thy servant, faith the *Shunamite* unto *Elisha*, when he had assured her, Thou thy self shall imbrace a son. Is there any thing too hard for the Lord? 'Tis true, Idoll Gods, Imaginations, bring forth nothing, but imaginations, but P. Lat.

Tit. 1.2.  
Iohn 3.33.

D Numquid ego, qui alios parere facio, ipse non pariam? dicit Dominus, shall not I, who cause others to bring forth, shall not I myself bring forth? faith the Lord. Whosoever receives the seed of the word in an honest and good heart, shall certainly become the mother of Christ.

Iob 30.27.  
2 Kings 4.16.

Esay 66.9.

Matth. 12.50.

Obs.



SERM. V.

1 Tim. 2. 10.

Iam. 2. 17. 20.  
26.

Verse 22. 26.

Hebr. 11.

Rom. 4. 12.

Gal. 3. 16.

Rom. 4. 18.  
23, 24.

Hebr. 1. 3.

Acts 17. 31.  
1 Theff. 1. 10.

Obs. 3. See then, *Abrams* faith and the faith of *Abrams* Sons and Daughters, is no bare, no naked faith, but adorned with submission, with humility, with love with obedience; *Abrams* daughters are clothed with good workes. It is no dead faith, it hath a form, a soul, a spirit, a life; And what are these but good workes, if the Apostle reason right? he saith not, that good workes, are the fruits of faith as commonly they are called; For so the tree may live and bear no fruit, as in winter; but the Apostle seemes to comprehend obedience and good workes in the very nature and essence of faith: what else meaneth he, when he compares *faith without workes to the body without the soul?* and *Abrams* faith was made perfect by workes; and as the body without the Spirit is dead, so faith without works is dead also. It's evident therefore, that the Apostle understood good workes to be the form, soul, spirit, and life of faith. And hence it is that an other Apostle having given a description of faith, for examples of it, he propounds only those faithfull men, who were holy, good, just, Godly, and obedient men in their generations. For other faith is altogether unprofitable to the chief end, salvation. *What doth it profit if a man say he hath faith, and have not works?* *μὴ δύναται ἡ πίστις σώσαι αὐτὸν;* *Potest fides illa, can that faith save him?* So *Beza* turns that place well.

Obs. 4. Hence we see who are the true believers, who but they, who walk in the steps of *Abrams* faith? they who imitate and follow *Abrams* faith, which is in this place expressed. *Abram* believed, that God would give him an holy seed, that is Christ, as *S. Paul* explaines it. This is, or ought to be the belief of every one of us, of every true and genuine son, and daughter of *Abram*; *That the Lord will give us the seed even the son, that the Lord will raise up Jesus from the dead in us.*

That this is or ought to be the belief of every son and daughter of *Abram*, appeares from the Apostles reasoning upon the words of my Text, where having said, *that it was not written for his, that is, for Abrams sake alone, &c. but for us, if we believe in him, that raised up Jesus our Lord from the dead, &c.* τὸν ἐγείροντα, who raised up Jesus the Lord; the word is in the Aorist, indefinite, as καθάρισμὸν ποιῶν, he hath made, and yet makes the purging of our sins; so he raised up, and yet raiseth up the Lord Jesus. *And the Lord offereth faith unto all, having raised up, or raising Christ from the dead.* So he hath raised or doth raise up his son from the dead.

For our better understanding of this, ye may be pleased to compare the example of believing *Abram* the father of the faithfull, with any one of us who are his children and believers, *Rom. 4. 18. Abram* firmly believed; which firm belief of *Abrams*,

A *Abrams*, is handled by the Subject } the promiſe of God.  
 object or } Gods ability to perform it.  
 the diverſity.

1. The promiſe of God, according to that which was ſpoken,  
*ſo ſhall thy ſeed be.*

2. The ability of God, *what he had promiſed, he was able to per-*  
*form.*

B The diverſity, 1. With reference to a contrary object, him-  
 ſelf and *his own body, which was dead*; and the deadneſs of *Sarabs*  
*womb*; neither of which he conſidered. 2. With reference to  
 the act of belief, not weak, but ſtrong, not weak in regard of  
 his own body and the deadneſs of *Sarabs* womb; which he  
 conſidered not; but ſtrong in regard of God.

The like we may conſider in a believer a ſon of *Abram*, he  
 believes in Gods promiſe, *which is the eternall life, and this life is*  
*in his ſon, 1. John 5. 11.*

C This is that *life of God from which we are alienated and eſtranged*.  
 This life of God hath been crucified and ſlain, dead and buried  
 in us while we were ſinners, *which God that cannot lie hath promiſed*.  
 Whoſoever believe and hope in God for this life, they conſider  
 not themſelves, ſo impotent and weak, *that they are not able to*  
*think one good thought of themſelves, and though their heart faint, and*  
*fail them, as is ſaid of Jacob, yet God is the ſtrength of their heart.*  
*They believe in the mighty power of God, whereby he raiſed up Chriſt*  
*from the dead. This is the reaſon, that to him that believes, all things*  
*are poſſible. This is the day of Gods power, that is, his Chriſt, his*  
*Arm.*

D Obſ. 2. Here note a great miſtake in the underſtanding of theſe  
 words. Its evident to common ſenſe, that *Abram* is here ſaid to  
 believe, that God would give him an heavenly ſeed, and that  
 exceeding numerous even as the Stars. The Text here mentions  
 nothing at all, it ſpeaks not one ſyllable of the active and paſſive  
 obedience of Chriſt, his ſuffering, or death; but onely of a nu-  
 merous and bleſſed ſeed which ſhould be like the ſtars of heaven,  
 &c.

E So that however it be true, that the imputing of Chriſts obe-  
 dience and ſuffering in us and for us, be in it's right place firmly  
 to be believed, namely as a deliverance from the curſe of the  
 law, when we are dead to ſin, according to theſe and diverſe  
 other Scriptures, *Act. 26. 18. Gal. 3. 13. Hebr. 10. 14.* Yet  
 is it not the argument of this place which is my Text, nor con-  
 ſequently the principal object of faith.

For the better underſtanding of this, we muſt know that the  
 Apoſtle in *Rom. 4.* and divers other of his Epiſtles, endeavours  
 to compoſe the differences between the Circumciſion and un-  
 circumciſion,

1 John 2. 25.  
 and 5. 11.

Ephes. 4. 18.  
 Rom. 5. 8.  
 Gal. 3. 1.  
 Tit. 1. 2.

Gen. 45. 26.  
 Pſal. 73. 26.  
 Ephes. 1. 18,  
 19.  
 Mark 9. 23.  
 Pſal. 110. 3.



SERM. V. circumcision, between the Jewes and Gentiles, and sets himself between them as an Umpire, of their controversies. A

And in this chapter he endeavours to declare and prove that salvation brought by Christ is not bestowed upon *Abram* and his seed neither out of Circumcision, nor out of the law, nor workes of the law, which either *Abram* or any son of *Abram* hath done, but out of the free grace and bounty of God, who of his Clemency and mercy hath given us the salvation even *Jesus Christ* the righteous, for what had either *Abram* or any of his seed done whereby he might either deserve, or dispose, or incline the mercifull God to give the redeemer, even the Lamb, to take away the sinns of the world. The Son was most freely given, *Esay. 9, 6*. But that any man may partake of that affluence of grace and salvation, it's necessary that he believe in him that gives the Son, that he hunger, and thirst after the righteousness, come unto him and drinke, and through the same faith receive the water of life, which may become in him a well of water, springing up unto everlasting life, *John. 4*. So that his faith is not barren, but fruitful, as having the fruits of the spirit, *Gal. 5*. B

*Reproof. 1.* The great unbelief of many seeming and pretending sons of *Abram*. They believe not the Lord; they believe not the Lords omnipotency, he sees (they say) no sin in them, although they see it, and know it in themselves; yet, they say, God sees it not. C

Num. 14. 11.

They believe not his power, that he is able to subdue all the enemies of the life in us; that he is able to make us clean. Yet they believe, that the enemy is able to make a man perfectly wicked, as the Philosopher calls τέλειον φῶρα, a perfect thief, not that God is able to make a perfect honest man. Therefore he complaines, how long will it be ere ye believe me? D

2 Tim. 2. 11, 12.

They believe not his promises, that they shall live and reign with God eternally: or, if they believe his promises, yet not in their method and order, as to die with the Lord, that they may live with him; to suffer with him, that they may reign with him. Which is πισος λόγος a saying of faith, or a faithfull saying. They believe not his threatnings, nor repent of their sins. And therefore the Lord threatens that the men of *Nineveh* shall rise up in judgment against them and condemn them, who repented and believed the preaching of *Jonah*. O ye sons of *Epimetheus*! Ye believe no evill toward you before ye seele it. E

Iona 3. 5.  
Mat. 12. 41.

Mat. 7. 12.

They believe neither law nor Prophets, nor Gospell of *Jesus Christ*, whatsoever ye would that men should do to you, do ye even to them: For this is the law and the Prophets: Yet who so believes this, as so to do as he would be done unto? and can we marvell, that Gods iudgements are so rise among us? Yea may

A may we not rather mervail, that his judgments are no more frequent in the earth ſince the inhabitants of the earth have not learned righteousneſs ? The Lords arme is not ſhortned, with him no ſhadow of change, but we want faith in his power, *Math. 13. 58.*

SERM. V.

The Goſpell is a Goſpel, and glad tidings of power. This *David* preached when he declared Gods Arm, or Chriſt, and the prophet *Eſay*, who, faith he, hath believed our doctrine ? and to whom is the Arm of the Lord revealed ? So *S. John* underſtood it, and interpreted it to be Chriſt. This Arm of the Lord is not ſhortned, for with him there is no ſhadow of change, but there is no faith in the earth, no belief in his power. They believe not that God can raiſe up Chriſt crucified and dead in them. And therefore no great works are wrought in them becauſe of their unbelief.

*Pſal. 71. 18.*  
*Eſay 53. 1.*  
*John 12. 37.*  
*38.*  
*Luke 18. 8.*

B  
C  
D  
E  
Conſol. *Abrams* ſon or daughter heavily complains ; Alas I go childleſs ! Hath not the Lord promiſed thee an innumerable off-ſpring ? *Abram* complains, Alas ; what are thouſand of children which are as the duſt ! The Steward of my houſe is *Eliezer of Damascus*, one born of blood and of the will of man, that's *Damascus*. But behold to me thou haſt given no ſeed, one born in my houſe is mine heir, my ſervant ſhall be mine heir. Here the answer of God to thee, O child of *Abram* ; this ſhall not be thine heir. The ſervant abides not in the houſe alwayes, but the ſon abideth alwayes, he that ſhal come out of thy ſelf מִמֶּיךָ, the LXX, *Ex ſe* out of thy ſelf ; out of thy heart, ſo the LXX, ſometime render *καρδία*, the heart ſhall come, the hidden man of the heart which is not corruptible. 1. *Pet. 3. 4.* He is the ſeed of many thouſands ; as *Joſhua*, cap. 24. 3. Saith of *Abram*, that God multiplied his ſeed, how ? it followes, and gave him *Iſaac*, as a ſeed of many thouſands, the increaſe of God, a new heaven with innumerable ſtars of light.

*Math. 13. 58.*

Exhort. Believe the Lord as *Abram* did, *Abram* came firſt out of *Ur*, then he came out of *Egypt*, then he over come the *Babylonians* ; and at length he believed the promiſe. *Omnia, in figura*, forſake thy people, &c. depart out of thy carnal ſin, *Egypt*, and the ſpirituall *Babell*. Mortify thy ſins, then maiſt thou believe the promiſe of an heaven and ſtars made by the father of lights. For if we be dead with him, then we believe that we ſhall alſo live with him. *Rom. 6. 8.* And therefore it is *πισθς δ λόγς* a faithfull ſaying, or ſaying of faith, if we die with him, we ſhall alſo live with him ; If we ſuffer with him, we ſhall alſo raign with him.

2 *Tim. 2. 11.*

Howbeit, although it be not ſaid that *Abram* believed, when he left his country, yet unleſs he had then believed, God promiſing an other land, he had not left his own country. No



SERM. V. man will part with the present good, but in hope of injoying that which is better, and therefore, *Hebr.* 11.8. It is said, by faith he obeyed, and desired a better country, that is, an heavenly, *vers.* 6. This is belief in the father correcting us, and nurtering us under the law; And such belief is that *Hebr.* 11. 6.

This is the porch of the Temple, the fear, the beginning of wisdom, which is an entrance into the holy, even the holy faith.

*Axiom* 6. *Abram* believed in the Lord, and he accounted it unto him for righteousness.

These words contain Gods acceptance of *Abrams* belief. The LXX here have ἐλογίσθη passively, it was imputed unto him; and so this place is thrice cited, *Rom.* 4.3. *Gal.* 3.6. *James* 2.23.

Herein let us inquire, 1. What is meant by Righteousness: 2. Counting for Righteousness. 3. How God may be said to count *Abrams* belief for Righteousness.

*Esay* 51.1.  
*Deut.* 6.25.  
*Psal.* 24.5.  
*Dan.* 4.24.  
*Esay* 56.1.

1. The word *חַסְדִּים* is rendred often by δικαιοσύνη, δίκαιον, ἐλεημοσύνη, δικαίωμα, κρίμα, κρίσις; it shall be your righteousness, he shall receive ἐλεημοσύνην, mercy from the Lord and righteousness. One expounds the other; do away thy sins by mercy, ἐλεημοσύναις. Keep judgement and do righteousness, for my salvation is near to come *חַסְדִּים* and my righteousness & ἐλεῶ and my mercy.

The word we turn to count is *דָּשָׁן* which the LXX render by ἡγέομαι, and δοκέω, but most frequently by λογίζομαι which is to think, esteem, reckon, impute.

2 *Sam.* 19.19.  
*Psal.* 32.2.

It is used in Scripture in regard of sin 1. negatively, as to discount it, to discharge it, not impute it unto the sinner; *Let not my Lord impute iniquity to me*, saith *Shimei* to *David*. *Blessed is the man unto whom the Lord imputeth not iniquity.*

*Psal.* 106.30.  
with *Num.* 25  
12,13.  
*Mal.* 2,5.

2. In regard of righteousness affirmatively; and so to impute for righteousness, is, for God to accept, and reward what good is found in us, working according to his will, whereby we give him honour, though it were our bounden duty so to do. *Phineas* gave God the honour of his power, *fearing before his name*, and the honour of his justice, then executed upon *Israel* for their idolatry and whordome; and this the Lord accepted as a righteous and well pleasing service at his hand; and rewarded it with his Covenant of peace, and an everlasting priesthood, in his posterity, who kept the conditions of the covenant.

3. To count or impute faith for righteousness or to esteem it as righteous, may be two wayes understood.

1. Either as faith in Christs obedient death, the attonement for our sinns is accounted to the belief for righteousness, whereby the sinner is acquitted and pardoned, as if he were innocent and had not sinned. 2. Or else as faith in the truth, and power of God,

A

B

C

D

E

A God, who promiſeth, and is faithfull and true, and able to performe what he promiſes, is imputed for righteouſneſs. The latter is here meant, as it is evident in the Text. Thus *Abram* believed in God promiſing him a ſon, and able to perform what he promiſed.

SERM. V.

And herein lies no ſmall part of our happineſs, that though our natures were fully repaired, by ſanctification and holineſs, which is the poſitive part of righteouſneſs, yet unleſs the guilt of our former ſinnes be taken away by non-imputation, pardon and forgivenes of our old ſinnes, we ſhould yet periſh.

B What is it then to be juſtified? not to be imagined righteous, but to be truly made ſo by the ſpirit of God, which is the very righteouſneſs it ſelf. The ſpirit is life becauſe of righteouſneſs. He ſhall receive righteouſneſs from the Lord, Thus Chriſt is called *the Lord our righteouſneſs, or the righteouſneſs of our God given unto us.*

Rom. 8. 10.  
Pſal. 24. 5.  
Jer. 23. 6.  
Rom. 6. 18. 22  
and 14. 17.

C *Reason.* Why did the Lord count faith to *Abram* for righteouſneſs? 1. Whither can this imputation be referred but unto the gracious eſtimation of God, whereby he is pleaſed to over-value the act of his creature wrought by his power, and eſteeme it, and reward it above the worth of it? 2. That reaſon which may be conſidered in regard of *Abram*, was the glory he gave unto God by believiug in his truth and power. For he who believes, and truſts in another, hath an high opinion of him, that he is faithfull and true in what he ſpeakes, and is able and willing to effect what he promiſes.

D If any unexperienced chapman ſhould come to one of you, and profeſs his ignorance in the commodity, he is to buy; and ſay, that he relied wholly upon you, and truſts you, ye will not deceive ſuch a man; The deceiving of confidence is the very worſt of all deceipts. Such a belief had *Jehoshaphat* a ſon of *Abram*; *we have no might, ſaith he, againſt this great company, that cometh againſt us; neither know we what to do; but our eyes are towards thee.* God accepted that faith and bountifully rewarded it. Thus when *Abram* believed God, and ſo gave glory to his truth, faithfullneſs, and power, God for that very reaſon imputed righteouſneſs unto *Abram*.

2 Chron. 20.  
12.

Rom. 4. 20,  
21, 22.

E *Objec.* If faith be imputed for righteouſneſs, then poſſible it is that a juſtified man may be an unjuſt man; and the holy Text ſeemes to countenance this inference; *what ſaith the Scripture? Abram believed and it was counted to him for righteouſneſs, but to him that worketh not, but believeth on him that juſtifies the ungodly; faith is imputed for righteouſneſs, whence David, Blessed is the man; ſaith he, unto whom the Lord imputeth not iniquity.*

Rom. 4. 5. 8.

Pſal. 32. 2.

Hence ſome of great name collect theſe conſequences; how truly, I ſay not; 1. That *Abram* was one who wrought no



SERM. V.

works of righteousness, but only believed in God; and 2. That God justifies the ungodly; so that, though they be lewd and ungodly, yet he accounts them just: what strange collections are these; yet such, as I fear, too many make from these words. Yea 3. Hence it will follow, that he is a blessed man, who hath only the non-imputation of his sin, whose sins are forgiven him, though otherwise he be a sinful man. Let us answer to these three doubts.

1. It seems, that *Abram* wrought no works of righteousness. Why? *To him that worketh not, but believeth on him that justifies the ungodly, &c.* he works not but believeth.

We must know therefore that the Scripture makes no opposition between good works, and believing in him, that justifies the ungodly; but the opposition lies between the works of the Law, without faith, and with exclusion of faith, and belief on him that justifieth the ungodly. For without doubt to walk in good works, and to do works of righteousness is the end for which man was created: we must know therefore that the Apostle disputes with the Pharisees against works wrought by their own power, not against such as proceed from faith in the operative power of God, by which *Abraham* obtained a glorious testimony of his obedience.

2. It seems that God, when he imputes faith for righteousness, justifies the ungodly. But can this truly be said of the most just God, that he justifies the ungodly? doth he not say expressly, *I will not justify the wicked?* nay, doth he not abhor this in us? How then can God be said here to justify the ungodly? I have heretofore shewen, that God then justifies the ungodly, when he takes away his ungodliness from him. It is not therefore to be understood *in sensu composito*, as if then, when God had justified the ungodly, he yet continued ungodly; but *in sensu diviso*, God justifies the ungodly, by taking away his ungodliness from him. And thus *Abram* being yet an Idolater, as *Philo Judeus*, and divers of our own gather out of *Jos. 24. 2.* he believed in God, who justified *Abram*, and took away his idolatry and all his sins from him, and made him of an Idolater, a worshipper of the true God; of an ungodly man, a godly man; so God justifies the ungodly. And thus ἀφεσις ἀμαρτιῶν, turn'd forgiveness of sins, signifies not only a remission and pardon of sin, but also a taking away of sin. Thus the Lamb of God takes away the sins of the world. Thus in the third doubt, God imputes righteousness without works to him whose unrighteousnesses are forgiven, removed, and taken away, and whose sins are covered and buried by their contrary righteousness.

Besides, though the Scripture were here to be so understood, as they alledge it; yet I answer secondly, that that testimony

Ephes. 2. 10.

Col. 2. 12.  
Gen. 26. 5.Exod. 23. 7.  
Prov. 17. 15.  
and 24. 24.  
Ezay 5. 23.Hos. 14. 2.  
Luke 11. 4.  
Mat. 26. 28.  
Acts 13. 38.  
Mat. 8. 17.

out

A out of *Psalm 32*. is not fully taken, but as it is very usuall in humane authors, as well as in the Scripture it self, where somewhat is left to be supplied. The following words are, *and in whose spirit there is no guile*; So that well may the Lord pronounce him just, when he has made him just. For what is that, *in whose spirit there is no guile*, but according to what the Psalmist speaks, *verſ. 11. The laſt words in the Psam, rejoyce in the Lord ye righteous, and shout for joy all ye upright in heart.* SERM. V.

B *Obſ. 1.* Take notice of Gods exceeding great bounty and munificence. He reckons that as if it were merit and desert, which is no more then meer duty and due service. When *Abram* believed God in his promise, and set to his seal, &c. *John 3.35.*

C *Abram* did no more then what was his duty to do herein; Yea, which in all reason he ought to do; For what is more credible, or so credible and worthy to be believed, as the *Primum verum*, that which in nature is first true? Yea *Abram*, did no more then what we afford to men in their measure, when we believe their words, and promises; Yet the Lord not only took this faith in good worth at *Abrams* hand, but rewarded it with the performance of what was promised, a son, yea, he also gave him a spiritual seed of righteousness, whereby he was the friend and favorite of God, *Jam. 2.23.*

*Obſ. 2.* What we have in the Text, He, that is, God counted unto him for righteousness, that in the Ch. Paraphrast, the LXX, S. *Paul*, *Rom. 4.3. Gal. 3.6. S. Jam. 2.23.* is rendred passively, it was imputed unto him for righteousness. Whence we may infer, that what God accounts for righteousness, it is so accounted.

D *Obſ. 3.* *Abram* no doubt was a righteous man before, as may appear by his whole story; wherefore when God is said to have counted this faith to *Abram* for righteousness, what can we understand hereby, but that, since righteous *Abram* was righteous still, God added this eminent act of faith unto *Abrams* account of righteousness; according to the meaning of *כח* and *λογίζομαι*. Revel. 22.11.

E *Reproof.* The unjustifiable, and unwarrantable, justifications, 2. especiall, 1. by workes, 2. by fanſy. 1. By works, whether of the ceremoniall law, *Gal. 4. 10. 11.* or of the morall law without faith, the Scripture every where excludes them both. Specially, *Rom. 4.* where the Apostle proves that *Abrams* justification sprang not from his own workes, but from Gods grace.

*Reprof Second.* Those who justifie themselves by fancy, who imagine that because they believe that Christ hath done and suffered all things for mans salvation, and theirs in speciall, this faith shall be imputed unto them for righteousness, though they yet



SERM. V. yet live not by faith, yea, though they live in open and notorious finns: But perhaps the Lord accounts those finnes dead, and reputes those dead workes only as infirmities and weakneses of the Saints. Very likely; As if sin were then mortified and dead when it is only thought to be so; As if to be baptized into Christs death, were only to have our sins called by new names, as weakneses, infirmities and frailties, which were deadly sins before we imagined them to be dead. By this meanes we shall have wicked mens coufenage, murder, drunkenness and adultery, and the Saints coufenage, their murder, their drunkenness, their adultery the very same finnes, only fanciesd otherwise, new Christned and called by other nam's; as serving-men are said to be drunk, and their masters sick; when the disease is one and the same. And many like prodigious unheard of distinctions of sins. Thus because Christ was sober, therefore the believing drunkard shall be counted sober, by Christs sobriety. And because Christ was chaste, patient, loving, &c. Therefore the believing letcher, wrathful, envious person shall be counted chaste, patient, loving. Why? because Christs chastity, patience and love is imputed to him.

O beloved! Let not us be deceived; for God is not, God cannot be deceived; He alwayes accounts sin, sin. He never accounts a covetous man, liberall; nor a drunkard, sober; nor a letcher, chaste; nor an angry man, patient; He judgeth righteous judgment, shall I count them pure with the wicked balances and with the bag of deceitfull weights? Saith the Lord, Mich. 6. 11. No; This is the time foretold by the Prophet, when the vile person shall be no more called liberall, nor the churl bountifull; but the liberall person deviseth liberall things, and by liberall things shall he stand. He that doth righteousness is righteous even as God is righteous. Saith S. John, 1 Joh. 3. 7.

O beloved! there is no marvell that the hand of God is stretched out still, since in this day of his judgement there is no true faith to be found, little other righteousness, no better justification then this.

Conf. Great consolation unto believers the sons and daughters of Abram. The Lord counts their belief unto them for righteousness. The Lord promisetht Jesus Christ the son to be their life and righteousness, and they believe that God is faithfull and able to raise him from the dead, and form him in them to be their life.

Esay 32. 8.

It

A **I** *T may be, that I may obtain children by her.* ] And why did the Translators here cast the sense of the Hebrew word into the margent ? since the metaphore of edifying and building the Church, is so illustrious, and notable through out the Scripture ? Thus *Rachel* and *Leah* are said to have *built up the house of Israel*. So it shall be done to the man who will not build up his brothers house. And whereas *David* had a purpose to build an house to the Lord, the Lord requites his intention with a promise of building *David* an house, that is giving children who should sit upon his throne.

Genesis.  
Chap. 16.  
Verse 2.

Ruth 4. 11.  
Deut. 25 9.  
2 Sam. 7. 11,  
16.

B This metaphor we read used also by Heathen Authors in the same argument ; So sounds that known Iambic. *Στυλοὶ γὰρ οἰκῶν παῖδες εἰσὶν ἄρσενες*, male children are the columnes of houses. And the old Commedian in his *Mustela*. *Novarum esse ædium arbitror similem ego hominem quando hic natus est*. And afterward, *Parentes fabri liberum sunt*. I think, saith he, the man, now this son is born, is like a new house. The parents are the builders of their children.

C Thus often in the New Testament, we meet with this metaphor of building up and increasing the Church ; So the Lord promisseth, that he will build again the *Tabernacle of David* that is fallen down, that the residue of men may seek after the Lord, and all the Gentiles, upon whom his name is called. O that we all were workers together with God, for the rearing up and increasing of this building ! O that all we do, were done to edifying, that we would edify one another and build up one another in our holy faith, and commend one another to the word of Gods grace, which is able to build us up, that we may become an habitation of God through the spirit !

Acts 15. 16,  
17.

Acts 20. 32.  
Ephes. 2. 22.

D She shall be a *Mother* of Nations. Kings of people shall be of her. [*A Mother*] is here a supplement, and a bold one, which is not to be found in either the LXX, or V. Lat. or Chal. Par. or Syriac or Arabic versions. The Hebrew Text is more general, *She shall be* *לְגוֹיִם*, that is, in Gentes, for nations, namely, to rule over them. For there is no doubt but the Lord herein had reference to the change of her name, which was before *שָׂרַי*, *Sarai* ; which is *Præceps mea*, my Princess, or Princess of my family ; but now I shall enlarge her name and dominion with it ; For *שָׂרָה* *Sarah* shall her name be. And this is proved by the context ; The very next words are an exegesis and explication of these ; *Kings of peoples shall be of her*. For the word answering to people, is *לְגוֹיִם*, in the plurall, peoples. And the Antients understood the words so, with reference to the dominion over the nations, she shall be called *Sarah* because *שָׂרָה עַל כָּל* she is a Princess over all. *Antea dicebatur princeps mea, quasi unius familie mater : Postea absolute Princeps, omnium scilicet gentium princeps futura.* So S. Hierom. Thou shalt not call thy wife *Sarai*, id est, principem meam,

Genesis.  
Chap. 17.  
Ver. 16.



meam, but thou shalt call hir *Sarah*, *exaltando principem, quia Ecclesia in omni gente principatur*. Not *Sarai* my Princess, but *Sarah* by exalting the Princess, because the Church rules in every Nation. And, *in cuius semine benedicuntur omnes gentes; quia Christus dominabitur in Gentibus*. In whose seed all Nations shall be blessed, because Christ shall rule in all Nations. So the Interlineary Gloss. It may also have reference unto the princely grace of faith signified by *Sarah* the free woman, *Gal. 4. 23*. Which is not a prophesy of calling the Gentiles only to the obedience of Christ, but of that greatest enlargement of Christs dominion, when that shall be fulfilled, which we read, *Revel. 11. 15*. The Kingdomes of this world are become the kingdoms of our Lord, and of his Christ, and he shall reigne for ever and ever. When all are so become Kings *Motus suos bene regentes*, so ruling all their motions and actions, that as sin hath reigned unto death, so may grace reign through righteousness unto eternall life, by Jesus Christ our Lord, *Rom. 5. 21*.

Genesis.  
Chap. 22.  
Ver. 18.  
Gen. 12. 3.  
and 18. 18.

And in thy seed shall all the Nations of the earth be blessed, because thou hast obeyed my voice. ] It is true, we read the like promise before, twice. But it is the like onely, and not the same; which possibly might occasion an inadvertency in the Translators. For in the too former Scriptures the blessing is given to *Abram* in his own name, and centred as it were in himself, from whom it should proceed unto all Nations. But in this place the promise is made to *Abram* in his seed, and by his seed to all Nations. Howbeit this makes not all the difference. The conjugation is here changed. In the former places the blessing is given passively, *All Nations shall be blessed*; But in this place the blessing is promised in a reflexe and reciprocall form. In both the former we read *נברכו* *All Nations shall be blessed*; in this, we read *התברכו* *all the Nations of the earth shall not only be blessed*, as before, but shall blesse themselves.

Gen. 3. 15.

1 John 2. 2.

It's a Scripture of the greatest Marke and note that I know, of all other. Wherein the most high God expresseth, the greatest reward of the most acceptable duty, that his most faithfull and obedient servant in the world, *Abram* could perform unto him. This reward is no lesse, no other, than the son of God himself, figured by *Jsaac* the spirituall joy and delight, the son of *Abram*, and offered by *Abram* his father unto God, upon the Altar. In requitall whereof, God promiseth his own son the eternall joy. Of this son of God, although there were before promise made, yet it was not revealed untill now, that his father would give him as a propitiation for the sinnes of the whole world. And here the Lord makes this promise unto *Abram*, whom he made *Heir of the world*, which promise was to descend upon all Nations. And this promise the Lord here confirms with

**A** with an oath; which are the two immutable things whereby it is impossible for God to lie. Unto which when we consent and believe, we set to our seal that God is true. And he reciprocally puts to his seal, for the conveyance and confirmation of the eternal inheritance. Howbeit this free gift of God, and Christs free oblation of himself, signifies unto us, and requires of us a like Sacrifice and offering up of our sins, prefigured in the Ram, which Abraham offered upon the Altar. Thus much the Apostles words import; *After he had offered up one sacrifice for sins for ever,*

Hebr. 6.  
John 3. 33.  
and 7. 39.  
Ephes. 1. 11.  
14.

**B** *he sat down at the right hand of God.* Yet that Sacrifice exempts not us, but requires of us, that we offer up the Sacrifice of our sins, wherein we have pleased our selves as in our most dearly beloved Isaacs, our delights, our joyes. For it presently follows in the Apostle, *Henceforth he expecteth, that his enemies,* which are our sins, *be made his footstool.* For Isaac a figure of the spiritual joy, offered upon the Altar of the Christian patience, signifies unto us, and requires of us, that all our rejoycing be in the Lord; and that we offer up our rammish, our carnal joy

Hebr. 10. 12,  
13.

**C** which afterward pusheth and pricks us to the heart, and afflicts us in the time of our perplexity, *Extrema gaudii luctus occupat,* such joy commonly ends with sorrow. Therefore behind (not behind him) the Ram was caught in the Thicket [רמ in perplexity] by his horns. Then is the spiritual joy restored, living and intire, and welcom'd off the Crosse with great jubilation; as the Feast of Trumpets (say the Jews) was instituted for the commemoration of Isaac saved from death, and come off from the Altar safe and alive, and the Ram sacrificed in his stead. And therefore in that Feast, they blew Trumpets and Cornets of Rams horns.

Phil. 4. 4.

**D** Which also figured the preaching of the Word; for so the Preacher must lift up his voice like a Trumpet, and awaken men to repentance, that they may arise from the dead, and Christ may give them light and life; and blessed are the people who know that joyful sound.

Levit. 23. 24.

Esay 58. 1.  
Ephes. 5. 14.

Psal. 89. 15.

This was the sum of the Apostles preaching both to the Jews and Gentiles. S. Peter thus published the Gospel compendiously to all Nations, or his own countrey men, who for the time of the Feast sojourned (*κατοικῶντες*, not dwelt, as our Translators render that word) at Jerusalem, but dwelt in all Nations under heaven. Unto these he preached Christ crucified and risen from the dead.

Acts 2. 5.

**E** And S. Paul designed an Apostle to the Gentiles, *Having,* saith he, *obtained help of God, I continue unto this day witnessing both to small and great, saying none other things then these, which the Prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people (that is the Jews) and to the Gentiles.*

Act. 26. 22, 23

T

Where



Where in all the Penteteuch doth *Moses* say expressely that *Christ* should suffer? Where doth any of the Prophets say so? Surely neither *Moses* nor the Prophets say so much *expressly* in expresse termes: But they who were spiritually minded in all ages, could read the truth in the type and figure, the spiritual meaning in the Letter and History of *Moses* and the Prophets. They clearly saw *Christ* deciphered in *Moses* and the Prophets writings. And that which might facilitate and render the apprehension of Gods and *Christ*s love unto the world more clearly, was that known custome among all Nations, of making their *zabappara*, their *Picualaria sacra*, their expiatory Sacrifices, of the very worst, and most notorious Malefactours, (the more wicked, the more fit for such a purpose,) that thereby they might purge away their sins, & *averruncare deum iram*, saith *Livy*, make satisfaction to their gods, and appease their wrath, when they sent any pestilence or other calamity among the people. Upon the head of such an one they laid all their sins, and heaped upon him all the execrations and curses of the people, and then cast him down some steep precipice, with this farewell, *ימיך זבאפא ירידו*, Be thou an expiation for us. For want of such an one, they used the most unclean of beasts, a Swine. *Caiphas* when he prophesied, said, that one (some such one man) must die for the people. And such an one became the spotless, innocent, sinlesse, harmles *Isaac*, the Son of God.

The common guilt and conscience of sin in all nations, who had pierced the Father and the Son, easily made way in their hearts for the acceptation of such a Saviour and Redeemer; and upon the like termes of suffering with him. This is evident by the effect of *S. Peters* Sermon, whose Auditors were the Representatives of all Nations. The Apostle requires of them, That they repent and be baptized in the name of the Lord *Jesus*, for the Remission or Removall of their sins. &c. whereupon they gladly received his word. This will clearly manifest the Defect of the last English translation herein, yea and of all other that I have yet seen in our own, or any other language, except onely that of *Vatablus* who turns the words thus, *Benedictas dicent se in semine tuo, omnes Gentes orbis*, all Nations of the world shall call themselves blessed in thy seed, which he explaines out of the Hebrew. All Nations shall blesse themselves upon or for thy seed; that is, they shall think themselves blessed and happy for thy seed *Christ*. Or they shall say most truly that they are to be blessed in that seed alone. So *Vatablus*; and *Castellio* turns the words to the same effect. All other translations that I have yet seen have onely this expression of *החברו*, all nations in thy seed, shall be blessed; whereas the word signifies much more, viz, That all Nations shall know, believe and

Zach. 12. 10.  
Rev. 1. 7.

Acts 2. 38.  
7. 41.

A and confeſs themſelves to be bleſſed in the ſon of God; Yea, they ſhall reciprocally bleſſe themſelves, that they are ſo bleſſed in the ſeed of Abraham, the ſon of God.

Nor do I doubt but that every pious ſoul echoes and cloſeth with this interpretation; which is made good by all to whom the holy ſeed is ſo rendred in the Goſpell. For ſo ye read that they who heard it ſo preached, *Gladly received the word.* And upon Philips preaching the Goſpell at *Samaria* there was great joy in that City. And at the like Sermon of his to the Eunuch, when he had expounded the prophet *Eſay's* ſpeech on the ſame argument, *The Eunuch went on his way rejoycing.* The preaching of S. Paul took ſo with the Gentiles alſo. All which and many other are ſo many proofs of this tranſlation.

Acts 2. 41.  
and 8. 8.

Eſay 53.  
Acts 8. 39.  
and 13. 48.

The *Pſalmiſt* ſpeakes home to this. *Men ſhall bleſs themſelves in him: All Nations ſhall call him Bleſſed.* Thus Abraham received his ſon from the dead in a parable, *Hebr. 11.* Out of a dead body and a dead womb; and in a parable and figure of him, whom Abraham and all the children of Abraham receive from the dead.

Pſal. 72. 17.

C Whence we may note the great Reward of Abrahams obedience. The Lord ſtampt the memory of it upon the place Mount *Moriah*. For as many things of greateſt note are recorded to have been there done; As that Adam firſt offered ſacrifice there and there was buried, ſaith S. Hierom out of the *Jewes* monuments. David alſo there, by Gods command, built an altar, and offered burnt offerings and peace offerings thereon, ſo that the Lord was intreated for the Land; and the plague was ſtaied from *Israel*, 2 *Sam. 24. 24.* So above all, in the City *Jeruſalem* the Temple of God was built by Solomon in Mount *Moriah*, by Gods appointment, in the threshing floor of Ornan the *Jebusiſite*, 2 *Chron. 3. 1.*

D Let us not gaze onely upon Temples made with hands: *what houſe will ye build unto me? and where is the place of my reſt? Unto him do I look, ſaith the Lord, who is poor and of a contrite ſpirit, and trembles at my word, Eſay 66. 1. 2.* There's *Moriah*, the Mount, where God is ſeen; where the old Adam is dead and buried.

E There is the true *Iſaac* the Chriſt of God, the foundation of Gods Temple ſurely laid. There is the altar of divine patience, whereon the daily ſacrifice is offered; There is the fear of God, and all divine ſervice, ſo the Chald. Paraph. here calls it, the *Land of divine worſhip*. There is the land of viſion, where the Lord is ſeen. There is the divine doctrine, and the ſpirit of God that leades into all the truth of it. There is Ornan the *Child of light* (ſo Ornan ſignifies) the *Jebusiſite*, who had trodden down the righteouſneſs, but now treads down the iniquity, and thresheth the good grain out of the chaff, the ſpirit out of the letter.



And this is the Reward of *Abraham* and every one of his children who offer up their delight and joy to the Lord; they receive fulness of joy. So the Lord having said vers. 18. In thy seed shall all the Nations of the earth blesse themselves, addes עֲדָבָה, The Reward, because thou hast obeyed my voice. So it is in the *Arabic* Version; and so *Aben-Ezra* understood the words.

# Sermon

SERMON VI.

*A prudent Wife is of the Lord.*

Genesis 24. 44.

*Let the same be the woman whom the Lord hath appointed out for my Masters Son.*

**T**He words are part of *Eliezers* petition unto the God of *Abraham* his Master, That the virgin who shall answer his request and more then satisfie his desire, may be that woman whom he hath appointed out to be a wife for *Isaac*.

The whole history is plain and certain. Nor dare I say that which yet one of the ancient Fathers hath said, *S. Sanctus non narrat historias*, The H. Spirit tels no histories. I rather believe what another Father saith, *Dum narrat gesum, prodit mysterium*, while the Scripture relates an history, it reveales a mystery. Wherefore having already spoken of the history, I shall now treat of the mystical truth contained in it. And in special explain what our Translators turn *appointed out*. The Lord hath appointed out a wife for *Isaac*.

The word *הוריה* which we render, *appointed out*, signifies also secondly, and that most frequently, to reprove or correct. As also thirdly to prepare: which the LXX here render *ετοιμασαι*. And all these significations are fit for this place, especially the two former; and follow gradually one after the other thus.

1. The Lord *corrected* the woman.
2. The Lord *prepared* the woman being corrected.
3. The Lord *appointed out* the woman so corrected and prepared, as a wife for *Isaac*.

Howbeit, herein I cannot justifie our Translators, who knowing, no doubt, these three notable significations of the word, they have waved those two, which are more proper, and made choise of the third; because, as I fear, some of them might think, it made for the establishing their opinion of *destiny and fatality*. But herein they were much deceived, as I hope to make it appear in the handling these three Axioms. Let us begin with the first.

The



SERM. VI.

Psal. 40. 8.

2 Tim. 3. 16.  
Psal. 94. 12.John 5. 17.  
21.

Gal. 4. 19.

John 5. 37.

1. The Lord *corrected* the woman. 1. By the woman understand the Church, or such as are now to be reformed and made the Church of Christ. 2. What Lord is this, and to which of the three witnesses doth it belong? its evident from his act of correcting; that it is the father to whom the Law is attributed, by which he corrects. 3. How doth the Lord correct the woman? The Lord corrects the woman either inwardly or outwardly.

Inwardly, as by every word of God, so specially by his law; and this he doth in the thoughts and affections of men, by proposing unto the consciences of men their evil thoughts, intentions, and purposes, and sinful affections, wills and actions, contrary to the law of God. *Thou thoughtest wickedly, &c. but I will reprove thee, and set before thee the things that thou hast done.* He reproveth the vain thoughts. *Psal. 50.*

The Lord corrects also outwardly, and that by manifold wayes. *Elihu* tells us of some, *Job 33. 19.* And *David*, when thou with rebukes dost chasten men. But as in other duties, so in this especially, God makes one man a kind of god unto another, *Homo homini deus.* Thus either the voice from the life reproveth, *Levit. 19. 17.* or the life it self. Let the righteous smite me and reprove me, *Psal. 141. 5.* Whence

*Obs. 1.* In what condition the Lord findes us when he comes to correct us by his Law, faulty and unruly. *Hagar* was proud and stubborn, contemn'd her Mistresse, and *Ismael* was a lawcy Boy, *σκωπτικός* a jeerer and a mocker. *Sarah* therefore afflicted *Hagar*, and at length turn'd her and her son out of dores. *Τὰ ὅσα ἀλλήλῃ γορήμενα*; these things are an Allegory, saith the Apostle, *Gal. 4. 24.*

The body of sin and our naturall body depraved by sin, is a servant; So servants are called *σώματα*, *Revel. 18. 13.* Bodies, which we render slaves; of such a body the Apostle speaks. *I keep under my body, and bring it into subjection, 1 Cor. 9. 27.*

*Obs. 2.* See an *æconomie* and dispensation of God the Father, whereof there is little notice taken in the Christian world. There is much talk of the Gospell of Jesus Christ, which is the dispensation of the Son, but little speech is made of the law of God the Father and correction by it necessarily preceding the Gospell of the Son. For as there is a work of the Son, so is there also a work of the Father. Ye read of the Father's raising of the dead, as well as the Sons. And as there is a shape and forme of Christ in those who believe and obey the Gospell of the Son; So is there a forme and shape of God the Father in those who believe and obey the law of God the Father.

God the Father first prepares the woman by correction and discipline, and instructs her, and he then appoints her as a spouse for

A for the Lord Jeſus Chriſt. Firſt the Father teacheth and brings up Diſciples under the law; and then he directs them to Jeſus Chriſt. *Seal the law among my diſciples*, which are commended to Chriſt. This law therefore is ſaid to be a *Schoolmaſter unto Chriſt*. Now Chriſt receives thoſe diſciple by the Father, and they become his diſciples while they abide in his word; Love one another; and out of faith working by love, bring forth much fruit.

Eſay 8. 16, 18  
Gal. 3. 24  
John 8. 31.  
and 14. 23.  
and 15. 8.

B Whence it evidently appears, that what ever diſciples may be ſaid to be the Sons, they were firſt the Fathers; He framed them and faſhion'd them by correction and inſtruction, and ſo appointed them out for the Son. *The men that thou gaveſt me out of the world, Thine they were.* Theſe the Father appoints out and gives to the ſon. Hence we read of the Church *in God the Father and in the Lord Jeſus Chriſt*, in the Apoſtles Epiſtles unto the Churches to which he wrote.

John 17. 6.

C *Obj. 3.* Behold what is the beſt *Reformed Church*; ſurely it can be no other than that which God himſelf reforms and corrects. That congregation of men whom God hath reformed and faſhioned anew, in whom is the ſhape and form of God.

*Axiom. 2.* The Lord prepared a wife for Iſaac. The fulneſs of the holy word is wonderfull; which truly cannot be exhausted by one tranſlation; and therefore, by divine direction, what one renders one way, another turns another way, and ſo a third and fourth, according to the various ſignification of the Scripture, and all true. That which els where often meets us, the ſame is here in the Text; where the word *תָּכַן* ſignifies to correct, prepare, appoint, and inſtruct. The High and Low-Dutch hath, Thou haſt *deſtined or appointed*. So *Caſtellio*, as alſo our laſt Tranſlation. The Spaniſh, French, and Italian Tranſlations, as alſo our ancient Engliſh Tranſlation renders the word here *Prepared*; So doth the LXX, *ἐτοίμαſας*, and the Vulg. Latin *Preparaſti*. But the moſt ordinary uſe of the word in Scripture is to correct, chaſten or chaſtiſe, and ſo its rendered by *ἐλέγχω, ἐξελέγχω, διελέγχαμι* in above forty places of the Old Teſtament.

D The word *ἐτοίμαſεν*, which the LXX here uſe, is from *ἐτοίμη* ready and prepared. Which the Etymologiſt tells us, is *quasi et eis opus in viam*, accordingly we find here in the Vulgar Lat. *Preparavit*; *paro* is *aptum facto*; *instruo* from *πείρω*, *Aditum ceu viam aperire*. The LXX accordingly render the word *κατεδύειν*, to inſtruct or prepare by inſtruction. To *Prepare* is a very generall word, and alwayes in order to an end, as here to the end *cui*, or for whom the Lord prepared the virgin. Preparation of the Church by the law of the Lord, is ſeen in many acts, which may be comprehended under theſe two generalls, correction, and inſtruction.

For



SERM. VI.

Psal. 94. 12.

Ezay 30. 21.

Rom. 9. 23.

2 Cor. 3. 17.

18.

Ephes. 5. 27.

Hebr. 6. 2.

Esther 2. 5.

For whereas the Law is our Schoo'master unto Christ, God the Father instructs his disciples and nurtures them out of his Law, and thereby prepares and fits them for Jesus Christ. So the Lord does properly *ἐτοίμαζεν*, he by instruction sets us in his way. *Thine ears shall hear a word behinde thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*

What is the reason of so many preparations before the woman be brought to Isaac? prepared she must be by correction, prepared by instruction; and again prepared she must be by *Eliezer*, and the Angel or the Spirit of Gods preventing grace: what need is here of so many preparations before we be fitted and made ready for union with the Lord Jesus Christ?

The Church is to be prepared for glory. Now there are degrees of grace and glory: they who had repented, *Math. 4. 17.* must again repent, *Luke 13. 1.—5.* 2 *Pet. 1. 9.* *Revel. 2. 5.* and 3. 19. they are brought to Christ and purged, *Hebr. 6. 1.* yet fruitful branches must be purged *John 15. 2.* *Acts 5. 31.* *Mal. 3. 3.* yea, the sons of Levi. 2 *Cor. 7. 1, 2.* 1 *John 3. 1.—3.* Their pattern is the purity of God himself.

The Church to be presented unto Christ, is to be made a glorious Church without spot or wrinkle or any such thing. Whereas therefore the defilements and blemishes are many, in reason the washings and purgings of it, the preparations of it must needs be also many. Therefore among the principles of the doctrine of Christ ye read, one to be the doctrine of baptisms, and elsewhere ye read of divers washings. This was figured by *Esther*. *Esther* was brought up by *Mordecai* the son of *Jair*. *Esther* is the hidden, the invisible Church. So *Esther* signifies one hidden; and the virgin here in the text is called *הַמְּחֻיָּה* hidden, verse 43. This woman is brought up by *Mordecai*, the bitterness of contrition, or teaching contrition, both works of the Law, the son of *Jair*, that is, illuminating, enlightning, or being enlightned. Such is the Law. She is preparing a whole year before she comes to *Ahasuerus*. She is prepared by the oil of Myrrh. Oyl is a figure of the Spirit, bitterness of spirit. The Law is spiritual which writes bitter things against us: that's correction: and by sweet odours, 2 *Cor. 2. 14.* that's knowledge and instruction. Hence it is said, that *John* the Baptist, *Luke 1. 17.* must make ready a people prepared for the Lord. One of our best Criticks tells us, that *ἐτοίμαζεν* and *κατασκευάζεν*, to make ready and prepare are all one; which he understands to be a pleonasm, with which, saith he, the Hebrew Hellenistical tongue abounds. Certainly a very learned man he was, but herein much mistaken, as many more are, who take no notice of the first dispensation of the Father preparing men by correction and instruction out of the Law, *Psal. 94. 12.* Whom the spirit of Gods preventing grace, figured by *John* Baptist, receives and

A and yet further prepared by baptiſme of waſhing and teaching the doctrine of repentance and amendment of life. And being ſo prepared, *John* commendeth them to Jeſus Chriſt; Thus *John* made ready or prepared a people prepared already for the Lord. Hence it is that *John Baptiſt* commends his diſciples to Chriſt, *Joh. 1. 35, 36, 37.* and *Joh. 21. 15, 16, 17.* *Simon Peter* one of them is called by our Lord, *Simon Bar-Joannis*, *Simons* Son or diſciple of *John*.

B *Obſ. 1.* If the Lord God correct and inſtruct the woman the Church, then ought the Church to be corrigible and docible, and to receive correction. The Lord ſaith, *I will teach thee*, but be not like the Horſe and Mule without underſtanding. *Pſ. 32. 8, 9.*

*Obſ. 2.* Who are the true Miniſters of God, ſerviceable to the father in the correction and inſtruction by the law, Miniſters of the killing letter, *2 Cor. 3. 6.* Where we read alſo that there are Miniſters of the Goſpell, ſuch as are ſerviceable to the Son in the Goſpell of Jeſus Chriſt.

C *Obſ. 3.* The Church comes not unprepared or extempore, out of her unregenerate eſtate unto Jeſus Chriſt. She is brought by *Eliezer*, Gods helper, by *John Baptiſt* the friend of the Bridegroom unto Jeſus Chriſt, *Joh. 3. 29. Eph. 5. 25, 26, 27.*

*Reproof.* Thoſe who reject the correction and inſtruction of the Law. Some are ſaid professedly ſo to do; but truly I hope better of them. Others extreamly blame theſe, yet do the ſame thing. Almoſt all ſay, the leſſon of the Law is impoſſible to be learned. So almoſt all men, upon the matter, forſake the Law. And how then can they perſwade themſelves, that they are come unto Jeſus Chriſt, who is the end of the Law? Yea, moſt men leap over *John Baptiſts* head, commence Chriſtians, *Per ſaltum*, before they have been *Johannites*. Muſt not *John* be the *πρόδρομος* and *πρόδρομος*, the fore-runner who preſents us unto Jeſus Chriſt? *2 Cor. 11. 2.*

D *Axiom 3.* God the Father appointed out a wife for *Iſaac*. The word affords this ſenſe alſo. For the word *וּבְרִיחַ* which moſt frequently ſignifies to correct or prepare by inſtruction, ſignifies alſo to appoint or deſigne, as alſo to point out or make evident; in which ſenſe the Apoſtle, *Hebr. 11. 1.* ſaith, that faith is *ἔλεγχος*, an evidence, or making things appear which were not ſeen otherwiſe. Thus *Caſtellio*; High and Low Dutch. This is true, 1. Literally: 2. Spiritually.

E 1. Literally. And ſo the reaſon why the Lord appointed a wife for *Iſaac*, is the purſuance of his own firſt ordinance and inſtitution, for the propagating of an holy ſeed. He alone as he knowes the hearts of all the children of men, ſo he fashions and fits them in a mutual harmony one towards another. And in this ſenſe *A prudent wife is from the Lord*, *Prov. 19. 14.*



SERM. VI.

2. In regard of *Isaac* himself, he permitted the whole provision and care of a mutual helper unto God and his father; and therefore the Lord took himself to be engaged to answer with futable providence the affiance and trust reposed in him.

*Obj.* 1. The state of matrimony is not despicable, God himself appoints a wife for *Isaac*.

*Obj.* 2. Some ground for that which is vulgarly spoken, *That mariages are made in heaven*.

*Obj.* 3. No ground for their fond conceit, whose heart followeth their eies after a skin-deep beauty, as if God had appointed them wives in that disorderly way. 'Tis true, God may appoint such marriages, as a due punishment of thole, who transgresse that *formalis ratio* of Christian marriage, *1 Cor. 7. 39.* *μόνον ἐν κυρίῳ*, only in the Lord.

Mytically. When the Apostle had spoken of wedlock; this, saith he, is *μὲγα μυστήριον*, a great mystery; for I speak of Christ and his Church. And so doth *Moses* here, when he tells us of Gods appointing out a wife for *Isaac*, hereby we mytically understand to be meant the pre-ordaining and choosing a Church for Christ, *Ephes. 1. 4.*

*Objer.* The *economy* and dispensation of the father. When *Abraham* sendes his servant, and he provides a wife for his Masters Son, and transacts the whole business without *Isaac* his interposing; What can we gather hence, but *Abrahams* fatherly providence for his Son, and *Isaac's* obedience and submission unto his fathers will?

These and such as these are good morall observations and all that the ministry of the letter will gather from hence. But we may further observe, that the spirituall *Isaac* intermedles not with his own wife; She is first disciplined, fitted, instructed and every way prepared by the Father; and then appointed out to him. And therefore it was not without a great mystery, that *Adam* must be cast into a dead sleep, when his wife was taken out of him. The Mother of all the living ones, the spouse of the second *Adam*, is taken out of the second *Adam*, now crucified as in a dead sleep upon the crosse and married unto him who is raised from the dead, *Rom. 7. 4.* And herein was *Isaac* also made like unto the Son of God, who had now a wife provided for him without his knowledge, when by his own will, that is, his humane judgment, he neither takes nor rejects any soul. For *I came not*, saith he, *to do mine own will, but the will of my father*, *Joh. 5. 30.* and *6. 37, 38.* *I came down from heaven not to do mine own will, but the will of him that sent me.*

But if I be appointed out for *Isaac*, *Eliezer* will take me. If God hath appointed me to salvation, I shall have remission of sins and amendment of life. If I shall be saved, God will bring me to the

A the Church, *Act. 13. 47.* If I be ordained unto eternall life, I shall believe, *Act. 13. 48.* These are perverse disprings of men of corrupt minds.

If God hath appointed thee to salvation, he hath also corrected thee, nurtured, chastened, and instructed thee, and prepared and fitted thee by his law for his son the spiritual *Isaac*. And then thou must be corrigible, teachable, pliable, and yielding. The Lord chooseth such sons to be partakers of his holinesse and righteounesse, that is, of Christ, *Hebr. 12.* What wise father will match his son to one base born? now if ye refuse chastisement, ye are bastards, and not sons, *Hebr. 12. 8.* If God hath appointed unto thee his kingdom, it is as he hath appointed it unto Christ; and how was that but by temptations, by afflictions, by death? For ought not Christ to suffer these things, and (*ita, so, Vulg. Lat. and Castellio*) to enter into his kingdom? that so suffering with him, we may reign with him, *Luke 22. 29. and 24. 26.* Put on as the elect of God, bowels of mercy, &c. These are the ornaments of Christs Spouse. The Spouse of Christ is all glorious within, bowels of mercy, kindness, humbleness of minde, meekness, long-suffering, &c. her clothing is of wrought gold, that is, charity: that is, her upper garment is love to God. her neighbour, her enemy; *Above all these things put on charity, Col. 3. 14.* God the Father does not appoint a merciless, unkinde, proud, impatient Spouse for his Son; he has not chosen a Scould, but one clothed with bowels of mercy, &c. He hath appointed a Spouse for his Son adorned with all the vertues and graces of the Spirit. He hath not appointed a nasty Slut. The Church is a Bride prepared and adorned for her Husband, *Revel. 21. 2.* Who ever is espoused to the Lord Jesus, is such.

*Objct. 1.* But if God hath appointed me to wrath, how can I possibly be a Spouse of the spirituall *Isaac*? The Lord hath sworn that *He delighteth not in the death of the wicked, Ezech. 33. 11.* Designation, destination or appointing to wrath, it must be an act of Gods will. Now he swears, he wills it not. He swears not falsely, or in vain, *as I live*, as many an one vseth that oath in vain and falsely. O but this is Gods revealed will; God has a secret will opposite unto his revealed will.

E 1. If it be Gods secret will, how comest thou to know it?

2. Thou hast herein a worle conceit of thy God, than thou wouldest have of him whom thou thinkest to be an honest man.

*Obj. 2.* But the Lord afflicts me, and laies heavy strokes upon me. These are not the wounds of an enemy, but the chastisements of a father. And these are arguments of his love. When the Physitian purgeth and lets his patient blood, it's a certain



signe, he has hope of his life, and would have him live. Why does the heavenly physitian launce thee, purge thee? Why does he let thee blood, let out the sinfull life, the blood is the life. Thy sins are as scarlet red as crimson. Thou hast not yet resisted unto blood, striving against sin, *Hebr. 12. 4.* If the Physitian should leave purging, If the Physitian of thy soul should leave correcting thee and chastening thee, and prescribing cordials unto thee, If he should give thee over, there were some cause of fear. If the father leave chastning his Son, and let him go out of his house and spend his substance *ἀσπαρῶς*, out of the state of salvation: yet if he return, he receives him.

Mark how the Psalmist concludes, and I shall conclude with him, *Psal. 118. 17, 18.* *I shall not die but live, and declare the works of the Lord.* Why? his reason followes; *The Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, I will praise the Lord.*

As the Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, I will praise the Lord.

As the Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, I will praise the Lord.

As the Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, I will praise the Lord.

As the Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, I will praise the Lord.

As the Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, I will praise the Lord.

As the Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, I will praise the Lord.

As the Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, I will praise the Lord.

A

B

C

D

E

Jacob

A

[*Jacob was a plain man dwelling in tents.*] I looked for the word **son** here used either in the text, or at least in the margent, to be rendred *Perfect*; but here is no notice taken of any such signification. Howbeit *Martin Luther* and the Low Dutch, the Tigurin Bible, and the Spanish, as also *Castellio*, *Munster*, *Varablus*, and *Piscator*, render the word *Intire*, which is neer to that which it properly signifies, *Perfect*; and so two of our old English Translations have it, and *Pagnin*.

Genesis.  
Chap. 25.  
Ver. 27.

B

What others have, *simple*, as in the Vulg. Lat. is the same with what is in our English, *plain*, the LXX have ἀπλᾶς, *simple fuco*. Ἀπλᾶς οὐ καὶ ἁπλοῦς καὶ ἀκαλλωπισμένοι. Ceb. Tab. to this purpose, saith R. Sal. he was not experienced in all things; but כִּלְכֵּל בִּן פִּי as his heart was, so was his mouth: as he thought, so he spake.

Howbeit, simplicity is either opposite unto worldly wisdom, or to divine wisdom. In the former sense, *Jacob* was simple, plain, intire, and perfect.

2 Cor. 1. 12.  
Prov. 8. 5.  
and 9. 13.

C

The word in the Scripture before us is of a twofold signification; 1. *Consumi*, *perdi*, *destrui*, to be consumed and destroyed. 2. To be finished, accomplished, perfected; which may be comprehended in these two words *consumi* and *consummari*, to be consumed or consummated.

Psal. 104. 35.  
with 37. 37.

The reason of this double signification seems to be this, because the nature of perfection consists in the consuming and destroying of what ever is opposite thereunto, and the accomplishment of that holiness and righteousness which God requires; according to what the Prophet saith, *I will consume thy filthinesse out of thee*. And the Apostle exhorts, *to perfect holiness in the fear of God*.

Ezech. 22. 15  
2 Cor. 7. 1.

D

Accordingly the word is rendred by the LXX ἀμωμῶς, ἀμωμπτῶς, ἀκακῶς, καθαρῶς, ἁθλῶς, ἀπλᾶς, ἀπλῶς: all which import unspotted, unreprouceable, innocent, pure, guileless, and simple plainness, and so a privative perfection; in which whosoever walketh, unto him the positive perfection shall come, whereof the Apostle speaks. And *David* walking in the former, prays for and expects the later.

1 Cor. 13.  
Psal. 101. 2.

E

What is added, *That he dwelt in Tents.* R. Salomon would have understood the tents of *Shem* & *Heber*, שֵׁם וְהֶבֶר as having frequented their Schools. But he is here said to be a perfect man dwelling in tents; which imports his perfect estate; and that he was now perfectly gone out of himself to dwell with his God. The harvest, the full harvest was now come to him, when after the gathering in the fruits of their labours, they kept the Feast of Boones with greatest expressions of joy, which prefigured the eternal reward of all our labours, when we shall be received

Exod. 23. 16,  
17.



Phil. 4. 4.

received into everlasting Tabernacles, *Luke 16.9. Deut. 16.13. 14, 15.* when *שָׂמְחָה* thou shalt surely or onely rejoyce: and according to the Apostles exhortation, *Rejoyce in the Lord alwayes.* Let us, O let us be faithful servants to the Lord, that we may be perfect also, enter into that joy of our Lord, and dwell in the everlasting Tabernacles, *Matth. 25.21.*

Gen. 27.

Ver. 34.

38.

*Esau cryed with an exceeding bitter cry, and said unto his father, Blesse me, even me also, O my father. And verse 38. Blesse me, even me also, O my Father.* What they here turn in both verses, *even me also*, is *אֲנִי גַם*, as if it were the Accusative; whereas the word is the Nominative; and *Esau* saith, I, it is I, or I am thy son, O my father! His speech is interrupted by passion. It is good counsel that of the wise man, *Eccles. 18.30, 31.* Go not after thy lusts, but refrain thy self from thine appetites, &c. lest thou lose the principal blessing, and when it is too late, seek it with tears, *Hebr. 12.17.*

Gen. 27.

Ver. 38.

*Hast thou but one blessing, O my Father?* Where its said; *Hast thou but one blessing?* The Relative *הַיֵּה* [that] is quite left out by all translators, except only that of *Pagnin* amended by *A. Mont.* The words should be expressed thus; *Hast thou but that one blessing, O my father?* [That] is *διακεκριτον*, distinctive; whereby is implied a twofold blessing, one of the heavenly man, the other of the earthly.

Gen. 27.

Ver. 39.

*Thy dwelling shall be the fatnesse of the earth, and of the dew of heaven from above.* In the margent we read, *or of the fatnesse.* But if either way we understand the words, what great difference will there be between *Jacobs* and *Esaus* blessing in this particular, except only that the order is inverted? But why then does *Esau* cry with a great and exceeding bitter cry? *Verse 34.* And why doth he threaten to kill his brother? *Verse 41.* Some diversity, 'tis very probable, there is in this part of *Jacobs* blessing. The words may be rendred thus. *Thy dwelling shall be without the fatnesses of the earth, and without the dew of heaven.* The Hebrew will bear this sense, *בְּרִשְׁמוֹנִי* without the fatnesses, *וּבְרִשְׁמֵי* and without the dew. And in the same sense our Translators render the very word, *Psal. 109. 24.* My knees are weak through fasting, and my flesh faileth (or waxeth lean) *בְּרִשְׁמוֹנִי* of fatnesse, or as another English translation hath it, *for want of fatness.* So *Jer. 10.14.* Every man is brutish *בְּרִשְׁמוֹנִי* for want of knowledge. And *Chap. 48.45.* They fled *בְּרִשְׁמוֹנִי* for want of strength. *Lam. 4.9.* These pine away stricken thorow *בְּרִשְׁמוֹנִי* for want of the fruits of the fields. Thus also in Latin *ab* and *ab* import a want, and *ἀπὸ* in Greek, whereof *Castellio* gives examples in his Annotations on the place.

But its said, *Hebr. 11.20.* that by faith *Isaac* blessed *Jacob* and *Esau* concerning things to come. Was it any part of *Esaus* blessing

to

A to want the fatnesses of the earth, and the dew of heaven? Surely no; wherefore the words may be thus rendred with a diversity; *Thy dwelling indeed shall be without the fatnesses of the earth, and without the dew of heaven from above; & by thy sword thou shalt live & shalt serve thy brother: But the time shall be, when thou shalt have the dominion, and thou shalt break his yoke from off thy neck; which came to passe in part, 1 Kings 11.14. but we read of a general revolt 2 Kings 8. 22. For the respective blessings of both brethren reached not to their persons, but to their posterities: and therefore the Apostle saith, that Isaac blessed them concerning things to come.*

B Howbeit, if this translation of *Castellio* seem harsh, though the letter and hictory will bear it, we may understand that of our Translators in the mystery. Whereas therefore *Isaac* had given *Jacob* the blessing proper to the heavenly man, *the dew of heaven, and fatnesses of the earth, &c.* Sovereignty over Nations, &c. This is *That one blessing.* The other is proper to the earthly man, but in an inverse order to that of the heavenly, *The fatnesses of the earth,* [his own principle] and *the dew of heaven,* [imparted to him by the heavenly man.] And whereas *service to his brother* is added as a part of *Edoms* blessing, it appears, that it is a blessing to the earthly man to be subject to the heavenly: As for like reason, the Philosopher in the first of his Politicks, could say, that *it is the happiness of the Beast to be subject to the Man.* And God grant, that we may so bear the image of the earthly, that we may bear the image of the heavenly.

D *That thou mayest be a multitude of people.*] Here, as often elsewhere, most voices carried the worse translation into the context, and cast the better into the margent. For *ἐκκλησία* more properly signifies an *Assembly* than a *multitude*; and is often rendred by the LXX συναγωγή, but more often by ἐκκλησία. And accordingly the French and Spanish translations have *Congregations of peoples.* For the word is in the plural.

Genesis.  
Chap. 28:  
Ver. 3.

This is not a meer *λογομαχία*, or strife about words; as perhaps some will say; who esteem the Church *Mole non virtute*, rather by the multitude of professors, than by their virtues and graces. For

E In these words *Isaac* blesteth *Jacob* concerning things to come, *Hebr. 11.20.* and prayeth for the increase of the Church among the Nations. Be thou in *cetum populorum*, for an *Assembly or Church of the Nations*. So *Pagnin* and *Vatablas* turn the words. And the marginal Glosse of the Spanish Bible speaks thus; *Be thou a father and stock of the congregations and peoples.* To the like purpose is the marginal note in the Bishops Bible. *He (Isaac) hath respect to the*

*num-*



number of Gentiles which should be joyned to the faithful of Jacobs house. This *Iacob* prophesied that it should come to pass in *Shiloh* the offspring of his son *Judah*, (for it is evident that our Lord sprang of *Judah*, *Heb. 7. 14.*) that unto him should be the gathering of the nations, *Gen. 49. 10.* And the Apostle intreats the *Thessalonians* by the coming of our Lord Jesus Christ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, and our gathering together unto him. The Lord be pleased to accomplish *Isaacs* blessing, *Jacobs* prophesie, and *Pauls* adjuration unto every good willing soul!

Gen. 28.  
Ver. 19.

But the name of the City was called *Luz* at the first.] Our Translators have here left out part of the name, which is *Ulam*. The Greek Interpreters exceedingly vary in this word, rendring it some, ἐλαμμαῦς, others λαμμαῦς, others ἐκλάμ: but the true reading is ἐλαμουζ, which yet contains two words, saith *Drusius*, ἐλάμ (which the Interlineary Gloss turns *Eulam*) and λῆζ.

But now we have found the name, what shall we do with it? what shall we make of it? One of our best Criticks gives this for the meaning of it, *Porticus Nucum*, the *Porch of Nuts or Almonds*. But what sense that carries, that will satisfie, I know not. And although *Hierom* will not allow *Ulam* to be any part of the Cities name, but *Luz* onely; nor he, nor any who herein follow him, tell us, what the meaning of *Ulam* is, and what other sense it should have in this place then what I have named. The words put together לֵךְ אֶל־בֵּית־אֱלֹהִים signify the porch of perverseness. So *Prov. 2. 14.* and *3. 32.* The froward or perverse is an abomination to the Lord. The word is לֵךְ. So *Prov. 14. 2.* He that walketh in his uprightness, feareth the Lord; but he that is perverse לֵךְ in his wayes, despiseth him. Where the fear of the Lord, and perverseness are opposed. Now לֵךְ the Porch is the entrance into the true Temple of God, and is the fear of God, which is the beginning of wisdom, *Prov. 9. 10.* So *Psal. 5. 7.* I will come into thine house in the multitude of thy mercy; and in thy fear will I worship towards the Temple of thy holiness. That fear is the porch or entrance into the Temple. Which Porch hath been, and yet is neglected. Whence proceeds adultery, murder, *Genesis 20. 11.* yea, all perverseness; as the Apostle demonstrates all wickedness to proceed from hence, even from the want of Gods fear, *Rom. 3. 9.—18.* because there is no fear of God before their eyes. This Porch *Jacob* repaired by the unction of the Spirit of fear, which driveth away sins, *Ecclus. 1. 21.* For by the fear of the Lord men depart from evil, *Prov. 16. 6.* And then *Jacob* called the name of the place *Bethel*, that is, the house of God. And herein the Primitive Disciples of Christ conversed together, and began their religion, *Acts 2. 43.* and *5. 11. 12.* and *9. 31.* *Jacob* returning to

A to Bethel, built an altar there, and added unto that name, and called it *El-Bethel*; that is, the God of Bethel, *Gen. 35.7.*

If therefore we finde our ſelves in *Luz*, in perversneſſe and ſin, let us enter into *Alam* the *Porch*, and let us pray to the Lord to implant in us his fear, which will drive out that ſin and perversneſſe, ſo ſhall we become *Bethel*, Gods houſe. Yea, if with *Jacob*, we build the altar of patience, the ſtrong, the mighty God will be with us, as he was with *Jacob*, *Gen. 28.15.* and of weak with *Jacob*, will make us ſtrong as *Israel*, *Gen. 35.10. Heb. 11.34.*

B

*Eſau ſaid, I have enough, my brother.* The word עַד which is turn'd *enough*, ſignifies abundance, vaſt, large, and great plenty. The LXX have εἰς μὲν πολλά, I have many things. The Vulg. Lat. *Habeo plurima*, I have moſt things. But none of theſe amount to what we call [*enough*] which is an αὐταρκεία a ſelf-ſufficiency.

*Gen. 33.  
Ver. 9.*

A learned Rab. obſerves, that theſe words *Eſau* ſpoke out of the pride and ſwelling of his heart, like *Pharaoh* or *Nebuchadnezzar*; for in his whole ſtory it may be noted; that he never names or owns God, unleſſe happily when he ſware away his birth-right, *Gen. 25.33.* But *Jacob* as it appears by his whole hiſtory, acknowledgeth God to be the author of all the good which beſell him; eſpecially *Gen. 32.9,10. I am not worthy of the leaſt of thy merits*; for, *with my ſtaff I paſſed over this Jordan, and now I am become two bands.* And in his diſcourſe with *Eſau*, *Theſe are the children which God hath graciously given thy ſervant, Gen. 33.5.* And Verſe 11. *God hath dealt graciously with me.* And accordingly *Iſaac*, though he bleſſed both *Jacob* and *Eſau*, yet in bleſſing *Jacob*, he names the Lord and God, *Gen. 27.27,28. See, the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed. Therefore God give thee of the dew of heaven, and of the fatneſſes of the earth, &c.* But in bleſſing *Eſau* he uſeth neither name, Verſe 29.4c.

But our Tranſlators here make *Eſau* ſay, *I have enough*, when he ſaid, *I have much*, and they make *Jacob* ſay, *I have enough*, when he ſaid, *I have all things*, Ver. 11.

Howbeit, let us improve the ſenſe of the Tranſlators to the beſt; They might render עַד *enough*, which is *much*; implying, that he who hath *much*, ought to be ſatiſfied, and to think he hath *enough*. They might render כָּל *enough*, which is *all things*, implying that he, who hath enough, is ſatiſfied, and deſires no more, he indeed hath *all things*. And the reaſon is, *Deſiderium ſola & vera eſt confeſſio paupertatis. He who deſires any thing, confeſſeth himſelf a poor man.* As *Ahab* King of *Israel* was yet a poor man, becauſe he wanted and deſired one ſpot of ground, *1 Kings 21.4,5,6.* And *Haman*, though in all the glory of a ſole favourite to the greateſt King, yet wanted *Mordecai's* knee to make him honourable.

X

Though



Gen. 33.  
Verse 11.

Though the Translators might thus Philosophize, yet nor **רַב** A  
nor **כֹּל** will bear their translation. Let us examine what they  
make Jacob say, Gen. 33. v. 11. *I have enough.*

*I have enough.*] The words of Jacob so rendred by our Tran-  
slators, are **רַב לִי כֹל**, *I have all things.* Esau saith v. 9. *I have*  
*enough*; but it should be rendred, *I have much.* The word is **רַב**.  
Jacob exceeds Esau, and saith, *I have all things.* But how had Ja-  
cob *all things*? One of the learned Jews saith; Three men the  
blessed God gave to taste in this world the Fountain of the world  
to come. 1. Abraham, because it is written, Gen. 24. 1. And the  
Lord had blessed Abraham **בְּכָל** in all things. 2. Isaac, because,  
Gen. 27. 33. and I have eaten **כָּל** of all. 3. Jacob, because Gen.  
33. 11. said, I have **כָּל** all things. So he. These three the holy &  
blessed God took into his Name, which he said should be for  
ever, Exod. 3. 15. and made them partakers of his nature. And  
therefore they might every one of them well say, *I have all things.*  
Jacob in special manner had God with him, Gen. 28. 15. For, *ba-*  
*bet omnia, qui habet habentem omnia, He hath all things who hath God*  
*with him, who hath all things,* saith one of the Ancients. In which  
sense, the Apostle is to be understood speaking of himself and his  
fellow Apostles, *ὡς μὴ ἐν ἑχούτες ἡ πᾶντα κατέχούτες, As ha-*  
*ving nothing, and possessing all things,* 2 Cor. 6. 10.

*Mysticè.*

Hereby is signified unto us 1. The moderation and reasona-  
bleness of the natural man; Esau saith, *I have enough, or I have*  
*much.* He was content with what he had. 2. The affluence and  
abundance of the heavenly man, and his benediction and influ-  
ence upon the natural man. Jacob saith, *Take, I pray thee, my bles-*  
*sing, that is brought to thee; because God hath dealt graciously with me,*  
*and because I have all things.*

Gen. 35.  
Ver. 2, 3.

*Put away the strange gods that are among you, and be clean, &c.]*  
Our Translators use often this word [among] for what properly  
is *in*, or *in the midst* of men; as John 1. 26. Gal. 3. 1. Colos. 1. 27.  
Marg. and elsewhere. The word **בְּתוֹכָם** here used signifies *medium*,  
the midst or inmost part, which is the heart, the usurped seat of  
the idols and false gods, Ezech. 14. 3. Out of which, Jacob re-  
quires all of his household, to put them away, in order to their  
going up to Bethel. This was not expressed in Gods command,  
Verse 1. but implied onely. Whence yet Jacob rationally ga-  
thered a command to be given unto his house. And from this  
place, Aben Ezra infers, that every evil man who goes to pray,  
he ought to purifie himself. And good reason; for *what agree-*  
*ment*

- A *ment hath the Temple, or house of God, [that's Bethel] with idols?* 2 Cor. 6.16. Since therefore, O house of Jacob ye are the Temple of God, (as it follows immediately) and ye are now to ascend, and to return unto your heart, (Psal. 85.9. LXX and Vulg. Lat.) how can ye think of the goodness of God in the midst of his Temple, unlesse ye be clean? 2 Cor. 7.1. Yea, how can ye ascend into the hill of the Lord, and stand in his holy place, unlesse ye have clean hands and a pure heart? Psal. 24.3,4. Revel. 21.27.
- B When all the outward Images, Crosses, Pictures, and Crucifixes, and all the painted Glais-windows are broken, it may be then hoped, that zealous reformers will consider these things; and that Mammon is a strange god, and Covetousnesse is idolatry, Col. 3.5. that the belly is made a god by them who mind earthly things, Phil. 3.19. that pleasure is a false God; and they are true idolaters who are lovers of pleasure, and of their own wills more then lovers of God. O house of Jacob! put away these and all other strange gods that are in the midst of you, in your hearts, and be clean, and change your garments, as Jacob, and the Apostle advileth, put off the old man with his deeds, and put on the new man; and let us arise, and go up to Bethel the house of God.
- C

- Esau went into the countrey from the face of his brother Jacob.]* What countrey went he into? Verse 8. we read, he dwelt in Mount Seir. What they turn [into the countrey] is ערבה into the earth. For Esau the earthly man declined to the earth, his own inheritance, that is, the natural being. And indeed whither else could his many earthly and sinful thoughts and works [wives & children of the Canaanitish and Ishmalitish race] sway him? And therefore Moses relating the generations of Esau, tells us, he is Edom, v. 1. of this Chapter: and, that we may take the more notice of it, he tells us again, v. 8. Esau is Edom, that is, the earth or earthly man; and therefore he propends and inclines unto the earth. For, in whom there is a great increase of blessings both spiritual and temporal, there is great danger, lest the earthly depart from the heavenly. Let good men who are rich in this world, take heed of this, lest their wealth plunge and sink them into an earthly minde.
- D
- E

Its infinitely better, with Crates, that Esau cast all his riches into the Sea, and be subject unto Jacob, then that the burthen of them should drown Jacob and Esau both in destruction and perdition, 1 Tim. 6.9. Let him rather say with that Philosopher, Hence all ye vain and evill concupiscences; I will rather drown you, then be drowned of you. Let him take and follow that good counsell of the Apostle, 1 Tim. 6.17,18,19.

Gen. 36.  
Ver. 6.



Gen. 37.  
Ver. 35.

Jacob said, I will go down into the grave unto my son mourning.] A  
Jacob had said before, v. 33. *An evil beast hath devoured him; Joseph is without doubt rent in pieces.* And here he saith, *he will go down to the grave unto his son.* If *הַבֵּר* be the grave, is it not also the belly of the evil beast? such an other mis-translation they put in the margent, *Jonah 2.2.* Where having rightly turn'd *Hell*, what v. 1. they render *the belly of the fish*, they think to mend the matter by saying in the margent, *or the grave.* For the avoiding this exception, were it not better rendred the Dead? or, since *הַבֵּר* and *אֲדָמָה* signifie the common state of the dead, why may it not be so rendred? or, what if we render the word *Hell*, if we explain the meaning of the words to be, *the common state of the dead?* B

It hath a spiritual meaning in it. *Joseph*, who is also called *יהוֹסֵפֶת* *Jehoseph*, *Psal. 81.6.* *The increase of the Lord, or the perfection, is torn in pieces by the evil beast, of sin in the general, or more specially of envy in his brethren.* Therefore *Jacob* resolves that he will go down to the grave or death with him. To this evil beast, *S. Stephen* refers the sale of *Joseph*, *Acts 7.9.* And what *Jacob* here saith of his son *Joseph*, he prophesied at unawares of the spiritual *Joseph*, the Christ of God, who is rent in pieces, fractions and factions in these last dayes. Yet who is grieved for the breach of *Joseph*? *Amos 6.6.* who resolves to die with him, and as *Jacob* here, to be buried with him? C

Gen. 38.  
Ver. 18.

*Thy signet, thy bracelet, and thy staff that is in thine hand.]* Hierom indeed renders the word *כַּתְמִילֶךָ*, *armillam tuam, thy bracelet.* But does the word signifie so any where else? was there any such fashion among Gods people, for men to wear bracelets on their hands. It is true, *the Sabeans put bracelets on their hands, Ezech. 23.42.* but its spoken of women, as the affix there proves, what is said of the bracelets, *Numb. 31.50.* they were taken from the *Midianites.* But *Saul* wore a bracelet, *2 Sam. 1.10.* True, but the Chal. Par. turns it *טַפְתָּה*, *Phylacteries* or Prayer-ornaments, These probably he put on as his *ἐποδίου*, foreknowing his death, *1 Sam. 28.19.* So the Jewes about to die, put on their *Tephillin*, as the Christians receive the Lords Supper or their *ἐποδίου* or *ποσειδίου* *viaticum*, often on their deathbeds. However *כַּתְמִילֶךָ* is not used in any of these examples: And *זַמְרִירֶךָ* the usual word which signifies bracelets, is the womans ornament, *Gen. 24.22.47. Numb. 31.50. Ezech. 16.11.* and elsewhere. D

But if the word here used signifie not bracelets, what's the meaning of it? Since the other two parts of the pledge given by *Judah*, were appertaining to the hand, as the signet and the staff, its

- A its probable this third alſo may ſignifie ſomething thereto be-  
 longing: and ſince *Pagnin* renders the word *Fruſtum panni par-*  
*vum*, a ſmall piece of cloth; we may turn the word *Handkerchers*,  
 That which may make this probable, is the verſion of the LXX.  
 who turn *בדיל* *δριλον*. *Aquila* *σπειλον* a chain. The Scholiaſt  
 turns *δριλον* *ωδελον*. S. *Cyril* interprets it an ornament where-  
 withal *Judah* clad his ſkin after the Chaldee mode. But *Meur-*  
 ſius in his Gloſſar. *Græcobarb.* interprets *ωδελον* *ἐμπαγειον* τὸ  
 περὶ τὸν *χειρματερον*, which *Iſidore* turns *Manuale* which  
 B is in Engliſh an *Handkercher*. Unleſs with *Papias*, we underſtand  
*Orarium* to be *Stola Sacerdotalis* a long garment which Sacred Per-  
 ſons wore as an Enſigne of dignity. And ſo, as in the next Chap-  
 ter, *Gen. 39. 13.* *Joſeph* is famous for leaving his garment that he  
 might keep his chaſtity; ſo in this Chapter, *Judah* is infamous  
 for pauning his garment, that he might enjoy his luſt.

- C *Joſeph found grace in his ſight, and he ſerved him.*] Why is men-  
 tion made here firſt of *Joſeph's ſervice*? We finde before, that *Po-*  
*tiphar* bought him: and *Potiphar* is twice before ſaid to be *Jo-*  
*ſeph's Maſter*, but now firſt *Joſeph* is ſaid to have ſerved him.  
 Here is a manifeſt overſight of our Tranſlators, in that they  
 turn'd *שרר* here uſed, for *עבר*. The Scripture here clearly diſ-  
 tinguisheth theſe; implying, that in the former words *Joſeph*  
*עבר* ſerved his Maſter as in the field, or elſewhere at large in  
 ſome interiour imployment. But his Maſter obſerving, That the  
 Lord was with him, and that the Lord made all that he did, to proſper  
 in his hand; hereupon *Joſeph found grace in his ſight, and he waited*  
 upon him, or miniſtered unto him; that is, *שרר* properly here  
 D uſed. Which implies a greater neerneſs unto him to whom he  
 miniſtered, and that in a more generous and liberal way, as ha-  
 ving won upon his favour, and now become his favourite. And  
 therefore the LXX here turn the word *εὐπρέσβει* *he pleaſed him*.

Thus the words are diſtinguiſhed both in military and Church  
 affairs. The Soldiers ſerved the Kings in their wars: the ſervants  
 of *Hadarezer* made peace with *David*, *ויעבדו* and ſerved him,  
*1 Chron. 19. 19.*

- E But the Princes, and ſuch as were of the Kings Life-gard did  
*שרר* miniſter unto him. Here again is a miſ-tranſlation of that  
 word. The chief fathers and Captains of thouſands and hun-  
 dreds, and their Officers that ſerved the King *חמשרתיו*, who  
 miniſtered unto the King, *1 Chron. 27. 1.*

Theſe are more evidently differenced in the Levites offices.  
*This is that which belongeth to the Levites*: From twenty and five  
 years old, and upward, they (that is, every one of them: for  
 the Verbs are all ſingular) ſhall go in to war the warfare in the  
 ſervice

*Gen. 39.*  
*Ver. 4.*

*Num. 8. 24,*  
*25, 26.*



service (בעבדו) of the Tabernacle of the Congregation. And from the age of fifty years they shall return from the warfare of the service, and shall serve no more, but shall minister (שרו) with their brethren in the Tabernacle of the Congregation, to keep the charge, and shall do no service (עבדו). Here is a clear difference observed by the Translators themselves; whereby they really acknowledge the exception against their two former mistakes to be just.

From fifty years old and upward, the Levites were exempted from labour, and then imployed in works more easie according to their strength. Such provision the Lord made for the Levites in the time of the Law. And should not they who have served him in this time of the Gospel, and have warred a good warfare, become *milites emeriti veterans*, and such as may rest after all their labour? There is much discretion and equity commended unto us in that old Verse;

Ἔργα νέων • βελადί τε μέσων • εὐχαίτε γερόντων.

Laborious works belong to young men who are strong to labour. Middle-aged men who are passed their hard labour, have learned by experience to give counsel to the younger. As for old men (— *Quid enim nisi vota supersunt?*) what can they do but pray for Gods blessing and good success to others labours and counsels?

But the service and ministry here spoken of may concern all, who hope to be made Kings and Priests unto God. There is a time of great labour, wearisome service, and hard duty, while we fight the Lords battels against the spiritual enemies: nor is any one man or woman exempted from this ingagement. For the Levites must war that warfare of the Lords service. And we read of the women who warred their warfare also at the door of the Tabernacle (a place mis-translated) who came thither to pray, (so the Chald. Par.) or to fast, (so the LXX,) or to watch (as the word also signifies) all good duties to be performed at the door of the Tabernacle, at the entrance of Gods service, which is the fear of God; that so growing up we may approach unto the door, that is Christ, and in conformity unto his death, we may enter into the true Tabernacle. This is the young mans work who overcomes the evil one. 1 John 2.12.

This war continues until the fiftieth year, which is the year of Jubilee, the year of Remission, when the sins are remitted and removed, and done away by the Spirit of the Lord, which gives liberty to run the way of Gods Commandements, Psalm 119.32. Hither the Apostle was come, when he said, He had fought the good fight, and kept the faith, 2 Tim. 4.7,8.

For so after this time of service, followes the time of ministering unto the Lord; when having done our own work, we are vacant

Exod. 38.8.  
1 Sam. 2.

A vacant, and at leiſure to do the Lords work in his Church, (ſo we underſtand thoſe to be idle, *Matth. 20. 3. 6.*) as the promiſe is made to the Levites the ſons of *Zadoc*, that they ſhall be the Priests of the Lord, and ſhall draw neer to miniſter unto him in his myſtical Temple, and offer unto him the fat and the blood.

Ezech. 44.  
15, 16.

The Lord enable us all to become ſuch ſervants, that we may be *Ministers*; ſuch Soldiers, that fighting the good fight of faith, that we may obtain the crown of Righteouſneſs; ſuch *Levites*, that we may be adjoyn'd unto the Lord (they are *אֱלֹהִים* true Levites who cleave unto the Lord) and become of one ſpirit with him, even the ſons of *Zadoc* righteous ones who miniſter unto the Lord in newneſſe of the Spirit, and Truth, and Life.

They ſhall be on the head of *Joſeph*, and on the crown of the head of him who was ſeparate from his brethren.] The words which the Tranſlators turn, *Separate from his brethren*, are *נָזִיר אֶחָד*, which I rather render *The Nazarite of his brethren*, as he who was more eminently holy then any, then all his brethren. A Nazarite was ſuch an one as ſeparated himſelf unto God; 1. from Wine. 2. from ſhaving his head. 3. From uncleannels by coming at the dead how near or deer ſo ever to him; as Father or Mother, Brother or Siſter, as it appears largely, *Num. 6.*

Gen. 49.  
Ver. 26.

The *Nazarites* were ſuch unto the Jewes. And theſe they ſtirred up in times of diſtreſſe, to call upon the Lord. *Joſeph* was ſuch a *Nazarite of his brethren*, as being the moſt eminent of all his brethren, for 1. *Piety and holineſs*, as appears by his whole ſtory; and for 2. *Dignity* alſo; for the birthright was *Joſeph*s, *1 Chron. 5. 1, 2.* And moſt reaſonable it is, that in Gods account and true eſtimate, he who in vertue excels others, ſhould alſo exceed them in bliſs and happineſs. And ſo ſome of the learned Jewes underſtood here by *נָזִיר* a Prince and Ruler. Whence the *LXX.* The bleſſings ſhall be on the crown *ἐν ἡγέματι ἀδελφῶν* of his brethren whom he ruled, though they miſtake and ſet the crown not on the head of *Joſeph*, but of his brethren. And therefore although he were the youngeſt ſave one of all his brethren, yet had he the honour of the Birthright, as if he had been the eldeſt. This promotion is according to divine Heraldry.

E For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years; but wiſdom is the gray hair unto men, and the unſpotted life is old age, *Wisd. 4. 8, 9.* In which reſpect *Joſeph* *נָזִיר אֶחָד* is rendred by *Castellio Excellentissimus fratrum suorum*, the moſt excellent of his brethren.

Thus the Vulg. Lat. hath *Nazarai inter fratres suos*, a Nazarite among his brethren. *Pagnin*, *Nazarai fratrum suorum*. So *Vatablus*, ſo *Munſter*, ſo the *Tigurin* and *Spaniſh Bibles*. *Martin Luther*



Luther also, and three Low-Dutch translations; but not one of all our English translations from the first to the last, which all have one expression not true without *ἅ* understood, *Separate from his brethren.*

Now in that *Joseph* was the Nazarite of his brethren, and the most excellent of them, as *Castellio* renders the word נָזִיר, he was a notable type of the Lord Jesus, as he who is eminently *holy, harmless, undefiled, separate from sinners*, *Hebr. 7. 26.* and the *first-born among many brethren*, *Rom. 8. 29.* who also was called a Nazaren, and hereby typified by *Joseph* the Nazarite of his brethren; as some conceive, who read Nazaren with נִזְ, not with נִזְ. And truly these letters are sometime used promiscuously one for the other, as *1 Chron. 16. 32.* נִזְעִי for נִזְעִי, *Psal. 96. 12.* thus נִזְעִי for נִזְעִי, and many the like.

They who read the word Nazaren with נִ understand hereby the Lord Jesus so devoted and dedicated unto God, as the Nazarites of old were. For whereas others sanctified somewhat of *their goods*, as Sheep or Oxen unto God, the Nazarites, above all others, devoted *themselves* unto God, as the word נָזִיר signifies *to separate after a wonderful manner*, (as I shall shew,) which eminently and above all others, was fulfilled in our Lord Jesus Christ, who devoted and offered himself without spot unto God, *Hebr. 9. 14.* and gave over himself to his Fathers will, even to the death, the shameful, painful, and infamous death of the Cross, which is implied in his speech, *John 17. 19.* ἐγὼ ἀγιάζω ἑμαυτὸν, I sanctifie or devote my self. The word ἁγιασμένος, devoted or sanctified, is used by the LXX to signifie a Nazarite. Therefore *Philo Judæus* tells us, that the Nazarites αὐτοὺς ἀνατίθειαι καὶ καθαρῶσι, &c. devote and sanctifie themselves, hereby demonstrating holiness, and the height of their love unto God. For every man is to himself κτημάτων τὸ μέγιστον, the greatest and most precious thing he has. And therefore he who offers up himself unto God, as our Lord Jesus Christ did, he no doubt, offers up τὴν μεγάλην ἐσχνην, that great vow, as the Nazarites vow was called. And hence it is that our Lord is so often called a Nazaren, *Mat. 26. 7.* *Mark 1. 24.* and *7. 19.* and *10. 47.* beside many other places. Whence also his Disciples and followers are called Nazarens, *Acts 24. 5.* whence *ipso nomine nos Judæi Nazaraeos appellant per eum*, saith *Tertullian*. The Jews by him call us (Christians) Nazarites after that name.

Now although this be the opinion of very learned men, yet ὅσιον προτιμᾶν τὴν ἀλήθειαν, as *Aristotle* saith in regard of *Plato*, from whom he differ'd in judgement, *its lawful and honest to prefer truth before our friends.* For whereas our Lord is called a Nazaren, it is not from נָזִיר to separate. For the Nazarite was by his

vow

A vow to ſeparate himſelf from Wine and ſtrong drink, and not to come at the dead, *Numb. 6. 1.* — 6. But our Lord Jeſus both drank wine, *Luke 7. 34.* and touched the dead corps, *Luke 8. 49.* with *ver. 54.* And therefore although this vow of a *Nazarite* were fulfilled in Chriſt; *according to the truth, and by the Spirit of holineſſe,* yet was it not accompliſhed in him according to the letter of the *carnal commandement.*

Nor was our Lord from thence called a *Nazaren* from נָזִיר but from נִצְרָא *virgultum* a ſprout or twig; becauſe he was brought up in the City of *Nazareth* or rather *Natſareth*, as its written in the Syriac, *Matth. 2. 23.* whence he was called נִצְרֵינָא a *Natſaren*, as it was written in the title on his Croſs; which title, they ſay, they have at *Rome.* Yet in the Greek tongue he is called Ναζωραῖος, a *Nazaren*; becauſe that, as the French and ſome other Languages affect ſmoothneſſe of pronounciation.

But was *Joſeph* the *Nazarite* of his brethren, for this end, that his brethren ſhould not be, or rather that his brethren ſhould be *Nazarites*? whether ſo or no, ſure I am, our Lord Jeſus devoted and ſanctified himſelf unto God, by the Spirit of holineſſe, as a ſpiritual *Nazarite*, that his brethren might be ſpiritual *Nazarites* alſo. For ſo he ſaith expreſſly, *John 17. 19.* ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὁσίων ἡγιασμένοι ἐν ἀληθείᾳ, for their ſakes I ſanctifie (*devote and conſecrate my ſelf to God as a Nazarite,*) that they alſo may be ſanctified, or become *Nazarites.* For ſo what *Amos 2. 12.* is נִצְרֵינָא *Nazarites*, is turn'd by the *LXX* ἡγιασμένοι, that is ſanctified ones.

Who ever ſhall thus willingly devote himſelf unto God (for ſuch will the Lord requires, *who loves a cheerful giver,* eſpecially of himſelf, *who gives himſelf unto God*) without doubt he ſhall be looked at as a ſtrange man. And therefore our Lord ſaith, wholoever נִצְרָא wonderfully ſeparates himſelf to vow a vow of a *Nazarite*, to ſeparate himſelf unto the Lord, who ever doth ſo, ſhall be wondred at and become a wonder or a *Monster* unto many, as *David* ſaith of himſelf, *Pſalm 71. 7.* And it is the condition of all ſuch, *Eſay 8. 18.* *Zach. 3. 8.* And Saint Peter gives the reaſon; *Becauſe they run not with the men of the evil world* (from which they have ſeparated themſelves,) *into the ſame conſuſion of luxury;* as thoſe words ſhould be rendred.

Such as theſe are exemplary men in holineſſe of life; who ſhine forth as lights to the dark world in a wicked and perverſe generation.

This concerns us, O ye *Nazarites*, who ever are *dedicated and conſecrated unto God*; it concerns us, O ye *Nazarens*, who grow up unto him in all things, *Ephes. 4. 15.* who is the true נִצְרָא the ſprout or ſucker, out of the root of *Jeſſe*, *Eſay 11. 1.* that every one



of us endeavour to excel to the edifying of the Church, 1 Cor. 14. 12. and so to be a Nazarite of his brethren; to abstain from wine wherein is excess, and to be filled with the Spirit. Not to pollute our selves with dead works, not to come at a dead soul (as the words signifie, Numb. 6. 6.) not to communicate with any how neer so ever unto us, in their dead works, to preserve and increase our holy thoughts. To stir up our selves in these times of distresse, to pray unto the Lord for our selves and our brethren. So shall the blessings of our God descend upon us, as they descended on the head of Joseph, who was the Nazarite of his brethren.

A

B

C

Exod.

D

E

A



## EXODUS.

B

Chap. 1. Verse 3.

*All the soules that came out of the loynes of Jacob.*

C

**V**hat in the context, the Translators call *the loynes*, they acknowledge in the margent to be the Thigh, in the Hebrew: as also they do, *Gen. 46.26.* And why then should that be rejected, which the Spirit of God dictates, and that chosen, which seems best to their own humane spirit? when the Scripture saith, *the Thigh*, how dare we say *the Loyns*? *Imò haud longè hoc vocabulum ab ipsa re abludit; cum וְיָמִין utriusq; sexus à- dōrā significet, Gen. 46.26. Numb. 5.21. Nimirum seminales vena- tres è lumborum venis orta, antequam in crura descendunt, per femora virorum ac mulierum recurrunt, secundumq; semen in vasa generatio- nis utrisque devehunt; quod ferè Valesius ait, cap. 13. sacra philo- sophia.*

The Scripture useth this phrale, as many other, for modesty sake. As the Jews speaking before children, they call a Swine *דבר אחר* *another thing*, lest the children, by hearing it named, should lust after it.

D

Yea, the holy Spirit not only clothes the uncomely parts with more abundant comeliness of words; but also imposeth on the Thigh, a more venerable respect, in that its made a *symbolum* and token of *Life and Truth*: for Abraham adjured his servant, *Gen. 24.2,3.* and *47.29.* Jacob his son Joseph, by causing them to put their hands under their Thighs, when they sware; whence Christ was to descend, according to the flesh, who is the eternal life, *1 John 5.20.* and essential truth, *John 14.6.* And therefore the Prophet foretels, that he, who should swear on earth, should swear by the God *Amen*, or Christ the Truth, *Esay 65.16.* And that oath which Abraham imposed on Eliezer, [*Gods helper, 1 Cor. 3.9.* a figure of John the Baptist, who was to make ready a people prepared for the Lord, *Luke 1.17.* even a Spouse for Christ the true spiri- tual Isaac.] That oath was taken by the Lord God of heaven, through the mediation of Christ, *Gen. 24.2,3.* by putting his hand under his Thigh; out of which, according to the flesh, the *Messiah* was to come. And so much the Chald Paraphrast. there

E

Y 1

speaks



speaks expressely, Thou shalt swear בְּמִימְרֵי יְיָ, by the *Word* A  
*of the Lord*, by that *λογος*, that *word*, *John* 1.1. The God of  
 Truth, that *ὁ Αμυν*, *Rev.* 3.14. which could not but be done with  
 great reverence.

Howbeit *Jacob*, after his victory over the Angel, halted on his  
*Thigh*, *Gen.* 32.31. whereby may be mystically implied, that  
 however he himself had obtained a solid victory over the Angel,  
 yet his posterity, who proceeded out of his *Thigh*, should *in lege*  
*claudicare*, halt in their obedience unto the holy Law of God.  
 As, although Christ brake the head of the Serpent, yet the Ser- B  
 pent prevailed against the heel of his mystical Body.

And would God it were not too truly performed in these dregs  
 of time! when the Serpentine brood, a sort of people, who call  
 themselves *Ranters*, who pretend to the height of Christian pie-  
 ty, yet break all that boundary, wherewith God and Nature  
 hath inclosed certain secret actions and words; and lay all civi-  
 lity, modesty, sober, orderly, and venerable behaviour quite  
 waste. O thou that art called *Jacob*, are these his doings? *Mic.*  
 2.7. O that it were well considered by those, whom it most con- C  
 cerns, that, *For these things, the wrath of God cometh upon the chil-*  
*dren of disobedience*, *Ephes.* 5.6. As for us, who are the *Sarrogatus*  
*Israel*, called the Israel of God, *Gal.* 6.16. let us not halt as  
 weak *Jacob*, but be strong as *Israel*; let us make up and repair  
 the breach of modesty, sobriety, chaste, decent and orderly con-  
 versation, *Esay* 58.12. And so far be it from us that we should  
 act any uncleanness, that *Let not so much as the name of it be heard*  
*amongst us, as becometh Saints*, *Ephes.* 5.3. *Fortior est qui se quam*  
*qui fortissima vincit Mania.*—*He who ruleth his own spirit, is better*  
*than he who takes a City*, *Prov.* 16.32. What though thou yet be D  
 weak? Thy strength is not thine own. Be strong in thy God.  
 When *רֹדֵי יָחִיוֹר* the *Thigh-bone* of *Jacob* was put out of joynt, then  
 he was called *Israel*. So that its no contradiction, *When I am weak,*  
*then I am strong*, *2 Cor.* 12.10.

*Gen.* 32.25.

*Exod.* 1.  
*Ver.* 12.

The more they afflicted them, the more they multiplied and grew.]  
 Is not the Hebrew here proper enough, and the English answer-  
 able thereunto, altogether as good? which sounds thus, word  
 for word; As they afflicted them, so they multiplied, and so  
 they brake forth. For so *פָּצַח* signifies to break forth as water,  
 which bears down all Dams and Banks made to keep it in, as E  
 the waters of *Noah's* flood overturned the earth, *Job* 12.15. Or  
 it may signifie the great increase of children, as the Lord makes  
 promise unto *Jacob*, *Gen.* 28.14. *Thou shalt break forth to the west,*  
*and to the East, to the North, and to the South:* and great increase  
 of goods, *Gen.* 30.30. So Satan saith of *Job*, that his cattle *פָּצַח*  
 breaks forth in the land.

And

A And the enemies here of Gods people afflict them; and as they afflict them, ſo the Lord multiplies them, and they brake forth in increaſe of children, and increaſe of ſtrength, as the Pſalmiſt commemorates both, *Pſal. 105. 24. He increaſed his people exceedingly, and made them ſtronger then their enemies.*

B And herein *Israel* according to the fleſh, and their enemies, and their ſupport and defence, maugre all their oppoſition, prefigure the *Israel* of God, and their ſpiritual enemies, and the grace and ſtrength of God ſupporting them. As the waters of *Noe* brake forth, ſo was the Ark ſupported. And the Lord ſaith, that his peoples afflictions are as the waters of *Noe*. And as their enemies, *Mich. 7. 19.* the true *Egyptians* increaſe, and break forth; ſo doth the ſpiritual *Israel* alſo: For ſo the Lord ſaith to his Church: *Thou ſhalt break forth on the right hand and on the left, and thy ſeed ſhall inherit the Gentiles, and make the deſolate Cities to be inhabited, Eſay 54. 3. 9.* And, which may be a ſpiritual commentary on the words before us, *As the ſufferings of Chriſt* (analogical to thoſe he ſuffered; ſuch as we ſuffer for his ſake; ſuch as he accounts as done unto himſelf, *Acts 9. 5.*) *As theſe ſufferings of Chriſt abound in us; ſo our conſolation alſo aboundeth by Chriſt, 2 Cor. 1. 5.*

C Wherefore droop not, deſpair not, O thou *Israel* of God! It is true, the *Egyptian* burdens are great; but *Israel* is ſtrong, and like a *Palm tree*, *Pſal. 92. 12.* which growes againſt the weight that is laid upon it. Be ſtrong, and expect and pray for the ſtronger one, *Luke 11. 22. Cum duplicantur latroes, venit Moſes,* ſaith the Proverb; When the tale of the Bricks is doubled, then comes the ſpiritual *Moſes*. Be ſtrong, and he ſhall ſtrengthen your heart, all ye who put your truſt in the Lord, *Pſal. 31. 24.*

D And ſhe called his name *Moſes*: And ſhe ſaid, becauſe I drew him out of the water.] Here *Pharaohs* Daughter gives a genuin Etymology of *Moſes's* name; not becauſe he was drawn, but becauſe I drew him out of the water. Which was well, if the Tranſlators would have let it alone. But they put in the margent; as an etymon of *Moſes's* name, *That is, Drawn out.* But ſo the child had not been called משה, but מושׁו, that is, drawn out. But the name משה is active, and ſignifies drawing, or him who draweth; *Pharaohs* Daughter thereby prophesying at unawares, what *Moſes* ſhould do. His Parents, at his circumciſion, had given him another name, which, ſaith *Clem. Alex. lib. 1. Strom.* was *Joachim*, [the Reſurrection of the Lord,] as hereby preſaging, that the Lord, through this *Joachim*, would renew the world, raiſe up and reſtore his people *Israel*, bring them out of *Egypt*. And ſuch a reſtitution is as life from the dead.

Exod. 2.  
Ver. 10.

But



But by the name of *Moses*, more properly, was prefigured, what literally the Lord, by *Moses*, afterward should do, viz. bring the people out of the waters. Where is he that brought them up out of the Sea? &c. that led them by the right hand of *Moses*, &c. *Esay* 63. 11, 12, 13. Hereby also was foreshewen what spiritually *Moses* doth; viz. He draws men out of the sea of wickednesse; as *David* confesseth, 2 *Sam.* 22. 17. *וַיִּצֵא* He drew me out of many waters. Or, according to the proper work of *Moses*, which then was, and afterward should be, He shall draw me out of many waters. For by *Moses* is figured the *Tractus Dei Patris*, the drawing of God the Father; of which the Son speaks, No man can come unto me, except the Father, who hath sent me, draw him, *John* 6. 44. And this work of the Father, *Moses* faithfully performs in men, whether they regard it or not. For, the Apostle saith, that *Moses* was faithful in all Gods house, as the servant of the Father. And this thou wilt not deny who ever thou art, if thou well consider it. When thou hast an opportunity to go beyond thy brother in bargaining, (*opportunitas est maxima peccandi illecebra*.) opportunity may possibly invite and draw thee so to do: But what is that which withdraws thee from so doing? what else but *Moses*? he is the drawer of the Father, and Gods faithful messenger unto thee. Thus when thou lookest upon a woman, and wouldest lust after her (opportunity is an arrant Baud.) The Fathers servant *Moses* withdrawes thy heart from thinking on a woman, *Job* 31. 1. I withheld thee, saith the Lord to *Abimelech*, from sinning against me, *Gen.* 20. 6. Thou hast eaten and drunk enough to suffice nature; whence now is it, that thou forbearst? Thou hast one within thee, who saith, Be not drunk with wine, wherein is excesse, *Ephes.* 5. 18. *Cynthia aurem vellit*.—Thy Monitor *Moses* inwardly speaks unto thee. Thou art wrathful and wouldest smite, yea kill him, who provokes thee. What is that which holds thy hands? Thou hast a faithful and meek *Moses* in thee, who saith, Doeſt thou well to be angry? Be angry, and ſin not; that is, Be angry with thy ſelf, that thou mayeſt not ſin. Thou art ſad, and terrified by apprehenſion of ſome future evil which is likely unavoidably to befall thee; whence thou art ready to lay violent hands upon thy ſelf (deſperation, ſaith the Philoſopher, is the cauſe of *αυτοκτενεια*, ſelf-murder.) What's that which now whiſpers to thee, and ſaith, Do thy ſelf no harm.—*Stultum eſt, ne mori are, mori*; Its folly to die, leſt thou ſhouldeſt die. Thou haſt committed one or other of theſe ſins; what cauſeth that remorse in thee? *Te have one who accuſeth you*, ſaith our Lord, even *Moses*, *John* 5. 45.

And truly men are very much too blame, who take no more notice of *Moses's* work in themſelves: ſince from hence it comes to paſſe, that men heedleſſy ſuffer themſelves to be drawn aſide by their earthly affections and luſts. For, as God the Father, ſo the

A the father of lies hath his *Drawer* also. Ye read, *Gen. 36. 36.* of *Samlah* of *Masrecha*, one of *Edoms* Kings. We have drawing on the right hand, and on the left. *Moses* on the right hand drawes from vanity unto Christ and his kingdom. *Samlah* on the left hand, (so *Samlah* signifies,) he drawes unto vanity; that is, *Masrecha*, the drawing of vanity. For he who is so tempted, is drawn away by his own lust, and enticed, saith *S. James*, *1. 14.*

B O let us who are of Gods household, be faithful unto *Moses*, as *Moses* is faithful unto us, and to all Gods house. It will be our wisdom to yield unto his drawing, and the benefit is inestimable, which thereby will redound unto us. A man of understanding trusteth in the Law, and the Law is faithful unto him, as an Oracle, or, as the answering of *Urim*, saith the son of *Syrach*, *Eccles. 33. 3.* A great encouragement to the people of God to believe God and his servant *Moses*.

C And it came to passe when *Moses* was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew one of his Brethren, &c.] What our Translators here render, grown, (as also ver. 10.) is *גָּדֹל*, *Moses* was grown great: or, he was a grown man. For *S. Stephen* saith, that that time, when it came into his heart to visit his brethren, he was full forty years old, *Acts 7. 23.* In which interim the *Protomartyr* saith, *Moses* was learned in all the learning of the Egyptians, and was mighty in words and in deeds, ver. 22. Which makes that probable which *Josephus* *Antiq. lib. 2.* and *Clem. Alex. lib. 1.* *Strom.* report of *Moses* his being General of the Egyptian forces, and waging war with the Ethiopians, of whom he obtained a glorious victory, &c. and many other great works wrought by *Moses* before he visited his brethren. And therefore the LXX turn *גָּדֹל* ver. 10. *ἀνδρὸς ἰσχυροῦ*, grown strong and manly; and the same word ver. 11. they render *μεγὰς γενόμενος*, grown great. Accordingly *Arim Montanus* hath *magnus factus*, in both verses, he was grown great.

*Exod. 2.*  
*Ver. 11.*

D And the great exploits, if we believe *Josephus* and *Clem. Alex.* both already atchieved, and now undertaken by him, declare him to be no youngling. The onely wise God makes choise; and furnisheth such, as he lets a work, with great abilities proportionable to great enterprizes.

E But whereas we have a spiritual *Moses* with us, even him whom the Lord said, he would raise up like unto *Moses*, *Acts 3. 22.* would God he were grown great in us, *Ephes. 4. 13.* that he might effect the like works in us, which *Moses* wrought among the Hebrews according to the flesh, when he was grown great! He came forth the first day, and slue the Egyptian. And at the first coming of the spiritual *Moses*, he destroyes *אֲרִיִּם* the Egyptian, even the known sin, which entangles us in its straitnesses. *Moses* appeared the second day, ver. 13. and went about to com-

pose



pose a difference between two Hebrews, and said *עושה* to the wicked one; (which our Translators turn, to him that did the wrong, which is not a translation of *עושה*, but a good paraphrase taken either out of the LXX, or out of *Acts* 7. 26, 27.) wherefore smitest thou thy fellow? And so at the second coming of the spiritual *Moses*, he reproveth the false Righteousness. *Moses*, after all his miracles in *Egypt*, drowns *Pharaoh* and his host in the Red Sea. And the spiritual *Moses* achieves this great work also, *Mich.* 7. 15—19. which is ascribed unto *Jesus*, *Jude* v. 5. V. Lat.

All these three great works we finde promised to be wrought by the Spirit of *Jesus*, *John* 16. 8. when the Spirit shall come, he will reprove the world of sin (the open and known sin, the black Egyptian) because they believe not in Christ, that he is The I am, *John* 8. 24. And *Moses* supposed, that his brethren would have understood, how that God, by his hand, would deliver them, but they understood not, nor believed, *Acts* 7. 25. 2. He shall reprove the world of Righteousness, even the false righteousness of the flesh, which the pretending religious world counterfeits out of their knowledge of Christ meerly after the flesh; whereas our Lord saith, He goes to the Father; and they see him no more. 3. He shall reprove the world of Judgement, because the Prince of this world, even the spiritual *Pharaoh* himself is judged, and cast out, *John* 12. 31.

Now because the Hebrews believed not *Moses*, *Acts* 7. 25. therefore their deliverance out of *Egypt* was interrupted and delayed, *Exod.* 2. 14, 15. Nor can the spiritual *Moses* do his great works in us, because of our unbelief, *Matth.* 13. 58.

Wherefore O ye believing Hebrews, who are in your passage from sin to righteousness, from death to life, from the letter to the Spirit; or, as *Philo Judaeus* interprets *πνευμα*, *Gen.* 14. 13. one who is passing out of the state of sin and corruption, into the divine nature, *2 Pet.* 1. 4. (that's a true *עברי* a true Hebrew indeed) let not us think low thoughts of the spiritual *Moses*; let not us limit or stint our belief in the Lord *Jesus*; but let us in this our journey, Gird up the loynes of our mindes, and hope perfectly for the grace that is to be brought unto us at the revelation of J. Christ, who is the great God, *Tit.* 2. 13. who is able to save us *εις το παντελεις* even to all perfection, who come unto God by him, *Hebr.* 7. 25.

1 Pet. 1. 13.

Exod. 3.  
Ver. 14.

And God said unto *Moses*, I am that I am.] The words in the Hebrew are in the future *אֶהְיֶה אֲשֶׁר אֶהְיֶה*, I will be what I will be. And although it be true, that there is oftentimes *enallage temporum*, and that the present tense is sometime understood by the future, yet it is not so here. For if such an unlimited change may be, according as men shall be pleased to make it; to what purpose are the times distinguished? It is true, *Hierom* hath *Sum qui sum*, as ours

A ours render the words, *I am that I am*. But he gives no reason for that translation; no more do ours. Wherefore if good reason can be given, why we should adhere to that expresse text of Scripture, rather then recede from it, it will be of more weight with reasonable men then all mens authority against it. Let us try.

B The great name *Tetragrammaton Jehovah* is so composed by divine artifice, that it signifies the three parts of time, past, present, and to come; as I have shewen largely on *Gen. 9. 26*. When therefore the Lord calls himself *יהוה*, [I will be], he implies that in the later part of time, he will more clearly manifest his Deity in and to the Humanity. That we may the better understand this, we may observe, that the whole tract of time from the beginning to the end of it, may be generally divided into two parts or ages; one of type, prophesie, and promise; the other, of truth, fulfilling, and performance of what was typified, fore-said, and promised. And this later eminently began when Christ appeared in the flesh; and therefore we finde so often, especially in *S. Matthew*, *ut impleretur*, that it might be fulfilled, &c. This time is expressed in the Prophets often by *The last dayes, those dayes, that time*, &c. which the Apostles call *the end of the world, the later times*, &c. Yea, although *S. Paul* speaks of his own times and calls them *the ends of the world*, *1 Cor. 10. 11*. yet he tells us also of *later dayes which should come after his time*, *1 Tim. 4. 1, 2, 3. 2 Tim. 3. 1, 5*.

C Now the Lord and his Prophets foretelling what shall come to passe, they refer us in the first age or part of time to the accomplishment of it in the later part of time. So we understand what our Lord saith to *Moses*, *Exod. 6. 2*. that *He was not known to Abraham, Isaac, and Jacob, by his name Jehovah*, that is, as it imported a *fulfilling of his promises*; otherwise no doubt he was known by that name unto them. And the Prophets point at the *later times* for the fulfilling of their prophesies: Examples are obvious, as very often when we meet with this phrase, *They shall know that I am the Lord*, often in *Esay, Jeremy, Ezechiel*, &c. And they refer us unto the *later times* for a more cleer understanding of what they write, as *Jer. 23. 20*. And the reason is, because in the Messiah, the Lord would more clearly manifest himself and his wayes and works. So *Hos. 3. 5*. *Afterward shall the children of Israel return and seek the Lord their God, and David their King, and shall fear the Lord and his Goodnesse, in the later dayes*.

E Whereas therefore the Lord now begun his work with *Moses*, he made himself known unto him by his name *יהוה* [I will be:] For all that time, he was a God that hid himself under types and shadowes, *Esay 45. 15*. *Until his only begotten Son declared him*, *John 1. 18*. And then he who had called himself *יהוה* [I will be] in the beginning of his work; he calls himself *ἐγώ ειμι*, *Ego sum*, *I am*,



as often elsewhere, so especially John 8.59. *πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμι*, Before Abraham was, I am. Thus in this his first bringing up of Israel out of Egypt, he styles himself *אני* [I will be] but the time would come when he should bring his people again from the depths of the Sea, Psal. 68.22. Esay 51.10, 11. Zach. 10.10. This is wrought by the Lord who calls himself *ἐγὼ εἰμι* [I am,] who perfects that first rude draught of his first historical work, in Spirit and Truth.

The Lord hath not communicated himself all at once, but at first made himself and his Name known by Moses and the Prophets *πολυμερῶς καὶ πολυτρόπως*, in many parts and many manners, in prophecies and promises, in figures, and types; but in the last dayes he speaks unto us by his Son, who fulfils all the types, Col. 2.16, 17. prophecies concerning himself, Luke 24.44. and promises; for all the promises of God are in him yea, and in him Amen, 2 Cor. 1.20. and by him comes grace to fulfil the Commandements, Rom. 8.4. and truth to fulfil types and promises. He fulfils the great promise of the Father, even the promised Spirit. He fulfils the oath of the Lord, that all the earth should be filled with the glory of the Lord, Numb. 14.21. when all behold as in a glasse, the glory of the Lord; with his open face, and are translated into the same image from glory unto glory, even by the Spirit of the Lord, 2 Cor. 3.17, 18.

So great fulnesse flowes into these last times, fulness of Righteousnesse, when it rowls down like a mighty stream, Amos 5.24. And fulnesse of peace like a river, Esay 66.12. and Joy, fulnesse of joy, joy unspeakable and full of glory, Psal. 16.11. 1 Pet. 1.8. The kingdom of God in righteousness, peace, and joy in the holy Ghost, Rom. 14.17. This is Gods plenty, this is the fulness of God, which flowes into these last times. All this fulness dwels in Christ, Col. 2.9. when *אני* becomes *εἰμι*, when what God promises to be, He fulfils in Being.

O what manner of men ought we to be who look for such things? who hope that these things shall be fulfilled in our selves! O let us not deceive our selves by flattering imagination and self-love in a matter of the greatest moment; wherein, as in a stratagem of war, we can erre but once, and then, when it will be too late to correct that most dangerous and last error. But, since we look for such things, let us be diligent, that we may be found of him in peace, without spot and blameless, 2 Pet. 2.14. So *אני* [I will be] will be *εἰμι*, I am unto us, yea, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, who is and who was, and who is to come, Revel. 1.4. and we also shall be filled with all the fulnesse of God. Ephes. 3.19.

They

A

They will not hearken unto my voice. For they will say, The Lord hath not appeared unto thee.] Its but harsh English, but the sence is good verbatim, They will not hear in my voice. I deny not but 'tis

Exod. 4.  
Ver. 1.

B

the Syntax and construction of *וַיִּשְׁמַע* as with *וַיִּשְׁמַע* and *וַיִּשְׁמַע* so here with *וַיִּשְׁמַע*. I know also, that there are certain idioms and properties in all tongues, as in the Hebrew: Yet when there is special Emphasis in Hebrews, and special hints are given of the divine wisdom speaking in them, I cannot omit them. Such I conceive

C

to be in these words before us. For there is an inward word conveyed by the outward, which the heart hearkens unto. *Ὁ ὤς ἀκούει καὶ ὁ ὤς ἑώρα.* The minde hears, and the minde sees. According to which, we understand our Lords reasoning, *Psal. 95. 7. To day if ye will hear his voice [וַיִּשְׁמַע in his voice,] harden not your hearts.* And the reason which Moses alledgeth here, makes to this purpose; For they will say, The Lord hath not appeared unto thee; and consequently not spoken by thee. By this argument S. Paul proves his Apostleship and mission, *1 Cor. 9. 1. Am I not an Apostle? Am I not free?* How proves he that? Have I not seen Jesus Christ our Lord? Whence we may understand our Lords speech; He that beareth you, he beareth me. Because the inward Word of God is conveyed in the outward voice. *Aliud est verbum, aliud est vox,* saith holy Anselm. A word and a voice differ formally one from other. *Primum vox sonat, ut verbum possit audiri,* saith S. Gregory. The voice first sounds that the word may be heard. There is an inward word called *λόγος ἐνδιάθετος*, and an outward *προφορετός*, as made up into flesh. Between these two is his voice, to whom the Lord hath appeared; and it is *verbi vehiculum*, the

D

Vehicle, the Chariot of the Word, which conveighs it unto the heart of the hearer. As John Baptist calls himself the voice of the cryer, for the same reason.

E

The Evangelist first describes the inward word, *John 1. 1. In the beginning was the word, and the word was with God, and that word was God.* Then before the essential word was to be uttered, he describes the voice. *A man sent from God, whose name was John; the same came for a witness to bear witness of the light, that all men through him might believe.* Then he describes the word made flesh and dwelling in us, which cries in John, and John is the voice of the Crier; who hath cried in all men who have spoken any divine truth, from heaven, even from the beginning, saith V. Bede, as yet it doth; sometime informing and instructing, sometime checking and reproving, sometime complaining, sometime comforting; whither are to be referred all the acts of conscience, which are Gods cryings in the soul. And thus Christ cried (*ἐκράυεν*) unto the Spirits in prison, *1 Pet. 3. 18, 19.* Thus Wisdom or Christ cries, *Prov. 1. 20. 1. and 8. 1, 2, 3, 4.*



This inward essential Word must first be in, and appear in those who are the vehicles of it unto men, before they can be the voices of God and Christ crying unto them. For so the Son must first be in S. Paul, before he could preach him among the heathen, Gal. 1. 16. This was that whereof Moses here doubted; *They will not, saith he, hear (or hearken after the inward word) in my voice; for they will say, The Lord hath not appeared unto thee; and so not spoken in thee and by thee.* Thus the Corinthians sought a proof of Christ speaking in S. Paul, 2 Cor. 13. 3. And therefore the Lord furnisheth Moses with miracles to perswade the people, that he had spoken by Moses.

To thee be it spoken, who ever thou art who callest thy self A Minister of the word. Look into thy self, whether the Lord and his living word hath appeared in thee, and spoken in thee, or no; and whether by thy voice, that word be conveyed unto men; so that they, who hear thee, may be truly said to hear Christ speaking in thee, and by thee, 1 Cor. 9. 1. *If that word be in thee, thou oughtest to speak, Acts 13. 15.* If yet thou doubt, whether they will believe thee, (because all are not workers of miracles, 1 Cor. 12. 29. Yea, John Baptist was a Prophet, and more then a Prophet, Matth. 11. 9. yet did no miracle, John 10. 41.) live thou the life of that word, unto which thy voice gives testimony, and that life shall be the light of men, 1 John 1. 4. And because that life of God is strange and rare in the world, it will perswade more then the word, 1 Pet. 3. 1, 2. more then many miracles. Barnabas exhorted, that with purpose of heart the Antiochians should cleave unto the Lord; for he was a good man, and full of the holy Ghost and of faith: and much people was added unto the Lord, Acts 11. 23, 24.

O my Lord, send I pray thee, by the hand of him whom thou wilt send.] I know, that בִּי sometimes may imply *intreating*, as Gen. 43. 20. בִּי אֲרֹנִי, we beseech thee, my Lord: and the like, Judg. 6. 15. and so it might be understood here. But then two expressions of *intreaty* should be in these words, one in בִּי, the other in עַתָּה; unlesse עַתָּה be rendred [now] as Vatablus turns it, *Mitte nunc, send now.* But I conceive, with Arias Montanus, that בִּי may be here rendred *pro me, for me*, or in my stead; and that to good purpose. For, whereas Moses by all means deprecates and declines the Embassie and sending unto Pharaoh, he here desires the Lord to send one whom he would afterward send, for him, or in his stead. Whereby he implies Christ himself who was to be sent. And so Hierom turns שִׁלְחָה *qui mittendus est, who was to be sent.* For so no doubt that word שִׁלְחָה was read שִׁלְחָה in Hieroms dayes. And our Lord for this reason makes so frequent mention, that he was sent as in other places, so especially in S. Johns Gospel from the fourth Chapter to the twentieth. And for what other reason, can we conceive, that S. John saith, the Pool

Exod. 4.  
Ver. 13.

Gen. 49. 10.

A Pool of *Siloam* is by interpretation *Sent*; but that hereby he would have us to underſtand; that *Jeſus Chriſt* was ſent into the world, to enlighten every man that cometh into the world? *John* 1.9. And therefore being about to cure the blinde man, *John* 9.4. I muſt work, ſaith he, the works of him that ſent me while it is day: the night cometh when no man can work. As long as I am in the world, I am the *light of the world*; when he had thus ſpoken, he anointed the blinde mans eyes, and ſent him to waſh in the Pool of *Siloam*, *Sent*, that through the power of *Shiloh*; he might be enlightned, and receive his ſight.

B Whereas therefore *Moses* foreknew by divine revelation, that the Lord would ſend his Son the great Redeemer and Saviour of the world, to bring his people out of Egypt; and that he was to be שילח *qui mittendus eſt*, he who was to be ſent, whom the Thargums and learned Jewes interpret משיח the Chriſt; yet hitherto he knew not, whether he himſelf ſhould go before that *Shiloh*, as a figurative and typical Redeemer; becauſe in his firſt entrance upon that work, he found great oppoſition made againſt him, *Exod.* 2.14,15. he therefore deſires the Lord to excuſe him, and to ſend the great Redeemer, by whom he would ſend, for him, or in his ſtead.

C He alſo out of profound humility, judged himſelf unworthy of ſo tranſcendently honourable an imployment, as to be ſent on an Embaſſy, from the *Bleſſed and onely Potentate, the King of Kings and Lord of Lords*, *1 Tim.* 6. 15. unto *Pharaoh* King of Egypt; as wiſe men dare not hope or promiſe ſo much of themſelves, as indeed they are able to do; whereas on the contrary, raſh, ignorant and arrogant men intrude and thruſt themſelves blindfold into the greateſt Enterprizes. And therefore after all his reaſons alleaged, and all his objections ſatiſfied, he beſeeches the Lord to ſend in his ſtead and for him, whom he would ſend.

D Conſider this, thou who art rich in opinion of thy ſelf; becauſe learned with other mens learning, who preſumeſt thy ſelf to be an Embaſſador of *Jeſus Chriſt*; becauſe he ſaith to his Apoſtles, *As the Father hath ſent me, ſo ſend I you*, *Joh.* 20. 21. And becauſe the Apoſtle ſaith of himſelf and his fellow Apoſtles, *We are Embaſſadors* for Chriſt, *2 Cor.* 5.20. hath the Lord therefore ſent thee? Art thou therefore his Embaſſadoùr? *Moses* a moſt godly and learned man in all divine and humane learning, *Acts* 7.22. was afraid to undertake ſo weighty a burden, (as alſo *Jeremy* and many others have been,) and would moſt willingly have withdrawn his ſhoulder: And dareſt thou out of thy pride of knowledge, γυμνῇ κεφαλῇ, boldly take the burden? How juſtly may the Lord complain, as in former ages, *I have not ſent theſe prophets, yet they run, I have not ſpoken to them, yet they prophesie*? *Jer.* 23.1. How true is it that very much learning, divine and humane, renders men humb'le.



*humble and lowly; but a very little learning makes men proud?*

O let us wait upon the Lord, until our iniquity be taken away, and our sin purged by the spirit of judgement, and the spirit of burning; and then if the Lord shall furnish us with suitable abilities, and make an overture, and open a way, saying unto us, whom shall I send? let every one of us be ready to say, Lord, here I am, send me, *Esay* 4.4. and 6,7,8. Yet even then let us not dare to speak of any of those things, which Christ hath not wrought by us, *Rom.* 15.18. but let us speak as the Oracles of God, and minister of the ability which God giveth, *1 Pet.* 4.11.

*Exod.* 4.  
*Ver.* 16.

And thou shalt be to him instead of God.] It cannot be denied, but that **אלהים** signifies God. But does it not also signifie *A Judge or Prince?* *Psal.* 82.6. I have said ye are Gods; which v. 7. he calls *Princes*. And *Moses* accordingly explains one by the other. Thou shalt not revile the Gods, **אלהים**, nor curse the Ruler of thy people, *Exod.* 22.28. And so *S. Paul* understood it and applied it to *Ananias* the High Priest, *Acts* 23.5.

And what inconvenience will follow, if so we understand the word to be here used, that it signifies a Prince or Ruler? Sure I am the ancient Expositors of this Scripture have so rendred **אלהים** here, as the Chal. Par. **תהי ליה לרב**, thou shalt be unto him for a Prince. So again Chap. 7.1. And so the Arabick Version; the LXX, *He shall be thy mouth*; *σὺ δὲ αὐτῷ τὰ πρὸς τὸν Θεόν*, which *Hierom* follows, *Tu autem eris ei in his quæ ad Deum pertinent*; But thou shalt be unto him in things pertaining unto God. And the Apostle hath the same expression. Every high Priest taken from among men is ordained for men, *τὰ πρὸς τὸν Θεόν*, in things belonging unto God. And thus **אלהים** may be rendred here, to God, as as *Internuntius*, a middle or mean by whom *Aaron* may inquire the will of God: So the *Targ. Jerusal.* and Gods *Truchman* and Interpreter, by whom *Aaron* may understand, what the will of God is. And for this reason *Justin Martyr*, *Orat. Par. ad Gentes*, saith, that *Moses* was called *Mercurius* by the Egyptians, for his profound understanding and interpreting the will of God: As the people of *Lystra* for like reason called *Paul*, *Mercurius*, *Acts* 14.11.

And truly it were to be wished, that there were a more sober use of this name, and a due limitation of it when it is given to men; since at this day, there are who abuse this phrase and make a very course application of it, when they call him whom they repute the chief of their party, *their Lord God*, and the same one who is *no good man*. Their reason. Because the Lord said to *Moses*, *I have made thee a God unto Aaron*.

How much better were it, that every one of us who fear God, should sincerely aim at and labour to obtain those exceeding great

A great and precious promises of God, to become partakers of the divine nature, having escaped the corruption that is in the world through lust? 2 Pet. 1.4. And since, as Tully could say, it is *Proprium Dei servare & benefacere*, its Gods property to preserve from evil, and to do good; herein let every one endeavour to be *homo homini Deus*, every man a god unto another. The Lord incline and strengthen every one of us so to be!

B And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go, &c. And they said, The God of the Hebrews hath met with us. Let us go, &c.] Moses and Aaron here named the Tetragrammaton יהוה, whom Pharaoh saith, he knoweth not, that is, he owns not for his God; and therefore he denies obedience unto him. And here he first hardens his own heart against the commandment of God; whom, because the Lord punisheth not in his person or neer relation, as Exod. 12.29. the Lord by his clemency is said to harden his heart: whereas indeed Pharaoh, by occasion of Gods sparing him, further hardens his own heart; Exod. 8.15. and 9.34. until the death of his first-born awakened him. And then his hard heart began to be more pliable, Exod. 12.29, 30, 31. because he feared he should be the next: which is the reason of that doubtful speech, Exod. 3.19. He will not let you go, not by a mighty hand, or marg. but by a strong hand. nolens volens.

Exod. 5.  
Ver. 2, 3.

C Unto these words of Pharaoh, who is the Lord, &c. I know not the Lord, neither will I let Israel go: Moses and Aaron make answer, according to our Translators, thus; The God of the Hebrews hath met with us, &c. This answer doth not satisfie Pharaohs question. For though I deny not but יהוה signifies to meet with one, as it is used for וַיִּהְיֶה, Exod. 3.18. because ה and ו are interchangeable; yet whether some other signification may not be more fit for this place, let the godly learned judge. Pharaoh saith, who is Jehovah? &c. Moses and Aaron answer thus; The God of the Hebrews is called upon us, &c. That's their answer word for word; and its proper to Pharaohs question, wherein they certifie Pharaoh, who Jehovah is, and their relation unto him; He, that is, His Name is called upon us, we are called by his name: which is a very frequent Scripture phrase, Esay. 43. 7. כֹּל הַקֹּרֵא בִּי הוֹשִׁיעַ every one that is called by my Name, &c. Thy name קרינו יהוה is called upon us, Jer. 14.9. and very many the like; which is a satisfactory answer unto Pharaohs question. And thus the Chald. Par. אלהינו יהוה אלהינו אלהינו The God of the Jewes is called upon us. And so the Samaritan is here translated. Thus also Arias Montanus. Deus Hebreorum invocatus est super nos.

O that we well considered, who, and whose name is called upon us, who it is who owns us for his people, and knowes who



who are his! which is one part of Gods sure foundation and seal; so should we, who name the name of the Lord, depart from iniquity, 2 Tim. 2. 19. So we should be bold in him, as those Jews were, who gave this answer to them who asked them, *We are the servants of the God of heaven and earth, &c.* Ezra 5. 9. So as Moses and Aaron here, when Pharaoh asked, Who is Jehovah; they answered, *The God of the Hebrews is called upon us.*

Exod. 5.  
Ver. 9.

Let there more work be laid upon the men.] The Hebrew words sound thus, *Let the work be heavy upon the men:* which might have satisfied our Translators, and been put into the Text, and not cast into the margin. For there is a time of voluntary service of sin, when men bear the work and service of sin lightly; of which state they speak, Numb. 11. 18. *It was well with us in Egypt:* until the Lord came to visit and redeem them, Exodus 4. 31. And then the spiritual Pharaoh and his Task-masters, the ruling lusts, lay load upon them, make their work heavie, and them sensible of it; *Opera carnes, terrina opera, opera seculi, adūs terra, & lucea-explere ministeria;* works of the flesh, earthly works, works of the world, the dirty drudgery of sin, saith Origen; such as the Apostle calls the service of uncleanness, Rom. 6. 19. and make them servants of the pot, of filthy lucre, Tit. 1. 7. of divers lusts and pleasures, Tit. 3. 3. Of this state speaks the Apostle, Rom. 7. 15. &c. Now the service of sin becomes involuntary, and now the servant cries out for deliverance, Verse 24. Who shall deliver me? The answer is, *Gratia Dei per Jesum Christum.* V. Lat. the grace of God by Jesus Christ. *Cum duplicantur lateres, venit Moses.* When the tale of Bricks was doubled, then Moses came; and then the people were most fit to receive him. And when men groan under the Egyptian burdens, which are their sins, then is the spiritual Moses, the Prophet like to Moses most welcome; and such he invites and welcomes unto himself, who are weary and heavy laden, and he gives them rest, Matth. 11. 28.

Exod. 8.  
Ver. 22.

And I will sever in that day, the land of Goshen, in which my people dwell, that no swarms of flies shall be there, &c.] What the Translators here turn, *I will sever,* is *אבד* which signifies more then a meer severing or separating. It addes somewhat which may excite wonderment, as indeed such a separation ought to do, if duly considered. For what, through want of due regard, is neglected, the same advisedly considered of, may provoke admiration. And a very powerful means this separation was to perswade the heart of Pharaoh into an acknowledgement and admiration of Gods great power, if he had not hardened it, but rightly thought on the exact division that God made between the good and the evil, the

A the oppressed, and their oppressours, the Israelites and the Egyptians. Yea, not onely between *their persons*, but also between their cattle, as *Exod. 9. 4.* where the Lord makes the like wonderful separation:

The end which the Lord herein aims at, is; that *Pharaoh*, yea, and all ungodly men in the world might be induced to take notice of the divine power and God-head, *Romans 1. 20.* and so be brought to believe in God the Father.

B This was the very end which the Lord here intended, as appears by the following words. *I will marvellously separate the land of Goshen, &c. to the end that thou mayest know that I Jehovah am Lord, or Governour* (so the Greek, Chald. Pharaph. and Arabic Version) in the midst of the Earth.

By like wonderful separation in distributing rewards and punishments in the world, the Lord begins the first dispensation; and advanceth belief in God the Father.

C Such a marvellous separation the Lord made when he divided *Noah* and his family from the world of the ungodly; *Lot* and his household, from the *Sodomites*; and the obedient, who, at Gods command yielded themselves captives to the King of *Babylon*, from those who disobeyed and remained in *Jerusalem*. Which the Prophet compares to good and evil Figs. And of the good, he saith, *I will give them an heart to know me, that I am the Lord, &c.* And of the evil, *I will deliver them to be removed into all the Kingdoms of the earth for their hurt, Jer. 24. per tot.* by these exact separations of the good from the evil, whereby God preserves the good, and signally punisheth the evil, he makes himself known: the Lord separated between his Church and the rebellious Jewes, when *Jerusalem* was to be destroyed, warning his people to remove to *Pella*, *Euseb. lib. 3. cap. 5.* which was a marvellous separation intimated in *Pella*, somewhat like to *℣* the word here used. The Psalmist takes notice of this providence, *Psal. 9. 15. The heathen are sunk down in the pit that they made, in the Net which they hid, is their own foot taken.* Whence he infers, v. 16. *The Lord is known by the judgement which he executeth; the wicked are snared by the works of their own hands:* Which *David* accounts worthy of deep meditation; and therefore addes, *Higgaion, A Meditation, or object worth our thinking and speaking of it;* as that word signifies.

E Which becaule it cannot be done without depressing our earthly and carnal thoughts, and raising up our spiritual and heavenly, the Psalmist addes thereunto, *Selah:* which therefore is far from being a meer Musical Note, or *dictio sine sensu*, a word without a meaning, as yet some have thought; I say not how unworthily of any part of Gods Word. The like effect of this providence, he notes, *Psal. 58. 10, 11. The righteous shall rejoyce when he seeth the vengeance, &c.* So that the earthly man *Adam*



(hereby convinced) I shall say, *Verily, there is a reward for the righteous: Verily there is a God that judgeth in the earth.* A

This is Gods constant providence in the world, though in some examples more eminent than others; whereby he leaves not himself without witness unto any person or nation. So that when *Pharaoh* frustrated the end of Gods goodness towards himself, as all *Atheists* and *Epicureans* do, he and they sin against much light. For God the Creator, who made us this soul, he knows his own work, and how men are apt to reason from their observation of humane counsels, actions, and their events: so that when they see (as they may see, if they will be patient and duly consider) a marvellous separation of the good from the evil, a requital of the good with good, and the evil with evil; they may hence collect, that there is a Wisdom, Justice, Power, and Goodness, acting and ruling in the world, ordering and disposing humane actions unto their respective ends, even the *Lord the Ruler in the midst of the Earth.* B

This marvellous separation of the good from the evil, the good God therefore makes, that men may acknowledge and own his eternal power and God-head; believe that he is, and that he is a rewarder of them who diligently seek him. Otherwise if they hold this truth in unrighteousness, and become vain in their imaginations, so that their foolish heart is darkened, they render themselves as *Pharaoh* did, without excuse. C

O let the true Israel of God timely and seriously consider this; They are in *Goshen*, a people near unto God, *Psal. 148. 14.* that's *Goshen* (*appropinquatio, approximatio*) the Lord hath marvellously separated between you and the *Egyptians*. Yea, saith *Moses*, if the Lord be with us, we shall be wonderfully separated from all the people that are upon the face of the earth, *Exod. 33. 16.* An honourable, a glorious separation! as the *LXX* here *μαεξδοξδω*, I will glorify, even to wonderment, the land of *Goshen*. All the Land of *Egypt* is pestered with *צב*, *Exod. 8. 24.* a mixture of sundry sorts, whether of Flies, and so its *κακὸν λυπηρόν*, a troublesome evil; or of wilde beasts, Lions, Bears, Wolves, &c. and so its *κακὸν φθαρτικόν*, a destructive evil (though the former be more probable, according to *Hierom* and the *LXX*.) D

The good God hath made promise marvellously to separate us from all these, the evil beasts, the roaring Lion, *1 Pet. 5. 8.* and all his lusts, unreasonable and brutish affections: from the swarms of Flies: *Beelzebub dominus musca*, the Lord of the Flie, as he is interpreted, the god of *Ekron*, *2 Kings 1. 2.* whence the Poets had their *Acheron*, he stirs up swarms of worldly thoughts and cares. From these troublesome and destructive mixtures, he hath graciously promised marvellously to separate his Israel. Yet hath he not exempted his Israel from separating themselves from these swarms E

Rom. 1. 20.  
Heb. 11. 6.

A *ſwarms and mixtures*; yea, he requires of us ſobriety and vigilancy, and ſtedfaſtneſs in the faith, that we may reſiſt them, 1 *Pet.* 5.8,9. For he that is born of God, keepeth himſelf: and the evil one toucheth him not, 1 *John* 5.18. He keepeth himſelf in Goſſen, even drawing near to God, and the evil one cannot draw near to him, as it is in the Syriack.

It is ſaid by ſome, that all the ſins committed in the *Wilderneſs*, were ſuggeſted by the *בבבב* the great mixture (it is not ſaid of whom or what) that went up with them out of *Egypt*, *Exod.* 12.38. And 'tis very true; for hence indeed proceeds the ſin of *Iſrael*; when we mix our ſelves with *beaſtly luſts*; when we entertain into our hearts *ſwarms* of earthly thoughts and worldly cares.

O thou *Iſrael* of God! if God ſo marvellouſly ſeparate us from theſe, let us alſo marvellouſly ſeparate our ſelves from them. Let us draw near unto God, and he will draw near unto us, *James* 4.8. Hear what he ſaith unto us, Come out from among them, and be ye ſeparate, ſaith the Lord, and touch no unclean thing; and I will receive you, and will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

C And I will put a diviſion between my people and thy people.] It is confeſſed in the margent, by the Tranſlators, that *פיר*, the word which they render *diviſion*, ſignifies in the Hebrew, *Redemption*. And why then was *Redemption* caſt into the Margent, and *Diviſion* put into the Text? Surely beſide that the genuine & proper ſignification of the word, *פיר*, (which is either *λυτρωσις*, *redemption*, *Pſal.* 111.9. or *λυτρεν* a ranſome and price of redemption, *Exod.* 21.30.) is here neglected; the minde of the holy Spirit alſo is hereby obſcured; which, under the outward *Redemption*, aims at, and figures an inward *Redemption* by the Lord *Jeſus Chriſt*, the ſpiritual Redeemer. Whereof the Prophet *David* ſpeaks, *Pſal.* 111.9. He ſent redemption unto his people: which *S. Auguſtine* and *Euthymius* underſtand of Chriſt. As God ſent them redemption by *Moſes*, ſo a more excellent redemption by Chriſt, *Pſal.* 130.7. in which places we have *פיר* and *λυτρωσις*. And the Lord *Jeſus* gave his life *λυτρεν* a ranſom for many, *Matth.* 20.28. Nor do I doubt but the reaſon why we finde in the hiſtory of the *Iſraelites* coming out of *Egypt*, ſo frequent mention of the Lords out-ſtretched Arm, (as *Exodus* 6.6. *Deut.* 4.34. and 5.15. and 7.19. beſide many other places) is, that thereby the holy Spirit might intimate unto us, the *Redemption* wrought by *Jeſus* the Arm of the Lord, as he is often expreſſly called (*Eſay* 40.10. and 51.5. and 53.1. compared with *John* 12.38.) who ſhould bring his people again out of *Egypt*, *Pſal.* 68.22. And therefore with good reaſon, the tranſlations of the Reformed Churches, or the moſt of them, render the word *פיר* here *Redemption*; as the French Bible, the Spaniſh, the Tigurin, *Martin Luthers*, *Piſcators*,  
Aa 2 and

*Exod.* 8.  
*Ver.* 23.



and two Low Dutch translations, *Vatablus*, and *Munster*, and, of our old English Translators, *Coverdale* and two others. And I doubt not but all who love *Redemption* rather than *Division*, will be of the same minde. A

O thou Israel of God! The Lord hath sent and put his *Redemption* between his people and the spiritual Pharaohs people. The Lord the Redeemer comes to Zion, to them who turn from transgression in Jacob, *Esay* 59.20. that he may redeem our souls from deceit and violence, (that we may not use deceit or violence towards others, not others toward us.) Yea, he gave himself for us (a λῦτρον a ransom) that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works, *Titus* 2.14. B  
O when will it once be!

*Exod. 9.*  
*Ver. 28.*

Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail: and I will let you go, &c.] The words, *Pray to the Lord*, רַבִּי, which the Translators turn, (*For it is enough*;) found onely, & multum, and much: which if we refer unto the act of prayer, as *Arias Montanus* doth, it may import Pharaohs request for the intention of their prayer, *Pray ye to the Lord*, and that not perfunctorily and negligently, but much, earnestly, and zealously; as the King of *Nineveh* (thought to be *Sardanapalus*, as notorious for lasciviousness, as *Pharaoh* was for cruelty) in his fear of destruction, he commanded the people to cry mightily unto God, *Jonah* 3.8. *Qui frigide rogat, docet negare*, he who prays coldly, brings with him a denial of his prayer. And thus רַבִּי may signifie *ἰκανῶς ἢ, μεγάλως*, much, and intensely. C

As for רַבִּי enough, joyn'd to the mighty thunderings and hail, as the Translators render it, there is no doubt but *Pharaoh* would think he had soon enough of them; but here he seems to fear, they were so great, that they could not be removed without prayer and that much, earnest and zealous prayer. But let us hear, what answer *Moses* returns to this request of *Pharaoh*. D

*Exod. 9.*  
*Ver. 30.*

And *Moses* said unto him; as soon as I am gone out of the City, I will spread abroad my hands unto the Lord, &c. But as for thee and thy servants, I know that ye will not yet fear the Lord God.] The word עַדֵּי which is here turn'd, not yet, includes a negative; and so it makes that sense which the Translators have given. But it signifies also *prius*, *antequam*, *priusquam*, *before*, or *before that*, as *Exod. 1.19*. According to this signification of עַדֵּי, the words will yield this sense, *As for thee and thy servants, I know, that ye are afraid of the face or presence of the Lord God*; [פַּחַד is a propter, à conspectu: or, because עַדֵּי may signifie the angry face or countenance of the Lord,] I know ye are all afraid of the wrathful face of the Lord God; before, that is, before I pray; which was E

A was the thing deſired, and here ſuppoſed in the ſpeech of *Moses* to *Pharaoh*, *מפני* from the face or preſence, is quite left out by our Translators. It includes fear, as *Pſal. 3.* in the title, *David fled מפני* for fear of *Absalom*, as the woman fled ἀπὸ προσώπου τοῦ ὄφιδος, from the face of the Serpent. Its evient that the words will bear this ſenſe. Which the Arabick Verſion inclines to in part, referring theſe words to thoſe which follow, verſe 31. as alſo *Vatablus*.

B Now it reſts to be inquired into, whether is the more probable meaning of the words, and whether ſuits beſt with the context. That of the Translators is this; *I know, that ye will not yet fear the Lord God.* The other, *I know that ye are afraid of the face of the Lord God before I pray.*

C *Moses* is deſired to pray to the Lord, and that earneſtly, that the thunders and hail may ceaſe. Whether diſpoſition of theſe two, is the more likely to encourage *Moses* and *Aaron* to pray unto the Lord for *Pharaoh* and his ſervants; and more probable to incline the Lord to hear their prayer. According to the former, *Moses* knew, that they would not yet fear the Lord. What encouragement could this be to *Moses* to pray for them? *They did not yet, nor would they yet fear the Lord: therefore pray and pray earneſtly.* How does that follow? *Simon Magus* in the gall of bitterneſs and bond of iniquity, intreated *Peter* to pray for him, *Acts 8.24.* but we read no answer that *Peter* made to that motion. What encouragement had he to pray? Nor is it likely, that the Lord ſhould be inclined to hear *Moses's* prayer for *Pharaoh* and his ſervants: For upon like conſideration the Lord forbids *Jeremy* to pray for his people, *Jer. 11.14.* and *14.11.*

D The other diſpoſition is this. *I know that ye are afraid of the face or preſence of the Lord before, that is, before I pray.* This diſpoſition might be a good motive unto *Moses* to pray for *Pharaoh*, as for his own ſinful people now under a ſlavish fear, *Exodus 33.4, 5, 6.* And the like fear might incline the Lord in like caſe to ſpare *Pharaoh* as he did *Ahab*, *1 Kings 21.27, 28, 29.* and *Rehoboam* and his people, *2 Chron. 12.1.—7.*

E It is clear, that *Pharaoh* and his ſervants were, for the preſent, in a more hopeful condition to be praid for, according to this later tranſlation, then they are according to the former. Howbeit *Moses* ſpeaks doubtfully of *Pharaoh* and his ſervants, ἀσπερ περὶ τῶν ἐν μεταβάδι, they were in a mutable ſtate under ſlavish fear. *Ye are afraid of the face or preſence of the Lord before I pray for you;* whereby is implied a contrary diſpoſition feared to be in them, which would be diſcovered after he had prayed for them. While the judgement was upon them, they feared; but when that ſhould ceaſe, they alſo would ceaſe to fear, and would return to their own inclination.

*Moses*



Moses full well knew the false and corrupt nature of men. So true is that Distich, and the English of it;

*Demon languebat, Monachus tunc esse volebat:*

*Demon convaleuit, Daemon ut ante fait.*

The Devil was sick, then he a Monk would be:

The Devil was well again: the Devil a Monk was he.

Our corrupt nature is so base and servile, its far better when its kept under, then when it is at liberty. Thus it was under the Law, Jer. 22. 21. And thus it is and hath been in the time of the Gospel: For the Church of Christ was more pure, holy, just, loving, patient, long-suffering, &c. in the time of the Apostles, and afterward until Constantines dayes, then ever it hath been since in any age. Our own experience may prove this, within these few years; that the lives of men professing religion, were more sober, just, godly, and every way more truly Christian, when there was a power over them to check them, then ever they have been since, while men may do what they list.

How many examples might be given for proof of this, in these our dayes, of Cheaters, of Gamesters, of Whoremongers, of Drunkards, &c. who while the Lords hand is upon them, by sickness, or otherwise, while *אלהים* the voices of God, his threatnings are thundred out against them by the Sons of Thunder, O how humble they are! how prodigal of large promises of amendment! how full of confession of sin! just like Pharaoh here, how firmly (a man would think) do they binde themselves with voves and promises! How humbly do they desire Moses and Aaron to pray, and that much for them? Yet when the Philistines are upon them, (*Potione cadentes*, as Hierom renders *Philistine*) when their Pot-companions resort unto them, they break all voves, all covenants with God and men, as Samson brake his cords.

But Moses and Aaron well know, that these Egyptians, (or, as we call them in our English, these Gypsies, are afraid of the face of the Lord before they pray for them; and that upon their recovery, they will return to their own byass.

The Israel of God hath better learn'd Christ, and well knows, that it is more noble to be brought off by the whisper of Gods voice perswading us, then by his terrible thunders threatening us; rather by the goodness of God leading us, then by his severe judgements driving us to repentance. But the good God sanctifie every dispensation unto us which may win us unto himself, whether it be *His Rod*, or *his Spirit of Meekness*!

SERMON

A



SERMON VII.

B

The right Dressing of, and due Addresse unto the Paskal-Lamb, preached in Commemoration of Mr. SHIELD, one of the W<sup>or</sup>shipful Company of the COOKS, at S. Mary Alder-mary, London. Febr. 2. 1655. being Candlemass-day. And for a preparation to the Communion.

C

Exod. 12. 9.

*Eat not of it raw, nor sodden at all with water, but roast with fire, his head with his legs, and with the appurtenance thereof.*

D

**T**His was wont to be a Festival-day. And accordingly I have prepared for you. The Jewes had their *παρ-οιστη*, their preparation for the eating of the Pas-  
over; which was the killing of the Lamb, and fleaying of it; the Butchers-work. Then followed the dressing of it, the head and legs, and appurtenance; which must not be half-roasted, or raw-roasted, nor boyled at all; but down-roasted; that's the Cooks work. And being thus prepared it must be eaten by all; and much good may it do us!

E

Not with much curiosity, variety, and excess, as ye are wont to provide for your City feasting; but with all simplicity and plainness, one dish; according as our father Abraham entertained the Angels with a piece of Veal and a dish of Butter: and I have so provided, yea, it is provided to my hand, one dish now in season, Lamb; and this Lamb of the Pasover in season all the year, all the acceptable year of the Lord.

Gen. 18. 7, 8.

From



SERM. VII

From Verse 1. to Verse 28, we have Gods direction touching the { Paslover.  
 { Feast of unleavened bread.

This direction is given by God to *Moses*, and by *Moses* to the people.

The direction is of two kindes of acts; where of some preparatory of the Lamb; setting it a part: Essential: Killing it.

Essential { Sprinkling of the blood, ver. 7.  
 { Eating the flesh, verse 8. which is illustrated by

Adjuncts { Consentany.  
 { Dissentany, Verse 9. Which is my Text: which dissentany is illustrated by a diversity, *Not raw, nor sodden at all with water.*

The words are the rule of the *Modiparator*, or *Moderator convivii*, the rule of the Master of the Feast, wherein ye have first his *Bill of fare*, *what we must eat*. Secondly, *How drest*; and that 1. Negatively, how not, *Eat not of it raw, nor sodden at all in water*. 2. Positively, how we must eat it, *eat it rost with fire, &c.*

1. We must eat the head of the Paskal-Lamb with his legs, and with his purtenance.

2. We must not eat of it raw.

3. Nor sodden at all in water.

4. We must eat it rost with fire.

*Axiom* 1. We must eat 1. *the head*, 2. *the legs*, and 3. *his appurtnance*.

These parts we may consider 1. a part. 2. joynly.

First, a part; 1. the head, the most eminent part of the body. All the nerves and sinewes have their original in the head; whereby the head ministers unto the members all their power and strength of moving and acting. It is seated in that eminent posture, that it becomes him who *in all things ought to be the chief*, to be called the head; though otherwise he be one with his mystical Body: For as the body is one, and hath many members, and all the members of that one body being many, are one body, *Col. 1. 18. 1 Cor. 5. 7. and 12. 12.* so also is Christ. And so though he be the head, yet is he also the Paskal Lamb it self.

The *flesh* of Christ, the Lamb *is the word*, *John 1. 14.* through whose help we keep the spiritual Pasleover, the passage from sin to righteousness, whereby the destroying Angel passeth over us, *Deut. 8. 3.* the living Word. *Man liveth not by bread only, but by every word which cometh out of the mouth of God, Matth. 4. 4.* Thy words were found, and I did eat them, *Jer. 3. 15. 16.* that is, partake of them, and had communion with them. Christ is the head of his body, the Church; and not only so, but *the head of every man is Christ, 1 Cor. 11. 3. & 2. 16.* in the head is placed the judgement, *We have the minde of Christ.* This gives light and direction unto the whole

A whole man : for it is the Lords candle, that Job said, shined upon his head.

Obs. 1. Own our Head and Prince. This was figured by Ahasbuerus, which is an Head and Prince of his Church ; as Ahasbuerus was the Head, Prince, Lord, and Husband of Esther, the hidden and invisible Church ; as those names signifie.

B Obs. 2. What is principally to be partaken of in Christ ; his Head, his ruling part ; we are to receive him as our Prince, our Ruler, and Governour. This is that which is aimed at first in these words. Many can be content to partake of him as a Prophet, as a Priest, as a Sacrifice ; but few as an Head, few as a Prince, Head and Governour. As ye have received Christ Jesus the Lord, so walk in him, Col. 2. 6.

Obs. 3. What part of the word is principally intended by the Head ? what else but the ruling part ? the Head-sum of the Law, and Faith, even love out of a pure heart, 1 Tim. 1. 5.

Reproof. 1. Those who aim at a Church like the Cyclops a Common-wealth without an Head, without order of the members superiour and inferiour.

C Reproof. 2. Who reject Christ, and will none of him as their Head ; we will not have this man to reign over us, Luke 19. 14.

2. His Legs, כַּרְעִי : They have their name in the Hebrew from bowing or being bowed. They have analogie and proportion to the arms and legs of a man, which are the instruments of motions and actions. And therefore commonly by the feet and legs, we mystically understand the passions and affections, which move and carry out the soul and the whole man ; and put him upon actions, which are signified by the hands and arms.

D The eating therefore of the legs of the Paschal Lamb, is having communion with Christ in motions and actions, to walk as he walked, 1 John 2. 6. So S. Paul walked ; and he tels the Corinthians of his wayes that were in Christ, 1 Cor. 4. 17. Communion in power and strength, signified by the Arm, which is Christ, Esay 40. 10. and 53. 1.

E By the Feet of the Lamb, we may understand the lesse Commandements, as by the Head the greater, Hof. 8. 12. These are רַבִּי הוֹרָה which may signifie the great things of the Law, in regard of the lesse, Matth. 23. 23. For the Commandements of God are not all of one cise. Whence it follows, That

Obs. 1. There are degrees of the word and Commandements of God, some greater, some lesse.

2. Both greater and lesse must be kept. Head and feet of the Lamb must be eaten.

Bb

Axiom



SERM. VII

*Axiom 3.* His appurtenance. The word is *קִרְבּוֹ*, *his inwards*. A  
The word properly signifies *all the intrails*, more specially the *Heart*. And by the *Heart*, the *will, love, and mercy*, is to be understood. The *eating* then of the inwards of the Pascal Lamb, is the partaking of the will of Christ, that it may be *our meat to do his will*, John 4.34. *S. Paul* had Christ's love and mercy in him; *I long after you*, saith he, *in the bowels of Jesus Christ*, Phil. 1.8.

*Obs. 1.* All the Commandements, prohibitions, promises and threatnings, are to be received, fed upon by faith, and inwardly digested into life. *Observe all things whatsoever I command you*, Matth. 28.20. Believe *all things which the Prophets have written*, Luke 24.25. To receive the most intimate requiring of the Law inwardly, and to love the Lord our God with all our heart, and with the spirit of our minde. B

*Obs. 2.* The participation of Christ, is not outward onely, but also inward. His words are spirit and life, John 6.63. His law is spiritual, Rom. 7.14. The law of the spirit of life, which is in Christ Jesus our Lord. His whole worship is spiritual, John 4.23,24.

Hitherto we have considered these members a part. Come we now to the handling of them joyntly. And here let us inquire; Why must these three be eaten? The whole Lamb must be eaten: And why is there more special mention made of these three parts? C

1. They are the three parts which specially suffered in the true Pascal Lamb. His Head crowned with Thorns, His Hands and Feet pierced with Nails, and his Side with a Spear. 2. We have been wounded in all these, in our Head; our intellectuals, in our inwards, our morals, in our actions and affections. From the sole of the foot even to the head, Esay 1.6. 3. We have wounded him in all these; we have crowned his head with our thorny cares. In his hand is the hiding of his power, Hab. 3.4. But what are these wounds in thy hands? These with which I was wounded in the house of my friends, Zach. 13.6. even in those who enteeble Christ's power under pretence of infirmity, and weakness of the Saints. D

*Obs. 1.* All our motions and actions (which are signified by the outward members,) these are directed by the Head, by the minde of Christ, 1 Cor. 2.16. All our inward willing and nilling, all our love, hope, desire, fear, joy, grief, all the actions proceeding from these, these are guided by the minde, and understanding, by the Head Christ. And therefore the words in the text, if truly translated, are very observable. Ye shall eat the head with the legs, and the purtenance thereof. The word is *בְּרֹאשׁוֹ* the Head, above the legs, and above the purtenance thereof. The head must rule the legs and feet, all the motions and actions. The head must be above the inwards, it must guide the passions, and motions, and affections of the heart. Though these parts be specially enjoined, the whole Lamb must be eaten. E  
*Obs.*

A *Obj.* 2. The holy Spirit of God implies and requires our whole conformity to Jesus Christ, under the names 1. of *eating and drinking*; *unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* John 6.53. His flesh is his Word; *the word made flesh,* John 1.14. His Spirit is drink; *He hath made us to drink into one Spirit.* 1 Cor. 12.13. Hence is our spiritual life, *Christ our life,* Col. 3.4. *To me to live is Christ,* Phil. 1.21. 2. The Spirit requires our conformity unto him in clothing; *put ye on the Lord Jesus Christ.* Yea, we must be armed with him; what the Apostle calls *the armour of light,* R.m. 13.12, 13, 14. he explains and calls *the Lord Jesus Christ.*

B *Reproof.* 1. Who will eat the Head, who will be *contemplative Christians*; but not the legs and feet; they are not *practical, not affectionate.* Such an one was *Judas*; he knew Christ and preached him; *but his bowels gashed out,* he had no mercy.

C *Reproof.* 2. Those who are *practical*, and perform some outward work materially good, without the *inwards.* As the Pharisees would perform some outward duties, without the inward and spiritual commandment. Our Lord saith, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* Nor is that Authors tenent other then Pharisaical, who writing a work of *wisdom*, adviseth men to supply the necessities of the poor and miserable; but *not to be moved or troubled at their miseries.* His reason: *Because,* saith he, *it damps a noble spirit.* I know not wherein he placeth the *nobility of spirit*, unless, with *Aristotle*, he account μεγαλοψυχία, pride and haughtiness of mind, a *noble spirit.* He considered not, that a *Christian spirit is a merciful spirit.* For surely our sympathy and commiseration is the best part of our *alms*; which is a contract of ελεημοσύνη, which is from ἐλεῶ, mercy. S. John will determine this controversie: *Whoso hath this worlds good,* saith he, *and seeth his brother have need, and shutteth up* (he saith not his purse, but) *his bowels of compassion from him, how dwelleth the love of God in him?*

Matth. 5. 20.

1 John 3. 17.

D *Reproof.* 3. Who eat the *inwards*, not Christs, but their own; as the envious man does καρδίαν ἐδίδειν, he *eats his own heart.*

E *Reproof.* 4. Who eat not the Head, partake not of the Lambs dominion, but will make *Rezin* their King, their own wilfulness, *Esay 7:* and set up over them *Tabeel*, a god, such as seems good to themselves, as the Chal. Par. turns *Tabeel.*

I beseech ye take it not amiss, that I set before ye the fragments that were left the last night. It is the judgement of one of the most pious and learned Fathers, that by the fragments that were taken up, Matth. 14.20. are to be understood the more abstruse and difficult parts of the word which the people left. And so the Apostle distinguishes between γάλα and βρώμα, 1 Cor. 3.1, 2. *I fed you with milk, and not with meat; for ye were not able to bear it.*

B b 2

Hither-



SERM. VII

Hitherto we have had the Bill of fare, the parts of the Paschal Lamb principally to be eaten.

Come we now to the manner of *eating* the Paschal Lamb. And first negatively, and that's two wayes : 1. *Not raw.* 2. *Not sodden at all in water.* First, We must not *eat* it *raw*. The word is *אֲרָא* which we turn *raw*, of doubtful signification in the Hebrew, which descends from the Arabic *أرأى* with changing of a letter usually changeable *ἀπεπτον*, or *ἀμδν*, *Crudum, cruentum, quod sanguine coctum*; *Scal.* It's meant not simply raw, but *half roasted*; a fault, I fear, too often committed; that as the *Cooks* buy their meat *raised or blown up*, (an old sin of the *Butchers*, which *Aristotle* mentions in his *Elenchs*) so the *Cooks* half roast their meat that it may seem fair to the eye, and be sold off the dearer.

*Rat.* Why not raw or half roasted? The Law forbids *eating with the blood*, and gives reason, because *in the blood of the beast, is the life of the beast*. Now if we enquire into a further reason of that Law. The Lord thereby would prevent cruelty, lest *eating with the blood* might incline men to love blood, and so shed blood. *Nero* and *Domitian* two of the worst Emperours of *Rome*, loved hunting and shedding the blood of beasts; and afterwards were most cruel in shedding the blood of men.

*Obs. 1. Mystice. Not raw.* The Lord would not that wee should have *communion with the life of the beast*, neither in the *concupiscible*, as lasciviousness and luxury; nor in the *irascible*, as savageness and fierceness, *Eccles. 11. 10.*

*Obs. 2.* The Lord would not that we should feed upon his Word in the *crudity of the letter*. As in these and such examples, *Except a man hate his father and mother, &c. sell all thou hast, and give to the poor, &c.* These, and the like Scriptures, must be understood *cum grano salis*, according to the intention of the Spirit of God, *not literally, not rawly*. For if we hate father or mother, how can we honour them?

*Doubt.* But why does *Moses* forbid *eating with the blood*, when *Christ* the true *Moses*, and the true *Paschal Lamb* gives us his blood to drink?

*Answer.* The *Israelites* in *Moses* dayes were not come to the *renewing of the life*; but they were daily admonished and exhorted to *amend their life*; howbeit herein they were very slow, yea, murmured and hardened their hearts against *Moses*. And therefore they were not suffered to eat the blood. For *in the blood is the life*, *Deut. 12. 23.* Unto which life they could not come by reason of their unbelief and disobedience, *Hebr. 3. 19.* and *4. 11.* But the *Disciples of Christ* who had *now passed from the flesh into the Spirit*, and were come from the death into the life, *Christ* gave to these his flesh to eat, and his blood to drink, even for a *renewing of the life*.

3. Not

A 3. Not ſodden at all in water. Seething, and boyling, as alſo ſtewing, requires water or other liquor, wherein to ſtew, boyl, and ſeeth meat, and make it fit for eating, by working out the ſcum, and drawing out the crudities.

*Mysticè. Surſum corda.*

I come not to teach the Artiſts their own art. What then is meant by *water*, wherein the Lamb muſt not be ſodden? By water myſtically is underſtood doctrine, *Ephes. 5.26.*

B Doctrine in Scripture is humane or divine. Humane doctrine, as mens traditions, are here forbidden; *their fear of me is taught by the precepts of men.* Of this water the Prophet complains; *thy wine is mixt with water*; the ſpiritual doctrine of divine conſolation is *blended with mans doctrine, mans invention*; for that water which is divine doctrine is elſewhere commended.

C 2. The Lord requires *the ſimplicity in Chriſt, 2 Cor. 11.3. and godly ſincerity* in all our ſervices. And therefore *1 Cor. 5.8.* as here he forbids the *water of humane doctrine*, ſo elſewhere, the *leaven of hypocrifie*, in eating the ſpiritual Paſſover. But why muſt not the Lamb be ſodden in the water of humane doctrine, or mans doctrine?

*Eſay 29.13. & 1.22.*

1. In regard of the water it ſelf. 2. In reſpect of the *ſeething or boyling meat in that water.*

D 1. The water it ſelf is from beneath, *the water below the heavens*; whereas the *divine water* is *water above the heavens*. Now becauſe its water from beneath, its ſeculent and *ſapit contiguam glebam*, it reliſhes of the earth whence it comes, and that is *from the earthly mans wiſdom and invention, James 3.15.* Of this our Lord ſpeaks, *Ye are from beneath, I am from above, John 8.23.*

E 2. In regard of the ſeething or boyling, and the effect of it; the humane doctrine and wiſdom cannot reach unto the ſublime nature of the divine wiſdom and Word. The Naturaliſts ſay, and experience proves it, *Aqua tantum aſcendit, quantum deſcendit*; Water can aſcend no higher then the Fountain from whence it comes: *That which is of the fleſh is fleſh, that which is of the earthly ſpirit is earth, John 3.6.31.* Since therefore the Paſcal Lamb is *βρωσις, ſtrong meat*, the weak water of mans doctrine cannot prepare it, maturate it, or fit it for the nourishment of our ſouls.

The water of mans doctrine cannot prepare the ſpiritual Paſcal Lamb. The truth of this appears in the buſineſs we have in hand, the myſtery of the Lords Supper. For the learned men of three divided Churches have been long time *ſeething and boyling, and parboyling this myſtery*, and all to little purpoſe; *The Lamb is raw.* There hath been more paper blotted about this controverſie, and oppoſition of ſcience and humane learning, againſt humane learning and ſcience, then about any other that I know, in the Chriſtian Church.

*Reproof.*



## SERM. VII

*Reproof. 1.* Those who *kindle their own fire and boyl the word in the water of their own doctrine* contrary to the exprefs precept here, *not sodden at all in water.* All the *New Lights* which have shined now many years, they have not brought forth or shined to the life, which is the end of all. The young Prophet went forth to gather *אורור*, and gathered *wilde Gowrds*, 2 Kings 4. 39. which are called *fel terra*, the Gall of the earth for their bitterness; these he gathered, and shred into the pot: and when they came to be eaten, they cried out, *O man of God, death is in the pot, &c.* They could never have eaten it, had not *Elisba* cast in his Meal. Many sons of the Prophets have gone forth into the field to gather *אורור*, lights, new lights of humane learning, lights of imagination, which shine like rotten wood in the night of ignorance; what else can be gathered in the field of the world, but *fel terra*, the gall of the earth? which they gather out of their own earthly minde, Phil. 3. 19. And these they shred into the pot, and powre out to feed the people withal. But the hungry souls after the word of righteousness, cannot feed on this food; for its no food of life; they cry out, *that death is in the pot.* And it would prove death, did not *Elisba* cast in the Meal, even the meal of that wheat which falls into the ground and dies, John 12. and brings forth much fruit of life. It is that Meal which takes away the bitterness from all mens learning; and what followed upon it? *לֹא הָיָה רָעָרָע* there was no harm in the pot, the words are, *there was no evil word in the pot*, and so *Arias Montanus* turns that Text, *Non fuit verbum malum in olla*, there was no evil word in the pot.

Matth. 13. 38.

*Reproof. 2.* The people who contentedly feed upon the word boyled in the water of mans doctrine, heated by the fire of their own spirit, which works not out the crudities, nor scum of the sinful life. It is a dreadful threatening ye read, *Ezech. 24. 6.—14.* Woe to the bloody City, to the pot whose scum is therein, &c.

4. Come we to the positive preparation of this spiritual food. It must be roasted with fire.

Fire is natural, and indifferent, or spiritual, and that good or evil.

The roasting by a natural fire is the drawing of crudity and rareness out of the mear.

*Mysticè.* But the spiritual fire is here to be understood, and that which is good, and that either good in it self, or good for us.

1. Good in it self; so God himself is a fire, *Hebr. 12. 29.* And he is essentially good: and his Spirit is a fire, *S. Luke 4. 16.*

2. Temptations also inward and outward: Afflictions are a fire, called a fiery trial that is to try us, *1 Pet. 4. 12.* and these are good for us. *It is good for me that I was afflicted, Psal. 119. 71.* 3. The Word also is prepared by the patience and practice of it and the examples of the Lord himself, the Prophets and Apostles. Being

A ing ſo prepared, it becomes more ſavory and more eaſie of digeſtion. Of this the Pſalmiſt ſpeaks, *Pſal. 119. 140. thy word is fiery.*

4. Zeal alſo is a fire, and although in it ſelf it be indifferent, yet in regard of the object, *in a good matter, it is good to be zealous.*

How ſhall the *Paſchal Lamb* be roſted? When they roſt meat, the ſuperfluous moiſture and crudity is dried and drawn out of it. But is there any ſuperfluity in the true *Paſchal Lamb*? ſurely no; What neceſſity then is there, that it be roſted? *The word has been ſodden* by Commentators and Expoſitors; and every

B one hath left his falſe gloſs upon it, according to every mans humour, according to which there are *many Chriſts*, *Matth. 24. 24.* and all theſe muſt be conſumed by the fire of Gods Spirit.

2. The Word is moſt ſavoury, when we partake of it in our afflictions, then it has the beſt reliſh. At other times it is like meat to men that have no appetite. But when we are under the fire of afflictions, preſſures, and calamities, O how ſweet the Word is then unto us! as to *the hungry ſoul every bitter thing is ſweet*, *Prou. 27. 7.* as a morſel cut off the Spit. The Apoſtle remembers the *Theſſalonians* of their appetite, *1 Theſſ. 1. 5, 6, 7.* Our

C *Gospel came not unto you in word onely, but alſo in power, and in the holy Ghoſt; there's one fire. And ye became followers of us, and of the Lord, having received the word in much affliction; there's another.*

*Doubt.* Why does the Lord propound theſe myſteries under outward things, as of a Lamb, &c. Love is defined *affectus unionis*, an affection of union, oneneſs, and ſameneſs with the party loved. Now becauſe one man who loves another, cannot really be one and the ſame with him, *Disparata non poſſunt fieri unum*, diſparates cannot be the ſame; he imparts ſomething to

D him wherewith he may be in a ſort one and the ſame with him: ſuch is that which enters into us, as our meat and drink; and ſuch as is neareſt to us, as our garments and what elſe is needful for the preſervation of our being. Thus *Jonathan* loved *David*, *1 Sam. 18. 1, 3, 4.* Their ſoules were in a ſort one: but how did *Jonathan* expreſſe that? *He ſtrippt himſelf of the robe that was upon him, and gave it to David, and his garments, &c.* Does the Scripture,

E think we, intend only to expreſs humane paſſion? *Jonathan* figures the holy Spirit; (ſo his name ſignifies, *The gift of the Lord*;) and he clothes *David*; as when *Judges 6. 34.* the Spirit of the Lord is ſaid to come upon *Gideon*, the Hebrew Text ſaith, *the Spirit clothed Gideon.* *Rom. 13. 14.* Put ye on the Lord *Jeſus Chriſt.* *1 Theſſ. 2. 8.* Being affectionately deſirous of you, we were willing to have imparted unto you our own ſouls, becauſe ye were dear unto us. There is no love without communication of ſomething from the party loving to the party loved. Thus *John 3. 16.* God ſo loved, — that he gave his only begotten Son. *Gal. 2. 20.* He loved me, and gave himſelf for



SERM. VII for me. Ephes. 5.2. Christ loved us, and gave himself for us. So he loved the Church, and gave himself for it, ver. 25.

And thus the Lord Jesus Christ to testify his intimate love unto us, he communicates himself unto us by the Sacrament of his body and blood; which is called therefore *Sacramentum unionis*, whereby he affectionately imparts himself unto us, John 6. 55, 56, 57. *My flesh is meat indeed, &c. He that eateth my flesh and drinketh my blood, dwelleth in me, &c.* Terms of art are as weights wherewith we weigh silver and gold. And such are the Sacraments and vertues in them, and conveyed by them. For whereas spiritual things have no proper name of their own, saith Dion. Areopagita, its necessary, that if we must know them, they borrow the symbolical representations of themselves, from outward and sensible things, whereby they may be accommodated and fitted unto our understanding: For it is impossible, saith he, ἡμῖν ἐπιλάμψαι τὴν θεαρχικὴν ἀκτίνα, that the Divine Ray should otherwise shine unto us, then as it is inveloped and hidden in variety of holy coverings. Seeing therefore that which we partake of in the Sacrament inwardly is a spiritual thing, and the very same spiritual grace, whereof the Israelites were partakers in the Pasover; and even the Israelites and we (*Surrogatus Israel*), the true Christian Church eat of the same spiritual meat, and drink the same spiritual drink, 1 Cor. 10. 3, 4. The difference of the outward Elements makes no difference in the spiritual grace. For Christ, of whom we partake in the Sacrament, is properly no more Bread and Wine, then he is Manna, and Water out of the Rock, then he is the meat and drink Offering, then he is a Pascal Lamb. All which signifie Christ. The difference therefore is only in the outward signes.

1 Pet. 3. 4.

*Obj. 1.* As there is an inward *hidden man of the heart*, a spiritual and heavenly man; so in reason there must be an inward spiritual and heavenly food, which he inwardly feeds upon, and wherewithal he is inwardly nourished. And therefore when our Lord had spoken of his body and blood to be fed upon and drunk, he saith, *My words they are spirit, and they are life: even the truth of God: Veritas est anima pabulum*, the divine truth is the food of the soul, the Pascal Lamb, the spiritual meat, 1 Cor. 10. 2, 3. *That bread of God which comes down from heaven, John 6. 33. That hidden Manna, that food which endures unto the everlasting life.*

*All this is Christ the truth, the spiritual Bread, Meat, Manna, Pascal Lamb.* And this is that which the true believer inwardly eats and feeds upon in the holy Sacrament. This is that which our Lord meant, when he said, *Matth. 26. 26. This is my body, this is my blood, &c.* For surely his natural body, his outward flesh and blood was present with them at the Table; and of that he could not

A not be underſtood to ſpeak, but of his inward and ſpiritual body and blood, which he gave, even his living Word and Spirit. Of this he ſpeaks fully, *John 6.48.*—58.

B *Obſ. 2.* As there is an inward and ſpiritual man, and a proportionable food for him, ſo muſt there be an inward and ſpiritual participation of that food. For it is not poſſible corporally and bodily to eat that which is ſpiritual and heavenly. And therefore what we read in the text, *Eat not* *לֹא תֹאכַל* of it, *Moses* expreſſeth otherwiſe toward the end of this Chapter. A ſtranger *לֹא יֵאכַל* ſhall not eat thereof: what is turn'd thereof, is *בּוֹ* in, as *Arias Montanus* renders it exactly; a ſtranger ſhall not eat in it. And again, when thou haſt circumciſed him, then *בּוֹ יֵאכַל* he ſhall eat in it: and ſo often in the following words. The participation of Chriſt is inward in the Sacrament. It is ſomething inward, that the believer feeds upon. So the *Pſalmiſt*, dwell, ſaith he, in the land *וּרְעָה אֱמוּנָה* & *paſce veritatem*, and feed on the truth.

C *Obſ. 3.* Chriſt is to be partaken with, and in his afflictions; the Lamb muſt be eaten roasted: the ſawce is bitter herbs, the bread is bread of affliction. *1 Theſ. 1.5,6.* the cup is of Chriſts paſſion.

Exhort. Be we all exhorted, not to eat of the Lamb raw nor ſodden at all with water, but roast with fire, his head upon his legs, and upon the purtenance thereof; yea, to eat the whole Lamb; let us endeavour after a full communion with Chriſt. *1 Cor. 1.13.* Is Chriſt divided? *ver. 30.* He is made unto us wiſdom, righteouſneſſe, ſanctification, and redemption. Conform our ſelves to his minde, motions, actions, life, ſtrength, &c. Whether do we thus communicate with him? Whether are we ſtrong againſt our ſpiritual enemies, by Chriſt who is the power of God, *1 Cor. 1.24.*

D The Lord tels *Joſhuah*, Chap. 7. There is an accuſed thing in the miſt of thee, *בְּקִרְבְּךָ*, therefore thou canſt not prevail againſt thine enemies. There muſt no uncircumciſed perſon eat of the Paſſover. There muſt of neceſſity therefore be an inward circumciſion of the heart, that the accuſed thing may be removed; a laying aſide all filthineſſe, *ὡς περιτομὴν καρδίας*; and ſuperfluity of naughtineſſe; that we may receive with meekneſſe the ingrafted word which is able to ſave our ſouls. This is no haſty buſineſſe. 'Tis

E true, the circumciſion of the fleſh was ſoon diſpatched; but that of the Spirit is a long work *יְבֹרַל תְּבֹרַל* circumcidendo circumcidetur, *Gen. 17.13.* in circumciſing be ſhall be circumciſed. Its long a doing, as that which anſwers to it, mortification, moriendo, morieris, dying, thou ſhalt die. Its a long, a lingring death. That ſinful life which we have lived in the fleſh, was not contracted in an inſtant, no, nor in a ſhort time; *Nemo repente fit peſſimus*, no man is ſtark naught upon a ſudden; but by little and little; and by little and little is the ſinful life to be deaded and deſtroy-



SERM. VII ed; and the holy life to be raised from the dead. *Nemo repente fit optimus*, no man becomes so good as he ought to be, upon a sudden. What the Lord promised Israel according to the flesh, *Exod. 23. 27, 28.* and made it good to them outwardly; the like he promiseth and makes good to Israel according to the Spirit inwardly, *He sends his fear before us, and drives out the spiritual enemies: for the fear of God driveth out the sin, Ecclef. 1. 21.*

O but, it's better, thou wilt say, to die once then be alwayes a dying. O how painful is it to die unto sin! Every sin is a life, (such as it is,) and therefore to part with it, must be painfull as death. How tedious and irksom is the pain of circumcision! It's said of the *Sichemites*, that *they were sore on the third day.* Their pains then prevailed, saith the Chald. Paraph. as all wounds are most sore on the third day. But thy wounds may be sore thy two first dayes, *Hos. 6. 2.* The law of the Father which brings in the fear, *Exod. 20. 20.* that has torment, *1 John 4. 18.* The Gospel of the Son requires the mortification of sin, *Romans 6. 8.* But then followes the third day, the quickning power of the Spirit.

But alas! I am unclean, and guilty to my self of many sins; and how shall I eat the Pascall Lamb? *2 Chron. 30. 18, 19, 20.* A multitude of the people—had not cleansed themselves, yet did they eat the Paschever otherwise then it was written. But Hezekiah prayed for them, saying, *The good God pardon every one, who prepareth his heart to seek God, the Lord God of his fathers, though he be not according to the purification of the Sanctuary! And the Lord hearkned to Hezekiah and healed the people.* And thou hast a greater then Hezekiah, even the true Hezekiah himself (the strength of the Lord) even Christ himself at the right hand of God making intercession for us, *Rom. 8. 34.*

We say we are partakers of him by faith; if so, we feed on faith, we live the life of God from which we have been estranged, *Hab. 2. 4.* By faith we are nourished up in the words of faith, *1 Tim. 4. 6.* By faith we grow strong, strong in the faith, *Rom. 4. 20.* By faith in Christ we walk, *2 Cor. 5. 7.* By faith the heart is purified, and hereby we become pure, as he is pure, *1 John 3. 3.* for whatsoever toucheth him and hath communion with him, must be like unto him.

Surely if we be partakers of Christ by faith, such as he is, such are we also. *For every one who saith he abideth in him, he himself also ought so to walk, even as he walked, 1 John 2. 6.*

The Lord Excludes strangers from eating of the Pascall Lamb, *Exod. 12. 43.* The stranger is he who is the son of a strange god. For as the people of the true God, are his sons and daughters, *2 Cor. 6. 18.* So the people of a false god, are בני נבר, the children of that false God, and so strangers to the true God, yea, enemies unto him, and Apostates

A Apostates, as the Chald. Par. calls them there; and Gen. 17.12. **SERM. VII**  
he calls such an one as is not of *Abrahams* seed *בן עממין* *filius*  
*populorum*, as in Latin, they call such an one a *Bastard*.

But what? Is such an one *Exclusivus*, altogether excluded?  
Yes, no doubt, *in sensu composito*, while he is such, not *in sensu*  
*diviso*: For *Exod. 12.48*. If he and his be circumcised, he may eat the  
*Passover*. They who have put off the body of sins in the flesh, which is  
the true circumcision, *Col. 2.11*. and worship God in the Spirit, *Phil.*  
*3.3*. such are no more strangers or foreigners, but fellow Citizens with  
B the Saints, and of the household of God, *Ephes. 2.19*. Unto such now re-  
conciled, now of his house, he saith, Eat, O my friends; drink,  
ye, drink abundantly, my well-beloved, *Cant. 5.1*.

C

D

Cc 2

Exod.

E



Exod. 13.  
Ver. 18.

And the children of Israel went up harnessed out of the land of Egypt.] They who say, they went up harnessed as our Translators turn חֲמוּשִׁים, and Hierom, *Armati, armed*; Or. *Aquila* and *Symachus* καὶ ἀρμασμένοι, they are yet much neerer the business than the ordinary Greek Interpreters: who referring the sense of the word to the time, turn it πεμπτη γενεᾷ, in the fifth generation the children of Israel went up out of Egypt; as also the Samaritan translation hath it: which is point-blank contrary to what the Lord saith to Abraham, That in the fourth generation they should return into the land of Canaan, Gen. 15. 16.

But harnessed or armed is a general word; and therefore they have put in the margent, Or by five in a rank; herein following Theodotion who renders חֲמוּשִׁים πενταίχοντες by fives.

Nor yet does this version reach the meaning of the original word; which properly signifies girded; which the Latins express by *accincti*; because the Girdle was wont to be worn under the fifth rib, which in the Hebrew is called חֲמִישׁ, that is, the fifth, the Hypochondria, under which is the Liver and vesica fellea, and the Spleen, 2 Sam. 2. 23. Abner smote him אל החֲמִישׁ about the fifth rib.

So Rab. David and others interpret that place. And the Ch. Par. turns חֲמוּשִׁים by מְזוּיִין, that is *accincti*, girded: and Jos. 1. 14. Ch. Par. hath מְזוּיִין, where the LXX render the word ἐζωνοι, *bene cincti*, well girded. For, because the Hebrews wearing their Arms *Ad חֲמִישׁ*, to the groin or fifth rib, they were said to be חֲמוּשִׁים, girt, as the Greeks, armed to the breast, were said to be θωρακταί, *muniti ad pectus*, fenced to the breast. The Romans also had their *cingulum militare*, their Military Girdle, which was called *Balteus*, or *Balteum*, a Belt, which the Low Dutch call *Sweert-gordel*, a Sword-girdle; part of their arms, and properly the Soldiers Girdle. Yea, and a principal part of his arms: as *Isidore* tells us, lib. 19. cap. 33. *Balteus dicitur non tantum quo cingitur, sed etiam à quo arma dependent*. The military Girdle (as he calls it before,) is not only that wherewith the Soldier was girded, but that also on which his weapons hung. So that חֲמוּשִׁים is to be rendred here, girded.

But why have we stood so long upon a critical meer λογισμαχία, a strife about words? It is not so. For, as I have formerly shewn; the Lord in the Israelites journey out of Egypt, prefigures our passage out of the spiritual Egypt, the straits of sin; And therefore as *Moses* describes Israel according to the flesh, armed, and harnessed, and especially girded for their journey; so under that figure, he signifies Israel according to the Spirit, harnessed, armed, and principally girded, and so prepared for their journey.

And

A And as that people were trained up and fitted to go forth to war, *Numb. 1. 3.* So thereby was typified the training up of Gods people, and preparing them for the ſpiritual warfare: As *Seneca* ſaith of *Virgils* deſcription of a ſtately Steed; *Aliud agens deſcribit virum fortem*: when he ſeems to do ſomething elſe, he deſcribes a valiant man: And when *Moses* ſeems to preſent unto us *Military men armed*, he indeed intends to deſcribe the ſoldiers of *Jeſus Chriſt*, how they go *girded out of the ſpiritual Egypt*.

B The principal part of their armour is their *Girdle*; which ſignifies, *truth, faithfulness, and ſincerity*. And the Apoſtle, when he arms the Chriſtian Soldiers, *Ephes. 6.* having diſcovered the enemy, ver. 12. he ſounds an *Alarm*, ver. 13. then he firſt arms them, *Cingulo militari*, with the military Girdle: and gives the word of command, to ſtand in *Battalia*, ver. 14. *Stand therefore, having your loyns girt about with truth.*

C For truth, ſincerity, and faithfulness, is firſt required in a Chriſtian Soldier, when he comes forth of the ſpiritual Egypt. Which was alſo required by the *unleavened bread* in the *Paſſover*, when they came out of Egypt; as *S. Paul* interprets it, *1 Cor. 5. The unleavened bread of ſincerity and truth*. And therefore ye have both together, *Exod. 12. 11.* *They muſt eat the Paſſover with their loyns girded.*

The *Girdle* alſo imports ſtrength, and conſtancy, according to *Pſal. 18. 39.* *Thou haſt girded me with ſtrength*; when now we are to fight with our ſpiritual enemies. And in this poſture the Chriſtian Soldier ought *ſtand in procinctu*, to ſtand ready girded; to be in a readineſſe and wait for the on-ſet of the enemy.

D The *Girdle* alſo requires *Chſtity*. It girds the loyns; *Quoniam in lumbis origo ſeminis eſt & concupiſcentie*. And therefore the Lord hereby figured his Spouſe, the Church, which ſhould be chaſte unto him, *Jer. 13. 11.* Yea, among the ornaments wherewith he decks his Church, *Ezech. 16. 10.* one is a girdle of fine linen; which *S. John* tels us, is *δικαιοσυνη* the righteousneſſe of the Saints; the word is plural, *Revel. 19. 8.* even all the virtues and graces of the Spirit. So that it were to be wiſhed; that they who render *armed or harnessed*, would ſhew us, where the Iſraelites had their arms. Is there any probability, that a notorious Tyrant holding a numerous people in ſervitude and bondage, (who therefore oppreſſed them, leſt they ſhould increaſe and rebel, *Exod. 1. 10.* who yet now were multiplied and waxen very mighty; ver. 20.) is it likely, that *Pharaoh* ſhould permit to theſe, arms, or the uſe of arms? *N. Lyra* ſaileth this Spirit, but layes it not. Surely their armour was *πνευμαλια* the whole armour of God, which depended upon their faithfulness and ſincerity, as the Roman Soldiers armour hang upon his Girdle. And therefore *armed*, which our Tranſlators in the marg. turn ſtand in a rank;



rank, signifies *quingagenarios* fifties. For fifty is the sacred number of the Jubile, and portends in a figure, the *remission of sin*, and all the vertues and graces of the Spirit, which should be given in the Pentecost; and meantime are *girded up together in faithfulness and sincerity*; according as the Philosopher could say, that *Virtutes sunt connexæ*, vertues are knit together: which shall be administred unto us, as we grow up in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3. 18.

Meantime, O my fellow travellers out of the spiritual Egypt, toward the promised Land, and my fellow soldiers engaged with me in the same common cause against our spiritual enemies, let us *gird our loins with the girdle of truth*; let us be sincere and faithful unto the Captain of our salvation. He himself is so girded, *Esay 11. 5. Righteousness is the girdle of his loyns, and faithfulness is the girdle of his reins*. It is a Soldiers honour to be as his Commander in chief. He will *gird us with strength*; and according to our faithful use of his strength, he will give us more grace: for to him who so hath shall more be given, until he make all grace abound in us. Hear the Military Oration of a great Commander under the Commander in Chief; *Gird up the loyns of your minde; be sober and hope to the end (or perfectly) for the grace that shall be brought unto us at the revelation of Jesus Christ*, 1 Pet. 1. 13.

Exod. 15.  
Ver. 4, 5.

His chosen Captains also are drowned in the Red Sea: the depths have covered them: they sank into the bottom as a stone.) It had been as good English, and more consonant to the Hebrew text, to have rendred the former words thus, *The choise of his Captains, &c.*

And the later thus, the depths shall cover them: they shall sink into the bottom as a stone.] I shall endeavour to prove these in their order. It is very ordinary in the Psalms and other parts of Scripture conceived to be written in meeter, that the later part of a verse, is the *Exegesis* or explication of the former. Examples are obvious, *Psal. 114. 1. When Israel came out of Egypt, the house of Jacob from a people of a strange language*, and ver. 8. *He turned the Rock into a standing water, the flint into a fountain of waters. So, Praise the Lord all ye nations; praise him all ye people*. And of this nature that Scripture is which we have before us. Yet it cannot be denyed, but that in it there is some variation, not in the words onely, but also in the sense. In these words one and the same thing is three wayes expressed. Take them first in the Translators words. 1. *The chosen Captains are drowned in the Red Sea*. 2. *The depths have covered them*. 3. *They sank into the bottom as a stone*. As for the first; I render it, *The choise of his Captains*. And the Translators themselves so turn the same word here used, *בבחר*, *In the choise of our sepulchres*, Gen. 23. 6.

Nor

A Nor were they very happy in rendring שלישי Captains; who were the third ſort of Governours in the kingdom. The Chald. Par. renders the word *Valiant*, or *Mighty ones*. The firſt in order of dignity was the King. Then משנה, the ſecond; ſuch was *Joſeph* to *Pharaoh*, *Gen.* 41. Such was *Elkanah* to *Abaz*, *2 Cbr.* 28.7. marg. After him שלישי the third. Such was *Daniel*, *Dan.* 5. 29. in civil buſineſs, שלישי חלתי (according to the Chaldee, חלתי for שלישי) the third Ruler in the Kingdom. In military affairs they were ſuch as the *Triarii* in the Roman Army, the moſt ſtrong and valiant, who bare up the weight and the greateſt brunt of the battel, ſaith *Veget. lib.* 3. *cap.* 14. as when the Army was in danger of a rout, it is a proverbial ſpeech, *Res ad Triarios redit*: And therefore the Tigurin Bible renders the word here *Triarii*. The LXX renders the word τετρακτις, as here, ſo in divers other places, *Exod.* 14.7. *2 Kings* 7.2.

B What is here turn'd the *Red Sea*, is סוף ים *Mare junci* or *caretti*, from the Sedge and other ſhrubs growing in it, and neer it. So that ſome have thought it to be more fitly called the *Reed-sea*, then the *Red Sea*. The LXX here and elſewhere moſt-what renderit ερυθρα θάλασσα, the *Red ſea*, not from the colour of the water, or ſand, or any thing elſe there different from other Seas, as experience proves: But it was long believed to have had that name from *Erythras*, *Erythrus*, or *Erythraus*, a King of the Land near unto it; ſo that as neighbouring countreys gave names to their Seas, ſo this. But when inquiry hath been made, who this *Erythrus* was, all his ſtory was reſolved into a fable. The truth of which is, that this *Erythrus* was *Eſau*, who was called *Edom*, from אדום, which in the Greek is ερυθρος, *Red*, *Gen.* 25.25.30. which name *Eſau* had, becauſe he came out of his mothers womb *Red*. And the ſame was confirmed to him from his insatiable appetite after *Jacobs red pottage*. He and his poſterity dwelt near that Sea. This antiquity hath been diſcovered to this later age, by a very learned man of our own nation.

C What is further added, the depths have covered them, and they ſank, &c. The Verbs are both future, and ſhould be rendred, The depths ſhall cover them, and they ſhall ſink. The words are יבסומו and ירדו from ירד. But how will that ſuit with the hiſtory? There is no doubt but the holy Spirit here aimed at the ſpiritual underſtanding of this hiſtory. And therefore although the ſtory of bringing the children of *Israel* out of *Egypt*, and drowning the Egyptians, be of all other moſt true and famous; and accordingly it is thrice teſtified in the Preter tence, ver. 1. and 4. Yet was it not related onely for it ſelf, as if we ſhould reſt therein, but that we ought to look at a greater mercy of God, and a more general. Therefore we read a promiſe of bringing the people of God out of *Egypt* many ages after, *Zach.* 10.10.

For



For our better understanding of this, we must know, That the Lord now about to manifest the great work of Redemption, which he would make common unto all Nations, which is therefore called κοινὸν σωτήριον, a common salvation, Jude, v. 3. He was pleased to choose the Land of Canaan, as a publick Theatre, and in it, Jerusalem the midst of the world then inhabited, according to that of the Psalm 74.12. *He wrought salvation in the midst of the earth.* This Jerusalem had two ill neighbours, Egypt, and Chaldea, the one Southward, the other Northward. And with one or other of these, the people of God were alwayes much afflicted, and captived first in Egypt, then in Chaldea. And out of both the Lord delivered them. This story is evident in the Scriptures.

Now let us call our thoughts from abroad, and look homeward. In our journey towards the Jerusalem which is above, the mother of us all, we have experience of two like evil neighbours, of which the Israel of God speaks, Psal. 66. 12. *We have gone through the fire, and through the water, and thou hast brought us forth into a well watered land,* εἰς ἀναψυχὴν; so the LXX turn the word רריה Refreshing; such as we hope for, are called κατεργι ἀναψυχῆς, the times of refreshing, which shall come from the presence of the Lord, Acts 3.19.

Egypt is a muddy watry soil. Chaldea is notorious for Ur, now called Urchoa, (as appears in Ptolomys Maps) which signifies fire; out of which Abraham came. Answerable to these two, the Jewes tell us of two kindes of Spirits, the one a dull Spirit delighting in uncleannesse, which excites and stirs up to the carnal sin; the other a subtil Spirit, which takes pleasure in, and moves unto the spiritual sin. The ψυχικὸς ἄνθρωπος, the animalish or souly man, according to his living soul, is obnoxious unto both these, in respect of his concupiscible and irascible powers, whereof I shall speak more in its proper place. Eccles. 11. ult.

Of these two, Egypt tyfied the straits of the sensual lusts and pleasures, wherein the brutish man is intangled, and captived: thus the Kings of Sodom and Gomorrah fell in the slime-pits, Gen. 14.10. Of such ye read, Prov. 23. 27. Gal. 5.19. *In the Land of Egypt, say they, we sat by the flesh-pots, when we did eat to the full,* Exod. 16.3. Chaldea and Babylon prefigured the more witty and learned mans slavery under spiritual wickedness in heavenly things, Ephes. 6.12. Most men are first captived by their sensual and brutish lusts; and therefore the Apostle calls them *Towthful lusts*, 2 Tim. 2.22. *because men commonly live the life of the beast, before the life of the man.* And therefore as the first captivity is in Egypt, so the first deliverance is out of Egypt. Into Egypt they went without any compulsion, and were received with feastings, saith the Wiseman, wisd. 19.16. And so Rom. 6.19. *men yield their members*

A. bers servants to iniquity. But the spiritual Pharaoh detains them in his straits. (that is, Egypt) as the Fowler entertains the Birds with a bait into his net; but he will not let them go, yea, not by a mighty hand, *Exod. 4. 19. and 6. 6. and out-stretched arm*; that is, the Son, who is the Arm of the Lord, *Esay 40. 10.* who therefore is said to have brought the people out of Egypt, *Jude v. 5. V. Lat.* and to have overwhelmed their enemies with the Sea. This history speaks not only of those people and those times past; but comes home to us and our present times also, and declares the everlasting wayes of God, and the spiritual estates of men in all ages.

B. That of the pious Father is most true; *Dum narrat gestum prodit mysterium*, while the Scripture tells us an history, it reveals a mystery. For what the Lord did then for his people according to the flesh, was typical and representative of what he then did, and now doth, and ever will do for and in his people according to the Spirit, especially in these later dayes. And therefore the Verbs are both in the Future, *The depths shall cover them; and they shall sink.*

C. For warrant of this spiritual interpretation, I desire the Reader who is spiritually minded, to compare herewith, what the Prophet *Micah* speaks of this argument expressly, *Mic. 7. per tot.* Having complained in the person of the Church, and lamented the iniquity of all sorts of men, he professeth his hope and confidence in the God of his salvation. Then he recomforts himself in hope of deliverance, and that such, as formerly from the danger of *Ogg King of Basban*, and *Pharaoh King of Egypt*, both together, *Psal. 68. 22.* And both recorded by the Prophet *Micah, v. 14, 15, 19.*

D. The Lord be pleased to give us his spirit of grace, that we may know the things which are freely given to us of God, comparing spiritual things with spiritual, *1 Cor. 2. 12, 13.* He vouchsafes to shew us wonderful things to be wrought in us according to his peoples coming out of Egypt. That he will subdue our iniquities, even the choise of the spiritual Pharaohs *Triarii*, His strongest and valiantest ones, even all our mighty sins, *Amos 5. 12.* all our ruling lusts, and that he will be pleased to cast all our sins into the depth of the Sea, that we also may sing every one his part in that *ἠνιξίον*, that triumphant song of *Moses*, *Exod. 15. Revel. 15. 3.*

E. Thou didst blow with thy winde; the Sea covered them.] Since the whole story is allegorically to be expounded, as appears by what hath been said on ver. 4, 5. we ought, upon all occasions, to transfer the history to a mystical meaning, which these words hold forth. And thus what we turn — *with thy winde*, is *ברוחך* with thy spirit; so the *LXX ἀνέμισας τὸ πνεῦμα σου*; Thou sentest forth thy spirit. And the Chaldee Paraph. Thou didst say *במחשבתך* with thy word.

*Exod. 15.  
Ver. 10.*



So that *Baptism* is hereby signified; according to which, the Apostle speaks, 1 Cor. 10. 1, 2. *All passed thorow the Sea (children and all, Exod. 12. 37.) and were all baptized to Moses in the cloud and in the Sea.* Whereby was prefigured the baptism of Christ in his person and followers. For so the Spirit of God descended upon him, and the voice from heaven testified of him, *Matth. 3. 16, 17.* And by the same Spirit we are all baptized into one Body, 1 Cor. 12. 13. and that Spirit flutters over the waters, as in the first creation, *Gen. 1. 2.* so in the second; and makes the new creatures, when the Egyptians are drowned, *Mic. 7. 19.* that is, the body of sin is destroyed, that hence-forth we should not serve sin, *Rom. 6. 6.*

Consider this, O ye Christian men and women, who say, ye are baptized into the Name of Christ, yet live in your sins; and flatter your selves that ye shall live for ever with Christ. Know ye not, that so many of us as are baptized into Jesus Christ, are baptized into his death? *Rom. 6. 3.* If so, ought any one sinne to live in us? The Lord hath made a gracious promise, that he will have compassion on us, and that he will cast all our sins into the depths of the Sea, *Mic. 7. 19.* as he cast all the Egyptians. Let us pray unto the Lord, that he will send forth his Spirit into us, whereby we may mortifie our sins, and so live, *Rom. 8. 13.* For if we so die with him, we then be believe that we shall also live with him, *Rom. 6. 8.* Then shall the truth of that which the Psalmist speaks, be fulfilled in us, *Psal. 106. 11.* The waters covered their enemies (the Egyptians) there was not one of them left. Then believed they his words, they sang his praise.

Exod. 15.  
Ver. 13.

Thou in thy mercy hast led forth thy people. Thou hast guided them in thy strength to the habitation of thy holiness.] The words are יי עם This people, δεικτικῶς. The Translators have quite left out the demonstrative יי this. The LXX read יי עמך for they so here expresse it, τὸν λαόν σου τέτον, This thy people. So likewise the Chald. Par.

The word עם is very often spoken of Israel; though very often also they be called יי, as *Jos. 3. 17.* & *4. 1.* *Zeph. 2. 1.* But when יי a nation is opposed to the people of God, then it signifies the Gentiles, as *Psal. 115. 2.* and *126. 2.* And there is the like reason of λαός people, often spoken of the Jews; and ἔθνη most what understood of the Heathen. Howbeit because the Jewes, as many Christians also, rather affect names and titles of Gods people, then the reality and being of such; and put off from themselves what names might diminish their honour, and lay them on other people; (as they call *Abimelech*, though but one person, by the name יי, *Gen. 20. 4.*) therefore God justly brands them with that infamous name (if there be any infamy in it,) and multiplies it upon them for their sin, *Ezech. 2. 3.* I send thee to יי nations; because a divided and a factious people: As, for like reason, they are

A are ſpoken of in the plural number, *Acts* 4.27. Againſt thy holy childe Jeſus, whom thou haſt anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles*, καὶ λαοὶς Ἰσραὴλ, and the *peoples of Iſrael*, &c. For a *diſobedient people* are not owned by the Lord for a *people*, as *Deut.* 32.21. They have provoked me to jealouſie by that which is not God, and I will provoke them to jealouſie עם נבל with thoſe who are not a people. Who are they but all *nations who walk in their own wayes*? So the Apoſtle applies that Scripture, *Rom.* 10.19. and 11.11,12.

B Otherwiſe עם and λαός is a title honourable to the *obedient people of God*: And ו [This] increaſeth that honour which *S. Paul* expreſſeth, *Acts* 13.17. The God τὸ λαὸν τέτυκτο Ἰσραὴλ of this people *Iſrael*.

C Would God that they and we, who boaſt our ſelves to be *Gods people* would ſeriously endeavour to be ſuch; that it may be truly ſaid of us, what the Apoſtle ſpeaks, Ye are a choſen generation, a royal *Prieſthood*, a *peculiar people*, that ye ſhould ſhew forth the praifes of him, who hath called us out of darkneſs to his marvellous light: who in time paſt were not a people, but are now the *people of God*, 1 *Pet.* 2.9,10. But let us proceed to the later part of the verſe.

D Thou haſt guided them in thy ſtrength to the habitation of thy holineſs.] The words are metaphorical, as the former; and borrowed either from a *Shepherd* in regard of his Flock, or a *Father* in reſpect of his Childe, or a *King* in reference to his Subjects. All which relations ſuppoſe, or require; as love and tenderneſs; ſo likewiſe power and ſtrength in the *Shepherd*, *Father*, and *King*, in every one toward his reſpective charge. And the Lord takes upon him, out of wonderful condeſcent, all theſe and other endearing names; of a *Shepherd*, *Pſal.* 80.1. Of a *Father*, *Deut.* 32.6. Of a *King*, *Eſay* 43.15. Now as the Lord ſhewed his mercy and love in the former part of this verſe, Thou in thy mercy haſt led forth this people, whom thou haſt redeemed: ſo in the later part of this verſe before us, he declares his ſtrength; for ſo I would render theſe words, Thou haſt born them in thy ſtrength; for in this and other verſes of like nature, the later part adds ſomewhat to the former. Since therefore in the former part of the verſe Gods goodneſs is declared in leading forth his people; ſo in this later, his power and ſtrength is manifeſted in bearing his weak and feeble flock, children and people.

E For though guiding in our Engliſh, adds nothing to leading; yet נהל imports more then נחה. For נהל ſignifies not onely to lead or guide, but alſo to bear and ſupport in guiding or leading. And ſo the *Chald. Par.* hath here סִבְרָתִי Portasti eum, thou haſt born them. So likewiſe the *Vulg. Lat.* and *Symmachus* hath διαβάσασας; thou haſt carried them. *Martin Luther* alſo and *Piſca-*



tor, and three Low Dutch Translations, as also five of our old English Translations have the word [*carry*,] but (whom ever they followed,) they misapply it to the former Verb, which belongs to the later.

O Israel! know thy Shepherd, thy Father, thy King. They are all mutually winning titles of our God, and signifie *his goodness and power in guiding us and bearing us*. Whence מֶלֶךְ a Prince has his name from *Bearing*. And βασιλεύς a King is βασις λαῶν the foundation of his people. And Kings are called ποιμένες λαῶν, the *Shepherds* of their people. Such a King, such a Shepherd, such a Father is our God unto us, who bears us as a Father bears his childe, Deut. 1. 31. O let us not abuse his love and patience toward us; let not us cause him to complain, as he hath done of old; I am the Lord your holy one, the Creator of Israel and your King. I have not caused thee to serve with an Offering, &c. but thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities, Esay 43. 15, 23, 24. If the Lord be our King, and so patient toward us, let us suffer with him, even to the death of every sin: so shall we reign with him, 2 Tim. 2. 12. If we call him Father, let us honour him, Mal. 1. 6. If he be our Shepherd, let us hear his voice and follow him, John 10. So will he bear us with his strength unto the habitation of his holiness.

Exod. 16.  
Ver. 4.

Behold, I will rain bread from heaven for you; and the people shall go out, and gather a certain rate every day; that I may prove them, whether they will walk in my law or no.] Our Saviours words, John 6. 32.—63. are a clear Commentary on this Text, which this Translation obscures. For in these words, its evident, the Spirit or finger of God points at a mystical understanding of the Bread from heaven, when presently the Bread is called the word: For so, what is turn'd a certain rate every day, is דְּבַר יוֹם בְּיוֹמוֹ, Verbum diei in die suo, The word of the day in its day. For what is more ordinary in Scripture then the word of God to be compared to Bread? Man doth not live by Bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live, Deut. 8. 3. which our Saviour citeth Matth. 4. 4. Jer. 3. 15. and 15. 16. Thy words were found, and I did eat them: and thy word was unto me the joy and rejoycing of my heart. Whence it is, that according to this Metaphor, this Lord threatens a famine of this Bread, Amos 8. 11. I will send a famine in the Land; not a famine of Bread, nor a thirst for Water, but for hearing the words of the Lord, &c.

Beside, the word דְּבַר, however it be of a very large signification, yet it reacheth not to what is imposed upon it here, a certain rate; nor does the margent help it, the portion of a day.

Nor

A Nor will the end which the Lord here aims at, appear from that Tranſlation; which yet will be evident, if we render here דבר the word. The word of the day in its day, that I may prove them whether they will walk in my law or no. Which, the ſpeech of Job, Chap. 23. 12. makes manifest, Neither have I gone back from the Commandement of his lips: I have eſteemed the words of his mouth more then my appointed portion. By the words thus rendered we alſo underſtand our daily portion of heavenly food; the word of the day in its day, is our daily bread, which we are taught to pray for, Give us this day our daily Bread. See more of this on Verſe 16.

B This is the thing which the Lord hath commanded.] The word is *Exod. 16. Ver. 16.* זה הדבר; which Arias Montanus and Vatablus turn, Hoc eſt verbum, This is the word. So the Vulg. Lat. Hic eſt Sermo: and the Greek ψῆμα, and the Chald. Par. מלתא the word. Moſes ſpeaks of Manna, and calls it the Word, or that word; and in the verſe before, he calls it הלחם, that Bread. S. Paul warrants this tranſlation, when ſpeaking of the ſame Manna he calls it *βρῆμα πνευματικόν*, ſpiritual meat, 1 Cor. 10. 3. Of this, the true Hebrews muſt gather every man according to his eating, an Omer for every man, according to the number of their ſouls. An Omer is *Cibus diurnus hominis*, the daily bread which every ſoul prays for, and feeds upon: even the bread of God which cometh down from heaven, and giveth life unto the word. So our Lord having interpreted the Manna here ſpoken of, John 6. 33. &c. they who heard him, ſaid, (and let us ſay with them,) Lord evermore give us this Bread!

D Thou ſhalt have no other Gods before me.] The word *אלהים* is here taken equivocally for that which is the true God bleſſed for ever; and for that which the imagination feigns to itſelf to be a god, and aſcribes a Deity, or ſomething proper unto the true God, thereunto; as fear, faith, hope, love, &c. What the man feigns to be a god, is either ſome created thing, or a mans own meer imagination; it matters not whether. For be it a creature, or be it a fiction and invention of man, the deity of that creature and fiction, wholly depends upon the man, and is indeed an Idol; ſo that unleſs the man think it to be a god, and have it for a god, *Animo non cogitante*, if he think it not ſo, it is no god. According to which ſenſe, the Apoſtle ſaith, An idol is nothing in the world, 1 Cor. 8. 4.

E The word אלה which by our Tranſlators is turned other, is rendered by the LXX ſometime ἄλλος, one of two; ſometime ἄλλοι, alius, one of many; ſometime ἄλλοτε, alienus, ſtrange, and belonging to another. Here they render אלהים ἄλλοι other gods. But



But whereas the proper signification of אַחֲרַי is *Posterior fuit, tardavit, moram fecit, to be after, to delay, to be slow.* Since also the Lord the only true God justly claims all *priority, all precedence, Esay 41.4. I the Lord the first; and 43.10. Before me there was no god formed, neither shall there be after me. And 44.6. I am the first, and I am the last, and beside me, there is no god. And the like, chap. 48.12. Revel. 1.8. and 22.13.* Since also all the reputed *other gods* are noted in Scripture for their *novelty*; as *Deut. 32.17. They sacrificed to Devils, not to God, to gods whom they knew not, to new gods that came newly up, Judges 5.8. They chose new gods, &c. Whence they are called gods made with hands, molten gods, gods of silver and gold, &c.* I conceive אַחֲרַי אֱלֹהִים properly to be rendred, *after-gods*, though I deny not but that they may be turn'd *other* also.

What is further added, עַל פְּנֵי, Thou shalt have no *after-gods before my face*, is diversly rendred, as *Coram me, before me; so Hierom, Munster, the French, and Spanish Translations, πλην ἐμῶν, beside me, so the LXX, and the Chald. Par. Martin Luther, Pileator, and the Low Dutch Translations, as also Castellio.* But is any thing more clear in the Hebrew then that עַל פְּנֵי signifies *Super facies meas, upon my face?* so *Arias Montanus* turns the words. Nor do I doubt but others would so have rendred them, but that they thought fit rather to give the sense then the proper meaning of the words; which seems somewhat harsh.

But if we consider what is *the face of God*, and how the *after-gods* may be said to be *upon Gods face*, the text will be clear to all who are *spiritually minded.* And what is *the face of God* but *his Christ?* *Exod. 33.14, 15. Moses desires to see Gods face, that I may see or know thee, as a man is known by his face. And the Lord said, פְּנֵי, My face shall go before thee; which the Chald. Par. turns שכִּינָה my Shekinah the in-dwelling Deity, which is the Christ of God, shall go before thee. Thus what we have, Mal. 3.1. before me, is, before thy face, Matth. 11.10.*

And what do all the *after-gods*, but cover and obscure the *face of God*, even his *Christ* in us? What other was *Ashoreth*, 1 Kings 11.5? Is not that *Goddeſs of the Zidonians* worshipped as much at this day, as *ever?* What is *Ashoreth* but *wealth and riches?* And what else is *Chemosh*, the abomination of *Moab*, viz. *the god of junketing after suppers of old, what is he but καὶ μὲν surfeiting and drunkenness, Rom. 13.13. of later times worshipped day and night?* Ye read of *Tammuz*, that is, *Adonis*, for which the women wept, *Ezech. 8.14. which is no other then ἡδονή, pleasure and voluptuousness. The many Baalim which the Church confesses, Esay 26. 13. what are they but the Lording and ruling lusts, which have had dominion over us? What is the inward Antichrist, that after-god, but the contrary unction, which teacheth lies, and opposeth the true*

A true Anointing, the Chriſt of God, which leadeth into all truth, John 16.13. So that the Lord complains; that theſe falſe gods, and ſuch as theſe, have made a ſeparation between us and our God; and our iniquities have hiddden his face from us, Eſay 59.2. And well may he complain, when he is preſſed under them as a Cart is preſſed that is full of ſheavs, Amos 2.13. When he is troden under foot, Hebr.10.29.

B Let us now look into our ſelves impartially, who ever we are, whether none of theſe after-gods be in us; whether they be not upon the Lords face, and hide it from us, yea or no. Surely that, what ever it is, whereon the heart is faſtened, and whereunto it cleaves without the Lord and his righteouſneſs, that is an after-god; becauſe the Lord alone is to be loved with all our heart, and with all our ſoul, and with all our ſtrength, and with all our minde, Luke 10.27. It is much to be feared, that ſome of theſe after-gods interpoſe between us and the only true God, who is the firſt and the laſt; ſince many there have been who have ſet up their Idols in their hearts, and put the ſtumbling-block of their iniquity before their face, yet have preſented themſelves before the face of God, Ezech.14.1.2. and the like we read, Hoſ.7.1,2.

C If therefore any of theſe after-gods be found in us, that good God who is the firſt, and the laſt, he hath preſcribed us a method, what in this caſe we ought to do, and hath promiſed what he will do for us, 2 Chron.7.14. If my people, upon whom my Name is called, ſhall humble themſelves and pray, and ſeek my face, and turn from their evil wayes; then will I hear from heaven, and will forgive their ſin, and will heal their land. Then will the Lord utterly aboliſh all the after-gods; and conſume Antichriſt with the Spirit of his mouth, and deſtroy him with the brightneſs of his coming, 2 Theſſ.2.8. Then ſhall we behold his face in righteouſneſs: we ſhall be ſatiſfied in the awaking of his image, Pſal.17.15.

D Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain.] The Name of the Lord is generally underſtood to be either God himſelf; as Deut.28.58. This glorious and fearful Name, The Lord thy God. Or what other appellation, the Lord hath given to himſelf in Scripture, Exod.33.19. and 34.5,6,7. Pſal.9.10.

Exod. 26.  
Ver. 7.

E What here is rendred, Thou ſhalt not take the Name, is נשחך רך, which may be better turn'd, Thou ſhalt not bear the Name of the Lord thy God in vain. For נשחך, though a very large word, yet generally ſignifies either to liſt up ſomewhat, as a Banner, Eſay 5.26. So to take Gods Name: as here, & Deut.5.11. having taken up, to bear or carry: ſo to bear the Name of God and Chriſt. Thus the Lord ſaith of Paul, he is a choſen veſſel to bear my Name, Acts 9.15. 1 Cor.6.20. Glorificate & portate Deum in corpore veſtro;



*Et in spiritu vestro:* so the Vulg. Lat. *Glorifie and bear God*, in your body, and in your Spirit: and so we shall bear the image of the heavenly, 1 Cor. 15. 49. Thus *Arias Montanus* renders the words before us, *Non feres Nomen Domini*, &c. Thou shalt not bear the Name of the Lord, &c.

This bearing of Gods Name must not be *in vain*, נאמך: which is commonly conceived to be the naming of God, whether in swearing, or otherwise, without necessity, without due reverence, without just cause, lightly, slightly, vainly. So the LXX *ἐν μάταις*, which *S. Cyprian* renders *in vanum*, vainly; and *Aquila* *εἰς ἐκρή*, rashly. All which is true; but far from the full meaning of these words. For נאמך נאמך נאמך, God is his Name, and his Name is himself, as hath been shewen. And to bear that Name נאמך is not only vainly and rashly, but also falsely, lyingly, and contrarily to the truth. For נאמך rendered, [in vain] by our Translators in the third Commandement, is turned by them [false] in the ninth Commandement, which *Exod.* 20. 16. is *אשׁוּב* false, or lying, *Exod.* 20. 7. *Deut.* 5. 20.

So that what is commonly understood by taking Gods Name in vain, a light, rash, and unadvised kinde of swearing, it is much more; and the signification of נאמך, which our Translators render, *in vain*, is to be enlarged to *falsehood and lying*; and so to perjury, false swearing, and forswearing. Yea, the Greek Interpreters very often render נאמך by *ψευδής*, false and lying, *Ezech.* 12. 24. a vain vision נאמך by *εἰς ἐκρή*, a lying vision; and the like, *Chap.* 13. 6, 7, 8, 9. *Hos.* 12. 9. and often elsewhere.

Yea, where the Lord forbids the bearing of his Name falsely, we are to understand all false pretences and shews of goodness, piety, God, and godliness, all false, feined, and counterfeit holiness, (which especially in these dregs of time have been practised, according to that damnable *art of Seeming*) to be prohibited in the third Commandement. And this the Sanction and establishment of this law, proves evidently by the following, just, and proper penalty. For what is further added, that the Lord will not hold him guiltlesse, is in the Hebrew נאמך, that is, *Non mundificabit* he will not cleanse him who bears his Name falsely or vainly. For whereas this Commandement is directed against hypocrisie; and the end of the Law and Gospel is to render man pure as God is pure, holy as he is holy, the Lord here threatneth, that he will not purifie him, who pretends Gods Name and being, in shews of holiness, but hath not that purity nor desires to have it, that he will not purifie or cleanse such an one. A due reward of hypocrites, who do all they do, by the art of seeming holy; and thereunto intend all their endeavours, do all their works to be seen of men; and therein rest themselves, as if to be reputed pure and holy were indeed to be the people of Gods holiness; its just with the most holy

God

**A** God not to purge and cleanse these from their sins, since they desire not real and true purity; and withal to render unto them, what they desire, a reputation and esteem among men as if they were pure and holy. Such is that generation, *Prov. 30. 12.* pure in their own eyes, yet not cleansed from their own dung. And of such our Lord saith, *They have their Reward.*

O that all the people of God well considered this ! That the proper *Name of God*; יהוה signifies *Being*, and he requires of all who bear his Name, *Being, sincerity, reality and truth*: That his *Name is holy*, and therefore he requires of us like holiness; and that we purge our selves from all pollution of flesh and spirit; and perfect holiness in the fear of God. So will he purifie us and cleanse us from all our iniquities, 1 *John* 1.9 and we shall be pure as he is pure, 1 *John* 3.3. and as he is holy, so shall we be holy in all manner of conversation, 1 *Peter* 1.15. The Lord strengthen us hereunto !

Thou shalt not bear false witness against thy neighbour.] These words *παροι* and *verbatim* sound thus; Thou shalt not answer [*אמר*] or speak against thy friend, neighbour, or companion, a false witness, or a witness of falshood. Where by witness, we understand not only the testimony or thing witnessed, as the Chaldy Paraphrast and the LXX here render it; but also the person who bears witness, as *Levit. 5. 1.* If a soul sin and hear the voice of swearing, and is *ו* a witness. So *Deut. 19. 18.* If *ו* the witness be a false witness, &c. where the words following are the same with these before us of the ninth Commandement, If the *ו* witness *אמר כחן ו* *מנדאטיום* respondit in fratrem suum, hath testified or answered falshood against his brother. So that *ו* is here personally understood and in *rectio*; thus: Thou a witness of falshood; or a false witness, shalt not answer against thy neighbour; because witnesses were wont to be adjured, and to answer to interrogatories. But the Law is spiritual.

Christ is God *Amen*, *Eſay 65. 16.* The *Truth*, and he that is true, *1 John 5. 20.* And we who believe and love him, are in him who is true, and he in us, and he ſpeaks in us and witneſſeth unto us what is true: and we answer by our aſſent and content unto him, the true and faithful witneſs; *Rom. 1. 5.* and from that testimony of truth, we ſpeak the truth to our neighbour. And ſo our yea is yea: if we ſay yea, it answers unto the witneſs in our minde and heart: and ſo *Συμψα* and *πῶθ* (the minde and ſpeech) anagrammatically answer one to the other. It answers alſo to the thing testified, *Pronuntiati uti res eſt*; and ſo likewiſe our yea is yea. And ſo on the contrary our nay is nay.

O how far is the present falsely-called Christendom, from that which all pretend unto, the *Christian life, conversation, and communication*! Doth not the Prophet foretel what manner of peo-

Exod. 20.  
Ver. 16.

.3.45



ple we ought to be. The remnant of Israel shall not do iniquity, nor speak lies; nor shall a deceitfull tongue be found in their mouth, *Zeph. 3. 13.* Where shall we finde this necessary character of a Christian? Take away lying, take away a deceitful tongue, and take away withal many a mans trade and his whole livelihood, who get their treasure by a lying tongue, *Prov. 21. 8.* The just man lives by his faith; these live by deceit and fraud.

But I hope there is such a remnant in the world, of whom the world is not worthy. Such as the Lord owns for his people, Children that will not lie; upon which terms he is their Saviour, *Esay 63. 8.* Such as the sons of Jacob said they were, True men, *Gen. 42. 11.*

O that we all, who call our selves Christians, were of that number! For there is a word which is clothed about with death: God grant it be not found in the heritage of Jacob! *Eccles. 23. 12.* It is the word of Belial, *Psal. 101. 3.* that is, the Devil and Satan, (according to the Syriac, *2 Cor. 6. 15.*) He is a liar, &c. and the father of lies and liars, *John 8. 44.* and unto these he dictates and teacheth his lies, and they become his lying children, by answering and consenting thereunto, and not hearing the Law of the Lord, *Esay 30. 9.* And out of that evil treasure of their heart, they speak lies unto their neighbour. But we have not so learned Christ, if we have heard him, and have been taught by him, as the truth is in Jesus; that we put off, concerning the former conversation the old man which is corrupt, according to the deceitful lusts, and be renewed in the spirit of our minds, and that we put on the new man, who, after God, is created in righteousness and true holiness. Therefore putting away lying, let every one speak truth to his neighbour. Lord deliver our souls from lying lips and a deceitful tongue.

*Exod. 22.  
Ker. 8.*

If the thief be not found, then the master of the house shall be brought unto the Judges, to see whether he have put his hand unto his neighbours goods. The sense of this Scripture is obscured by a mistake of our Translators; who have added to the text a superfluous supplement [*to see*]. For they well knew, (how ever they neglected it,) that *וְיָבִיאוּ* is not only a conditional and interrogative, which is wont to be expressed by *si* and *an*, if and whether, as they here turn it: But its also a particle of swearing, affirmatively, if alone, *Gen. 26. 28.* Let us make a covenant with thee, *וְאָמַרְתָּ*, if thou wilt hurt us, that is, as the LXX render it, that thou wilt do us no hurt. If *וְאָמַרְתָּ* be added, negatively, *1 Kings 1. 51.* Adonijah saith, Let King Solomon swear to me this day, *וְאָמַרְתָּ* that he will not slay his servant with the sword. So the Chald. Par. *וְאָמַרְתָּ* and the LXX, *εἰ*, that he will not kill me. Thus our Lord, *Matth. 16. 4.* A signe, saith he, shall not be given unto it; which words

S. Mark

- A S. Mark reports thus with an oath; Ἀμὲν λέγω ὑμῖν, εἰ δόθῃται τῇ γενεᾷ ταύτῃ σημεῖον: Verily I say unto you, if a sign be given to this generation; which the Syriac expresseth, verily I say unto you, that a signe shall not be given unto this generation: and so our Translators rightly turn the words there, there shall no signe be given to this generation. So the servants of the King of Syria swear **כִּי** **יִשְׁלָטוּ** that they shall prevail over Israel, 1 Kings 20.23. and other like examples we may adde, as that more notable, Psal. 95.11. To whom I sware in my wrath, **כִּי**, If they shall enter into my rest; that is, that they shall not enter into my rest; as the Apostle explains those words, Hebr. 3.11. compared with ver. 18. μὴ εἰσελεύσασθαι, that they shall not enter. So in this place before us, **כִּי** is a note of swearing; and the Scripture should be so expressed; The Master of the house shall be brought unto the Judges, That he hath not put his hand to his neighbours goods. If this seem harsh, we must know, that an oath is wont to be understood by an *Elipsis* and *defective speech*, as in the former examples may appear. But if any supplement here be thought needful, it should not be that or any such as that which our Translators adde, [to see,] but rather [to swear,] for so the Greek Interpreters here have expressed the words; the Master of the house shall come ἐνώπιον τοῦ Θεοῦ before God (so they render **כִּי** **יִשְׁלָטוּ**, which we more rightly turn Judges) καὶ ὀμνῇται, ἥμῃν μὴ αὐτὸν πεπονθεῖν, and shall swear that he hath not dealt wickedly in all the pledge of his neighbour, So Hierom also, & iurabit, and he shall swear. The Chald. Par. retains the genuine defect common with the Hebrew, **כִּי** **יִשְׁלָטוּ**, Si non. The Syriac also, and the Arabic, and Samaritan translations express the words in form of an oath. Vatablus also and the Tigurin Bible, and Castellio, as also Tremellius, who hath this supplement, Jramento se purgaturus, he shall be brought before the Judges, to purge himself by an Oath, &c. The like supplement hath the French, the Italian, and Spanish Translations, and two Low Dutch. The other was mislead by Luthers translation, as also Munster and Piscator; and one of our old English translations, which our last followed. But Coverdale and all the rest understood the words as an Oath.
- B
- C
- D

E And it is much that ours were so mistaken: For, in the 11 verse following we have the very same words with those before us in the form of an oath, as they there translate them.

Whence we may take notice, with what fear and reverence we ought to take an Oath; for the Scripture here prescribes a defective speech in expressing an Oath, as they who speak, out of fear, are wont in speaking to lose some word or other. And the Scripture omits especially such words as bode evil, as execrations and curses, which are commonly understood in Oathes. And



it may teach us in like case to forbear all *imprecations and evil wishes* to our selves or others, and to suppress them under an *Euphemismus* or to use some *circumlocution* rather than plainly to pronounce them. Thus much even the Heathen may teach us, as in that known broken speech, *Quos ego, sed motos præstat componere fluctus*. How much more may we learn this of *David*? *Psal.* 132.3. אם אבא, *If I come* into the tabernacle of my house, and the like, *ver.4.* that is, *surely I will not, &c.* How much yet more may we learn this of God himself? who *swearing* useth an abrupt and imperfect speech which is ἀνὰ τὰ προδόντων, an antecedent without a consequent, *If they enter* into my rest; *Psal.* 95.11. what remains is understood. Let us be *followers of God* and be taught by him, as his dear children, *Ephes.* 5.1. and forbear *swearing, and cursing, (yea, and lying, and stealing, and committing adultery, &c.)* for which the land mourneth, *Hof.* 4.2,3.

*Exod.* 33.  
*Ver.* 6.

Therefore now put off thine ornaments from thee, that I may know, what to do unto thee. And the children of Israel stript themselves of their ornaments by the Mount Horeb.] The people had not put on their ornaments, as appears *ver. 4.* which is spoken by anticipation: otherwise the Lord had not here commanded them to put them off. The words contain the Lords precept with the end of it, and the peoples obedience thereunto. But whether that obedience be set forth by the *place* where it was performed, or from the *cause* moving them thereunto, there's the question. For מן does not signific[*by*] as it is here turn'd, but [*from*], as it is rendred in the Chald. Par. מן, in the Samaritan, the Syriac, and Arabic Versions; also in the Vulg. Lat. *A Monte*; LXX ἀπὸ τῆς ὄρες, *from the Mount Horeb*. So *Castellio* and one Low Dutch Bible. *Vatablus* and *Munster* render the word *juxta* and *ad*; yet they confesse, that its *à Monte* in the Hebrew. *Tremellius* and *Diodati* adde a supplement *far from the Mount Horeb*. Another tells us that here is *Enallage prapositionis*, an enallage or change of one preposition for another, *viz.* *à* for *ad* or *juxta*, *from* for *at* or *nigh*: But if we admit of such changes, we shall soon elude and lose that sense which the Spirit of God aims at. Only one of our old English translations hath *from*, but with an unreasonable supplement, *viz.* *After Moses came down from the Mount Horeb*. The rest of our translations have *by*, or *under* or *before*, as others have *at* or *neer*. Its evident from this variety of translations, and all differing among themselves, and from the Original, that there must be something amiss: they saw not how the word would yield a good meaning if rendred *from*.

But suppose, that מן be turn'd *from*, as *from the Mount Horeb*, what sense shall we make of it? The Mount (whether *Sinai* or *Horeb*,

- A *Horeb*, two tops of the ſame Mountain, where the Law was given) ſignifies the Law there given by a Metonymie, *Hebr.* 12.18. Ye are not come to the *Mount* that could be touched, that is the *Law* given in *Mount Sinai* or *Horeb*, oppoſed to the *Gospel* figured by *Mount Sion*, ver. 22. whence it went forth, *Eſay* 2.3. Compare alſo *Gal.* 4.21. with 24. As for *מן*, it doth not only note a *diſtance*, but implies a *cauſe*, as *Hof.* 12. 9. I am the Lord thy God *מֵאֶרֶץ מִצְרַיִם* from the land of *Egypt*; that is, from my bringing thee out of the Land of *Egypt*. It is the Lords argument whereby he claims his people as peculiar to himſelf, *Exod.* 20.2,3. And that indeed it is ſo to be underſtood here, the Prophet more fully expreſſeth himſelf, *Hof.* 13.4. I am the Lord thy God from the land of *Egypt*, and thou ſhalt not know a god beſides me.

- B Let us then lay theſe together. *Moses* ſaith that from the *Mount Horeb*, or the *Law*, the people ſtrippt themſelves of their ornament, (the word *עֲרִי* is ſingular.) For from the work of the *Law* upon men, they begin to put off their own ornament, their own righteouſneſs, their own holineſs. The people had adorned themſelves as a Bride, to enter covenant of marriage with their God, *Exod.* 19.10,11. Which done, their firſt national ſin was ſpiritual adultery with the Egyptian *Apis* an Ox (*Ἰδὲς ἀνθρώποις ἐνεργεῖσθαι*, the moſt powerful god to the Egyptians, ſaith *Ælian*,) or a Calf, which they made in *Horeb*, and worſhipped the molten Image, *Exod.* 32.4,5,6. *Pſal.* 106.19. Whence, by metaphor taken from an Ox, which being head-ſtrong ſhakes off the yoke, the Lord firſt calls this people *ſtiff-necked*, from their worſhip of the Egyptian Ox, *Exod.* 32.9. and 33.3. And often he afterward mindes them of this idolatry, by calling them *ſtiff-necked*, and by metaphor from an unthankful Calf kicking the Dam, *Jeroboam* waxed fat and kicked, *Deut.* 32.15. According to a like metaphor, *Plato* ſaid that his ingrateful Scholar *Aristotle* was *πῶλ* a Fole.

- C Notwithſtanding this great ſin, the people were yet in their Holyday-clothes, *Tanquam re bene geſtā*, as if they had kept a Feaſt to the Lord; as *Aaron* cauſed it to be proclaimed, *Exod.* 32.5. And the Priests oftentimes have made *Calves*, even of themſelves, to pleaſe the people, *Populo ut placerent, quas feciſſent fabulas*. And at this day too many think, by their forms of godlineſs, their bravery of Religion, to ſerve God and *Apis*, God and *Mammon*, God and the Devil and their own luſts together; as the Apoſtle makes application of this example, Be not ye *Idolaters*, as were ſome of them, as it is written, The people ſat down to eat and to drink, and roſe up to play, *1 Cor.* 10.7.

E In this caſe the Lord, though he knowes all his own works and ours, and the events of them, yet he would ſeem not to know what



what to do with such a people, but utterly to consume them. Unless from the work of the Law upon them, they strip themselves of their ornament, their own righteousness which they have taken on. A

Consider this, who ever thou art, spiritually minded Reader! *Omnia in figura contingebant illis*, all things befel that people in figure, and were written for our admonition, especially this story, as hath been shewen. Would we that the good spirit of our God should be with us, and destroy our spiritual enemies, and lead us into the land of Righteousness? (which was in figure here mainly desired, as appears v. 3. 4. 12. -- 16.) Let us then not pride our selves in a robe of righteousness, or pompous ostentation of holiness, which we have either chosen and clothed our selves withal, or such as hath been imposed upon us by others, while our Idols are yet erected and set up in our hearts; lest the Lord consume us, ver. 5. But knowing the terrour of the Lord, let us begin from Mount Horeb, even from the holy Law, and the holy fear wrought in us thereby, *Exod. 20. 20.* to deuest our selves of our false righteousness, whereof the Spirit at this day reproves the World, *John 16. 10.* And let us lay our selves low before our God and put on Sackcloth, that is, be clothed with humility, *1 Pet. 5. 5.* See the good effect of such humiliation from legal terrour, in that loose debauched Heathen King of Nineveh, and how it won upon his favour: He arose from his Throne and laid his robe from him, and covered him with Sackcloth, & sat in Ashes, *Jonah 3. 8.* See it in a foolish King Rehoboam and his people, *2 Chron. 12. 7.* See it in an idolatrous and a bloody King Ahab, *1 Kings 21. 29.* the good God spared them all. And if thou begin from Mount Horeb, from the work of the Law humbling thee, and put off the rags of thine imaginary righteousness, thou shalt see the like effect in thy self. Let us hear *S. Peters* counsel; Humble your selves under the mighty hand of God, that he may exalt you in due time. So will he be with us, and go with us, and subdue our enemies in us; and his good Spirit will lead us into the land of righteousness. O that this were come to pass in every one of our souls! B C D

*Exod. 25.  
Ver. 19.*

[Thou shalt make the dishes thereof, and the spoons thereof.] It is true, that כַּפָּה, in the latitude of it, may signifie a Spoon, as from כָּף which signifies what is crooked or hollow; and so *Pagnin* here renders the word *Coclearia*, Spoons. As also *Numb. 7. 14.* the Princes of Israel offered כַּפֵּי־כָסֶה, which our Translators turn Spoons: and *Jer. 52. 18, 19.* E

Whether the word be rightly rendred or not, will appear, if we enquire, to what end and use these Spoons were made: surely

A ly to hold the Frankincense which was to be put upon the Table of Shew-bread, as appears *Levit. 24. 7.* And therefore every one of the twelve Princes offered his *Spoonfull* of incense. This cannot be the meaning of *כַּדִּים* in these and other places, as may appear by these reasons.

1. A Spoon was no proper vessel for the Incense, but that which the *Latins*, saith *Festus*, call *Acerra*, *vel dicunt arculam esse thurariam*, *scilicet ubi thus reponant*; a little vessel wherein they put Frankincense. *Matthias* having rendred the word *Coclearia*, Spoons, he explains it by *thuribula*, *in quibus ponebatur thus*, Boxes wherein Incense was put. So likewise the old Greek Glossary hath *Χιβαντή* for *Χιβαντήριον*, *acerra*, *thuribulum*, a receptacle for Frankincense.

2. *Moses* having mentioned *כַּדִּים*, the vessels for Frankincense, he addes the covers thereof. Now it is not likely, surely it is not usual that Spoons have their covers made for them.

If they be not Spoons, what are they? The *Italian* hath (as also *Hieron*) cups, but in the margin incense-vessels. And the *French Bible* having Spoons in the Text, explains the word by vessels of incense, in the margin. *Piscator* turns *כַּדִּים* *Rauchpfenlin*, which he explains *A vessel wherein men put incense*. As for an English word to answer to *כַּדִּים*, its easier to shew what they are not then properly and in one English word, what they are. We may, till we can exprels the word better, be content with *Incense-vessels*.

The Lord hath his Table in the Holy, and hath furnished it richly and plentifully with dishes of shew-bread, the figure of the living bread, or, the bread which is the living word that came down from heaven, *John 6. 32, 33.* and with bowls for wine, that we may drink into one spirit, *1 Cor. 12. 13.* with Incense-vessels also; that partaking of the plentifulness of Gods house, and so shewing forth the death of the Lord Jesus, the incense of our prayer may, without seeking applause of men, *Matth. 6. 5.* or wandring of the minde, by right and single intention, be directed unto God, *untill Christ come to be our life*, *2 Cor. 11. 26.* For therefore we alwayes bear about in our body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body. For we who live are alway delivered unto death for Jesus sake, that the life also of Jesus may appear in our mortal flesh. The Lord vouchsafe so great grace unto every one of our souls!

Keeping



Exod. 34.  
Ver. 7.

Keeping mercy for thousands, forgiving iniquity, transgression and sin.] The words contain a part of Gods Name revealed unto Moses. The first word **רחם** hath the first letter extraordinary great; whereby the Lord shews wherein and in whom he shews mercy; viz. in the **רחם** in that springer, that sprout of righteousness, by whom **רחם** he saveth us. Of whom the Prophet speaks, *Esay 11.1.* There shall come forth a Rod out of Stem of the Jesse, & a Shoot **צמח** (wch is ill turnd by our Translators a Branch: Do we call that a Branch which growes out of the Root of a Tree, or rather a Shoot or Sprout?) shall grow out of his roots; that is Christ, as the Chald. Par. turns it. Behold **מלך** a King shall come forth of the sons of Jesse **ישיהו**, and Christ shall be anointed of his sons sons.

What is here rendred [*Forgiving,*] is **נָשָׂא**, that is, properly 1. Bearing, and 2. Bearing away. 1. Bearing; So the Prophet *Esay 53.12.* **נָשָׂא** bare the sins of many: As indeed he doth in us, and that with great patience and long-suffering, saith the Apostle, *2 Peter 3. 9.* μακροθυμεί, the Lord is long-suffering toward us. 2. **נָשָׂא** signifies also bearing away. So Vatablus confesseth in his marginal notes, that it is in the Hebrew, *Auferens*, though he puts *Condonans* in the text. Hierom also hath *Aufers*, thou takest away. So likewise the French Bible, and the Spanish. Munster also, and one Low Dutch translation. And so the LXX render the words, ἀφαιρῶν ἀνομιὰς καὶ ἀδικίας taking away sins and iniquities. And the LXX translation is constant herein. For where Moses beseecheth God to make good this his Name unto his people, *Num. 14.17,18.* the same words are repeated both in the Hebrew and in the LXX.

And great reason there is for this translation. For it is more glorious unto God to take away sin, then only to forgive it; both in regard of the act: because to cleanse is a greater work then to pardon only, *1 John 1.9.* He is faithful and just to forgive us our sins, and to cleanse us from all our unrighteousness. And also in regard of the Agent. For it is God alone who can take away sin, whereas a man can forgive sin against himself, and is bound so to do, *Matth. 6.14,15.* and *18.32,33.* *Mark 11.25,26.*

Besides, *Forgiveness of sin* doth not enter us into eternal life; but the taking of it away, and cleansing us from it, *Hos. 14.2.* Take away iniquity, and receive us graciously: The former must be done before the later. Otherwise there should some unclean thing enter into the holy City, which is everlastingly excluded, *Rev. 21.27.*

Consider these reasons well, who ever thou art; for they are of moment and of nearest concernment to thine immortal soul; that it be cleansed from all pollution.

Con-

- A Consider alſo who *bears thy ſins* in thee, and would *bear them away from thee*, didſt thou not *hold them faſt*, and reſuſe to part with them, *Jer. 8. 5.* Take heed that thou abuſe not this *Name of God* ſo full of *clemency, goodneſs, and long-ſuffering*. Remember, *Leſa patientia fit furor*, patience overcharg'd becomes *fury*. Thou art now under the *kingdom and patience* of Jeſus Chriſt, *Rev. 1. 9.* And thou haſt long known the *meekneſs and gentleneſs* of Chriſt, *2 Cor. 10. 1.* Beware of their reſolution, who harden themſelves againſt him, that they may know *his meekneſs, and prove his patience, Wiſd. 2. 19.* leſt that come to paſs unto thee, which befalls all ſuch as neglect the preſent pretious and bleſſed opportunity of grace offered them, leſt thou abuſe the *patience and meekneſs of the Lamb*, and be made ſenſible, when it will be too late to prevent it, and be forced to *feel the wrath of the Lamb, Revel. 6. 15, 16, 17.* Take notice alſo, as of this part of Gods Name, that he *bears and bears away iniquity, tranſgreſſion, and ſin*; ſo of that other part of his Name alſo, which next followes, *that he will by no means cleaſe the guilty*, that he will *viſit the iniquity* of the fathers upon the children to the third and fourth generation. Learn alſo to pray not only for *pardon and forgivenes of ſin*, (while yet thou liveſt in ſin, and thinkeſt it impoſſible to live otherwiſe) but alſo for the *purifying and cleaſing of thy ſin*. So the Prophet inſtructs Iſrael to pray; O Iſrael, return unto the Lord; for thou haſt fallen by *thine iniquity*. Take with you words; turn to the Lord, ſay unto him, *YHWH, Take away all iniquity, and receive us graciously, &c. Hoſ. 14. 1. &c.* So will the good God *heal our backſliding and love us freely*, and *his anger* ſhall be turned away from us; and he will make good his Name of grace unto us, and the Lamb of God ſhall bear and take away all our ſins. O that that were come to paſs!
- B
- C
- D

E

FF Leviticus.





## Leviticus.

Levit. 1.  
Ver. 3.

[*F* his offering be a burnt Sacrifice of the herd, let him offer a male without blemish, he shall offer it of his own voluntary will, &c.]

I deny not but what is here turn'd, *without blemish*, answers to ἀμωμον in the LXX. But since the Hebrew מִמִּיח here used signifies not only privatively, *without blemish*, but positively also *perfect*, and having all inward and outward accomplishments without defect, without redundancy. Since also μωμη (whence ἀμωμη,) is from מַמָּה, *Macula*, a *spot* or *blemish*; whereas no *blemish* or *spot* in the skin of the beast to be sacrificed, made it unfit for the service, but some other *default* or *superfluity*, such as we finde, *Levit. 22. 22*. Lastly, since Christ himself was hereby typified, according to *Hebr. 9. 13, 14*. The Translators might have afforded a *type* of Christ, this epithet of *perfect*, though they hardly afford it, unto any of those who are Christs, without some alay or other in the margent.

What is here rendred, *of his own voluntary will*, is לְרָצוֹן, which may be as well, *for his favour*, that is, for the obtaining favour to himself from the Lord. For the office may be referred as well to the Lord, to whom the burnt Sacrifice is offered, as to the person who offereth it. He shall offer it for *grace* or *favour* to himself from the Lord. And accordingly the Lord makes promise of acceptance, verse 4. On the contrary, the Prophet tells the Jews in the same expression, Your whole burnt-offerings לְרָצוֹן are not to acceptance, *Jer. 6. 20*. This hath been the most ancient translation of this Scripture. So the LXX προσίσει αὐτὸ δεξιόν, He shall bring it acceptable. So the Chald. Par. the Syriac, Arabic, and Samaritan versions: the Vulg. Lat. *Martin Luther*, three Low Dutch translations, the Tigurin Bible, and *Castellio*, and of our old English, *Coverdale* and another. And to this I rather encline; because the whole burnt Sacrifice offered to the honour of God, prefigured the *body of sin* to be destroyed; and that service accepted through Jesus Christ, of the Lord.

But because the Lord loves a *cheerful giver*, saith the Apostle, *2 Cor. 9. 7*. I dare not reject that other translation. Yea, why may we not, according to that admirable fulness of the holy Word, admit of both? Namely so that the mortifying Spirit of God excites the *Good will* of him who offereth לְרָצוֹן according to his

A *own will*; that the Son (through whom we offer up all our sacrifices, *Hebr. 13. 15.*) meets him who *offers willingly*. That the Father, through the mediation of the Son, *accepts* of him who so *willingly offereth*, and his offering *וירצו*, to his *grace and favour*.

Thus is the service of God pourtrayed in the ceremonies of the Old Testament, especially in this mystical Book; and lively represented in the New.

B Since the Lord promiset<sup>h</sup> so gracious *acceptation*, let us be encouraged *willingly to come*, and bring our whole burnt offering [the daily mortification of our sin] through the mediation of the High Priest; so shall we and our Oblation *finde acceptance* in the Beloved, *Ephes. 1. 6.*

C If thy oblation be a meat offering baken in a pan, it shall be of fine flower unleavened, mingled with oyl. Its much doubted, what *מחבר* is; whether a Pan, as its here turn'd, or a flat plate, or a slice, as it is in the margent, or a Platter, or a Gridiron. For all these have their Authors: and we are left to conjecture, what it is, or which of all these it is: or whether none of all these.

I know, all, or most Expositors have herein followed the judgment of a learned Jew. Howbeit, since in doubtful things, every man hath liberty to conjecture, I believe, that this vessel was neither slice, nor flat plate, much less a Gridiron; but rather a baking, or boyling, or Frying-pan.

G My reasons are 1. From the original of the word *מחבר*, which, according to the most, is *חבה* to hide; so that it seemes a vessel of some depth; wherein the meat-offering was to be hidden.

D But, whereas some conceive, that the word *מחבר* is from *חבה*, which we read, *1 Chron. 23. 29.* We must 2. Further enquire concerning the use of this vessel; which was, that therein the meat-offering was to be baked, or boyled, or fried. Now since we read, *Levit. 6. 14, 15.* that the meat-offering was thus offered; the Priest shall take of it, his handful of the flower of the meat-offering (and then is added,) and of the oyl thereof, its apparent, that the vessel wherein it was boyled, or baked, or fried, could not be a smooth plate or slice, much less a Gridiron; since such it must be, that must hold the oyl as well as the meat-offering; which therefore could be no other then some hollow pot of baking, or boyling, or Frying-pan. Hierom renders the word by *Sartago* a Frying-pan. So Pagnin, Vatablus, Munster, Tremellius, and the Tigurin Bible. And whereas verse 7. we read of a meat-offering in a Frying-pan; Hierom, and the other Latin Translators there have *Frixorium*, which differs from *Sartago*.

Levit. 2.  
Ver. 5.

But



But what is this to us? The *ρνιζα* or meat-offering is rendred by the LXX sometime *θυσια* a Sacrifice; which is here used, sometime *δωρον* a gift, as Gen. 4.4. but that is most what used for gifts given by Subjects to their Princes, as 1 Kings 4.21. and elsewhere: sometime *προσφορα*, an Oblation, as Psal. 40.6. This gift is offered unto God either by Christ himself, or by those who are Christs. 1. Christ himself gave himself unto God *προσφοραν* *καὶ θυσιαν*, an Oblation and Sacrifice unto God (both which words answer to *ρνιζα* the meat-offering) Ephes. 5.2. and thereby caused the legal Sacrifice and Oblation (prefiguring him) to cease, Dan. 9.27. 2. In vertue of Christs Sacrifice and Oblation, they who are Christs, offer up Sacrifices and Oblations unto God; either immediately, as their prayers, so Psal. 141.2. Let my prayer be directed unto thee as the incense, and the lifting up of mine hands as the Evening Sacrifice. Or mediately when men do good works unto men, which God accepteth as done unto himself, Phil. 4.18. Hebr. 13.15.

Yea, the converted Gentiles, as the Prophet foretold, Esay 66. 20. were to be offered up as a meat-offering in a clean vessel, which the Apostle, as the Priest, offered up, Rom. 15.16.

But whereof did the meat-offering consist? Surely of fine flowre, as appears, Levit. 2.1. The flowre of that wheat, which fell into the ground and died, and brings forth much fruit, John 12.24. which our Lord understood of himself, and so decipher'd himself unto the Greeks who came to Jesus, ver. 20.21. They came to see his person, and he shews the mystery of himself, that he is the increase of God growing up in us; even the pretious fruit of the earth, James 5.7,8. which must be grownd or beaten, so that the husk and bran must be purged from it. For so Christ growes up in us, according to the flesh and letter, until we have been dead with him and risen with him; we then attain unto some maturity and ripeness; when, as unto the flesh, he disappears, and we then begin to know him according to the Spirit, 2 Cor. 5.17. and become new creatures.

Upon this unleavened, sincere, fine flowre, the oyl is powred, Levit. 2.1. That oyl is a figure of the holy Spirit and love of God, that perfect gift which descends from the Father of lights, James 1. For when Truth thus springs out of the earth, Righteousness looks down from heaven, Psal. 85.11. This meat-offering must have Frankincense upon it, even the incense of our prayers, Psal. 141.2.

This meat-offering, no doubt, is a pretious gift; and it requires a clean vessel, which may hold it, even a pure and clean heart, Esay 66.20. The Lord is good unto such an Israel, Psal. 73.1. who are of a clean heart. Such as these shall see God, Mat. 5.8. Such a meat-offering, such a clean vessel, with all our persons, devotions, and prayers, shall be accepted of God being sanctified by the holy Ghost, Rom. 15.16.

If

A If a soul shall sin through ignorance against any of the Commandments of the Lord (concerning things which ought not to be done,) and shall do against any of them.] I have three exceptions against the translation of this second verse; whereof two are common to ver. 13. & 22. 1. What is here rendered, *against any of the Commandments*, is, *מִכָּל מִצְוָה* *Ex omnibus praeceptis*, of all the Commandments. 2. What they put in a Parenthesis, concerning things which ought not to be done, is, *אֲשֶׁר לֹא תַעֲשֶׂה*, which should not be done. 3. What is turn'd, *against any of them*, is, *מֵאַחַד מֵהֶם*, from one of them.

B 1. What a difference is here in the first? *מִן*, among all the significations reckoned up by Grammarians, doth not signifie, *against*: nor doth *כֹּנֵן* signifie *any*, unless joyn'd with a negative, as *Exod. 20. 10. מִלֵּאבֶנָה לֹא תַעֲשֶׂה כֹּנֵן*, *Non facies omne opus, i.e. ullum*; that is, (as our Translators turn that place well,) thou shalt not do any work.

C 2. What reason had they to put those words in a Parenthesis? concerning things which ought not to be done. And what need was there of that supplement? concerning things. I suppose, (to make the best of it,) it might be this pious consideration; whereas these words [the Commandments of the Lord,] come immediately before, if these words, [which ought not to be done,] shold so follow, there might be an ill inference made, viz. That some of the Commandments ought not to be done. But they well knew, that as *מִצְוָה* signifies, as well a negative precept, as an affirmative, as the Rabbins call *מִצְוָה עֲשֵׂה* a precept-do, an affirmative precept; and *מִצְוָה לֹא תַעֲשֶׂה* a precept-thou shalt not do, a negative precept; so that *מִצְוָה*, a precept or Commandment is common unto both. Yea, themselves elsewhere so render the words without scruple, as *Psal. 15.* wherein there are more negatives than affirmatives, yet they conclude the Psalm; he that doth these things, shall never fall, *Zach. 8. 16, 17.* These are the things which ye shall do, &c. where there are things to be left undone, which the Lord saith, he hateth. Yea, although the Decalogue or Ten Commandments are more of them negative than affirmative, yet how ordinary is it with the Lord to enjoin us to do his Commandments. For to do them, is to obey them, whether affirmative or negative.

D 3. What they turn, *against any of them*, is, *from one of them*. And ver. 13. If they have done somewhat against any of the Commandments, whereas the Hebrew words are, if they have done *אֶחָד מֵהֶם* one of all, &c. And again, ver. 22. If the Ruler hath done somewhat — against any of the Commandments, &c. the words are to be rendered as before, if he hath done one of all, &c. In these places the note of universality, all the Commandments,

Levit. 4.  
Ver. 2. 13.  
22.



ments, and the singularity of the breach and violation of one of them, are both slur'd, and vanish in *conceptum confusum*, into an obscure indefinite. A

How much better hath the Tigurin Bible expressed both ? in ver. 2. If a soul shall sin through error, *in cunctis prohibitionibus Domini, quæ fieri non debebant, ipse verò unum ex illis fecerit, &c.* In all the prohibitions of the Lord, which ought not to be done, but he hath done one of them, &c. So Vatablus. So Luther also mentions one of the Commandements ; and two Low Dutch Translations. Pagnin also and Tremellius, Piscator, and the French Bible. B

I note this the rather, because of that almost general neglect of Gods Commandements, held by some not to belong to a Christian man ; by others, to be impossible to be kept through the grace of God by any man : and this opinion amounts to the same in effect with the former ; whereas these three verses, beside manifold other Scriptures, forcibly prove, that, as the Lord requires both of the Priest and the People, of the Ruler, and all and every one under his power, an universal regard to be had to all and every one of his Commandements ; so he supposeth, that all and every one of these, have respect unto all the Commandements of God, and to every one of them ; in that he prescribes an offering, in case any one of them hath broken one Commandement, and that out of ignorance and error. C

And certainly the like care and observation, yea ; greater ought to be had by us Christians, in respect of all & every Commandement of God. For although it be now almost commonly believed, that there is something to be remitted and abated of the strictness and rigour of the Law in our Evangelical obedience, in regard of that which was required of them who lived under the Law, that assertion is altogether groundless and untrue ; which yet therefore hath obtained belief and approbation amongst most men, because it is easie : For they love an easie religion a-life, *Proclives à labore ad libidinem*, men by corrupt nature hate what is hard and difficult, & love their ease. But the Gospel indeed requires more obedience of us then the Law ; which may appear, as by that which our Lord affirms, *Except your righteousness exceed the righteousness of the Scribes and Pharisees*, (which yet was *excellentissima species*, the most strict Heresie, as the Apostle calls it, *Acts 26.5.*) ye shall by no means enter into the kingdom of heaven, *Matth. 5.20.* As also by our Lords exposition of the Law, that the obligation of it reacheth to the soul and spirit, *Matth. 5.21, &c.* Yea, the penalty of disobedience to the Gospel, is more grievous then that for the breach of the Law : For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation ? *Hebr. 2.2,3.* and *10.28,29.* He

A He who despised *Moses Law*, died without mercy under two or three witnesses: *How much sorer punishment shall he be thought worthy of, who hath troden under foot the Son of God? &c.* And great reason there is: For where the Lord hath given more grace, he may justly expect more obedience and duty from us, according to our Lords rule of equity, *Luke 12.48.*

Let us well consider this O Reader, who ever thou art, and let us conscientiously regard every one of Gods Commandements, and take great heed, lest we break any one of them; since he who breaks but one Commandement, is guilty of all, *James 2. 10.* As in a copulate Axiom, saith the Logician, *one false part renders the whole Axiom false.* And a Chrystal Glas or Mirrour, though broken but in one part, yet the whole Glas is said to be broken: And one breach made in the Glas of righteousness, the holy Word of God, renders the whole broken. Thus divers books of Scripture are knit together by copulatives, in their beginnings; as the books of *Moses*, *Exodus*, with *Genesis*, *וְאֵלֶּה*; and these, &c. So *Leviticus* with *Exodus*, *Numbers* to *Leviticus*. The book of *Joshua* to *Deuteronomy*, *Judges* to *Joshua*, *Ruth* to *Judges*, *Samuel* to *Ruth*, and divers other; making the whole Scripture as it were but one large copulate. And so many of the Ten Commandements are knit together, as, Thou shalt not kill: neither shalt thou commit adultery: neither shalt thou steal: neither shalt thou bear false witness against thy neighbour: neither shalt thou covet thy neighbours wife, &c. *Deut. 5. 17.—21.* And thus the multitudes of Gods law, *רַבִּי הוּרָה Hof. 8. 12.* are united as with manifold links; whereof if one be broken, the whole will and law of God is infringed and violated. And the authority of the Law-giver is slighted, (which is the Apostles reason) for he who said, *Thou shalt not commit adultery*, said also, *Thou shalt not kill*, *James 2. 11.*

O how careful of these things were the Ancient Doctors of the Jewes Church! They accurately sum'd up the numbers of Gods Lawes, and divided them into affirmative and negative. The affirmative precepts they found to be two hundred forty eight, correspondent unto the same number of bones in a mans body. Which, as they are the strength of the mans body; so are the spiritual Commandements and Lawes of God, the strength of the inward man. As *David* acknowledgeth, *Psal. 138. 3.* *Thou hast fortified me with strength in my soul.* And therefore when the Lord was now about to change *Abrams* name to *Abraham*, he commanded him, *Walk before me and be perfect*, *Gen. 17. 1.—5.* And then called him *Abraham*; which name contains the same number in it; א. 1. ב. 2. ג. 200. ד. 5. ה. 40. total 248. Whence the Lord testifies of *Abraham* that he had kept his Charge, his Commandements, his statutes, and his Lawes; *Gen. 26. 5.* The negative precepts



precepts are 365, answerable to the number of *Nerves and Ligatures* in mans body, as the *Anatomists* have observed. By these are united the forces and powers and strengths of the inward and spiritual man, which must be knit together, that the Spirit may come and dwell in it. So we read, *Ezech. 37. 1.—10.* that the *sinews joyned bone to his bone*, and then the spirit entred into the whole body. And our obedience herunto must be perpetual, as figured by the dayes of the year, of the same number, 365.

Of all these, ten only were written in the Tables which God gave to *Moses*, *Exod. 34. 28.* as being the radical and principal Commandements unto which, all the other may be reduced. And these are fitted to the number of our fingers, the instruments of our work. And hence all Nations reckon by the number of Ten, as the most determinate and full number, and then begin again.

The reason why the *Lawes of God were thus multiplied*, appears from the necessity of man to whom these Lawes were given; and the great goodness and mercy of God the Lawgiver. Mans necessity was great; he had a grievous fall, even from Heaven to the Earth; even from an heavenly minde and affections, unto both earthly; from wisdom to foolishness, ignorance, and error; from rectitude and uprightness, to obliquity and crookedness; from one to many, from the Creator to the creatures.

When therefore the man hath lost his happiness in the one and only God, he seeks and hunts for it, among the many creatures. According to what the Wiseman saith generally of all men, *Eccles. 7. 19.* God made man [man, the word is appellative, not proper,] God made thee, and me, and every person upright; as appears by the opposition following; but they have found out many inventions. He is said to have forsaken the fountain of living waters, *Jer. 2. 13.* There must therefore have been some time when he enjoyed it and had union with it. He is said to be alienated from the life of God, *Ephes. 4. 18.* Sometime therefore he lived that life. He is said to have fallen, and therefore sometime he had stood.

Now being fallen from unity and uniformity, to multiplicity, division, partiality, distraction, discord, disagreement of minde, fanſie, thoughts, understanding, heart, will, affections, all these divisions and partialities both one from other and in our selves; hence appears the great necessity of a manifold law, which might pursue the man in his manifold aberrations and strayings from his God; which might follow him in every thought, will, desire, affection, and ferret him out of every hole. So that these many lawes are a certain badge and evidence of that manifold misery, whereinto we are fallen. For, as *Plato* reasons, Where there are many Physicians, it followes that the people must have many diseases.

A *caſes.* And where there are many *Lawyers*, there muſt be many *ſtriſes* and *diviſions*: ſo we may reaſon, That where there are many *Lawes*, there are many *breaches* of *Lawes*; and where there are many *remedies*, many healing doctrines (as the Law is called *ὑγιαίνουσα διδασκαλία*, curing or healing doctrine, *1 Tim. 1.9.*) there muſt alſo be many ſpiritual *maladies*.

2. Other reaſon there is from that *πολυποικιλῆ σοφία*, *Ephes. 3.10.* that manifold wiſdom, grace, and goodneſs of God, who proportions unto the mans manifold ſins and miſeries, a manifold law; So that there's not any good work the man can do, but, among the manifold affirmative precepts there's a law and a rule for it. Nor is there any ſin that the man commits, but, among the manifold negative Commandements, there is a prohibition of it.

These Commandements of God are ſometime delivered in full decalogue; ſometime contracted into a leſſe number, as *Deut. 10.12.* Sometime to a leſſe then that, *Zach. 8.16.* and yet to a leſſe number, *Mich. 6.8.* The ſame, upon the matter, with what we read, *Matth. 23.23.* Yea, our Lord reduces them to two, *Matth. 22.36.—40.* Can they yet be brought to a leſſe number? *Rom. 13.9,10.* Love is the fulfilling of the Law. All the Commandements affirmative and negative are contracted into one.

Consider this, who ever love God and his righteouſneſs, who have been long buſied about the multitudes of Gods Lawes. Let us have reſpect unto all the Commandements, *Pſal. 119.6.* And ſurely as Gods righteouſneſs thrives in us, he will abbreviate and make ſhort his Commandements, *Rom. 9.28.* The end of the Commandement, is love out of a pure heart, and a good conſcience, and faith unfained, *1 Tim. 1.5.* that moſt excellent way, *1 Cor. 12.31.* which is violently broken from the 13<sup>th</sup> Chapter. Wherein *S. Paul* tells us, what that moſt excellent way is, even Charity; greater then Faith and Hope, ver. 13. That bond of perfection, *Col. 3.14.* that new and old Commandment, Love; that we walk after his Commandements, *2 John 6.* the new and old way; wherein if we walk, we ſhall finde reſt unto our ſouls, *Jer. 6.16.*

Let us haſten to that unity, that one Commandement, that day of love. Let us haſten the coming of that day, that one day, *Zach. 14.7,8,9.* Its a ſtrange exhortation, but its the Apoſtles, *2 Pet. 3.12.* We rather ſay, *Phosphore redde diem* — we wiſh for the day, *Acts 27.* That the day would haſten to come to us; not that we ſhould haſten to the coming of the day. But ſuch is the goodneſs of the Sun of Righteouſneſs that he ſhines alone in his Saints; (as *Apollo* and *Sol*, the Sun, have their names from ſhining alone, ſaith *Macrobius*) when his day-light appears. He then contracts all that multiplicity of ſtarlight into himſelf. For as the multitude of Stars were



made in the firmament of heaven, and every one of these contributed its share of light unto the World, before the Sun was made: Even so the multitude of Lawes, and every respective Commandement gives light unto the man, until the day begins to dawn; and as the day-light appears, one Star after another disappears; and still they become fewer and fewer, until the Day-star, (that is the Sun, according to the Syriac,) ariseth in our hearts, 2 Pet. 1. 19.

Levit. 4.  
Ver. 3.

If the Priest, that is anointed, do sin, according to the sin of the people.] The words rendred as they are, make a good sense; according to that of *Hos. 4. 9.* כעם כהן, as the people, so the Priest: But it is not here כ but ל; whereas ל is more frequently used in Scripture for the expression of similitudes, & most what rather notes a motion toward some end; as *Judges 8. 27.* Gideon made it ל for an Ephod, 2 Sam. 2. 4. They anointed David למלך, which the Chal. Par. turns למלך, that he should be King. And of like nature is this Scripture: If the high Priest (so the Chaldy Paraphrast and the LXX here understand him) לנשיא לנשיא, sin to the guilt of the people, or, to the sin of the people, to make them sinful and guilty. So the Chald. Par. If the great Priest לנשיא לנשיא sin to the sin of the people; and the LXX clearly render the words so, εαν μὲν ὁ ἀρχιερεὺς ὁ κε-  
κεχαρισμένος ἀμαρτυ τὴν τὸν λαὸν ἀμαρτυ, if the high Priest being anointed sin to cause the people to sin, or, that the people sin. Which must not be understood not on set purpose; for then it could not be a sin of ignorance, (which, in this Chapter, is principally intended,) but a sin of malicious wilfulness, which admits of no Sacrifices, *Hebr. 10. 26.* but deserves cutting off, *Num. 15. 30.*

So Hieron also turns the words, Delinquere faciens populum, making the people sin. So Vatablus, and the Tigurin Bible, Piscator also both in his High Dutch, and Latin Translation, turns the words thus, If the Priest so sin that he brings a guilt upon the people. So likewise Diodati; if the chief Priest so sin, that the people is made culpable. To the same purpose, Luther & three Low Dutch Translations. There are also two of our old English Translations, that of Coverdale and another, which so render the words. Tremellius speaks home to this purpose. If the Priest, who is anointed, sin ad reum populi, to make the people guilty; which he explains by leading them into guilt, giving them matter of offending, either by doctrine or example: And he confirms this Translation with a parallel Scripture, 1 Chron. 21. 3. where Jazab saith thus to David, urging him to number the people, why shall it be לנשיא לנשיא for a guilt unto Israel. And Castellio having turn'd the words, si deliquerit innoxiam populi, if the Priest shall sin to the offence of the people; he explains it in his Annotations; Cujus delicto, &c. by whose fault, the people may be made guilty; as the disease

A disease of the head or other member, reacheth to the whole body: and as *Achaz* and *Dauids* sin hurt all the people.

And this translation may be confirmed by the constant tenor of the Scriptures; which blame *not the people* for the finnes of the *Priests* or of the *Prophets*, as the other translation doth; but the *Priests* and *Prophets*, for the finnes of the *people*. Thus, for the sin of *Eli's* sons the *Priests*, the people abhorred the offering of the Lord, 1 Sam. 2. 17. as he tels them ver. 24. Ye make the Lords people to transgress. And the Prophet, out of compassion toward the people, he tels them, O my people! they who lead thee, cause thee to erre, Esay 3. 12. and the like, Chap. 9. 16. And Jer. 23. 15. From the Prophets of *Jerusalem* is prophaneness gone forth into all the Land; and 9, 10, 11. The adultery, swearing, or cursing, and violence of the people, is laid to the Prophets and the Priests charge. And the *Prophets* and *Priests* are laid to have shed the blood of the just in the midst of *Jerusalem*, Lam. 4. 13. that is, by their sins, they occasioned them to be slain; as Ezech. 13. 19. they are said to slay the souls that should not die. Yea, that whole Chapter is on this argument. And very often elsewhere the Lord takes up the same complaint against the *Priests* and *Prophets*. Whence it appears, that their sin is *peccatum peccans*, a brooding sin, which makes the people sin, and becomes exceeding sinful.

Let them sadly consider this, who, I hope, out of ignorance, (as being themselves deceived by their Authors, whom they follow,) teach the people such doctrine, as, not accidentally and occasionally, but directly and per se, causeth them to sin; such is that catechetical doctrine, That no man is able either of himself, or by any grace received in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed. Surely the people, to whom the Law was given first, thought themselves able to keep it, as appears, Exod. 24. 3. 7, 8. Nor did *Moses* blame them for promising so to do; but he directs them how to keep it, Deut. 30. 6, 7, 8. — 14. Other Scriptures sound the same thing, Psal. 119. 1, 2, 3. 6. 10. 32. &c. and 130. 8. and 138. 8. Prov. 2. 7. beside manifold more Scriptures. It is true, that no man is able of himself, either to think a good thought, 2 Cor. 3. 5. or repel an evil: But is not this a disparagement unto the Spirit of God, that no man should be able by any grace received in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed? I shall instance but in one Scripture. If what is there delivered be true, what then is meant by the Apostle, Rom. 8. 3, 4. God sent his Son in the similitude of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh but after the Spirit?



Is God the Father and Son utterly frustrate of their end, so that the *Righteousness of the Law is fulfilled in no man*? It is a glorious testimony, that the Scripture gives to *Josiah*, that he turn'd to the Lord with *all his heart, and with all his soul, and with all his might, according to all the Law of Moses*, 2 Kings 23. 25. I can hardly be perswaded that he brake the Law *daily in thought, word, and deed*, no, though he lived in the time of the Law. The Apostle professeth himself to be one in whom *the end* which God the Father and Son aimed at, *is obtained*, where he saith, *I am able to do all things* ἐν τῷ ἐνδυναμῶντι με χριστῷ, *through Christ who inwardly enables me*; Phil. 4. 13. And I hope there are some such in the world.

Whether now, this, and other such doctrine do not immediately tend to *make the people sin*, let any indifferent man judge. For whereas they are taught, that no man is able, no not by any grace received in this life, perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed, who will go about to do that, which, as he is taught, no man can do, nor is it possible to be done?

Surely, if the Teachers and people lived exactly according to this and some other like doctrine, they would be the very worst Christians in the world; whereas truly I think there are of both, very vertuous and good men; and of the Teachers, many very learned also, and that in the *truth, which is according to godliness*, Tit. 1. 1. which is the best kinde of learning. But I doubt not to say, that nither that life nor learning proceeds from their opinions; but as *Tully* writes of some Philosophers whose principles were corrupt, *natura bonitate vincuntur*, they are better then their principles.

Now I beseech my Brethren, who are Teachers of the people, impartially to consider what befel ten of the twelve Spies who taught the same doctrine; and the people who were perswaded by them, *that their enemies were too strong for them; that they were not able to overcome them*, and so to enter into the holy Land: Which is the sum of *Numbers* 13. and 14. where verse 11. the Lord complains of the people, *that they believed him not*; How long, saith he, will it be yet they *believe me, for all the signes that I have shewed among them*? He had promised them the holy Land, and he had evidenced by many signes and wonders that he was *able to effectuat* what he promised; yet *they believed not*. For whereas there is in Faith a *Duplex formale objecti, verum, & potens*, our faith looks at two things in God whom we believe, *His Truth*, and *His Power*, Rom. 4. 20, 21. And if the testimony concerning these, be of things practicable, things to be done, or left undone, belief is a *confidence* 1. *in Gods Truth*, that, what he saith, is firm and sure; 2. And in Gods power, who commands, forbids,

- A forbids, promiſeth, or threatneth, that God is able to do, and enable the believer to do what he commands, and to ſhun what he forbids; able to fulfil what he promiſeth, and what he threatneth, &c. Now, whereas neither the ten Spies, nor the people, believed the Lords *truth and power*, the Lord ſware that they ſhould not enter into his reſt; and accordingly the ten Spies died, *Numb. 14.36,37.* and the carcaſes of the people fell in the Wilderneſs. *David* applies this ſtory ſpiritually to the men of his age, *Pſal. 95.* And the Apoſtle, *Hebr. 3.7.—19.* to the Chriſtian Church. Where verſe 18. to whom ſware he, that they ſhould not enter into his reſt, *ἐὶ μὴ ἀπειθήσασι*, but to them who obeyed not, (which ours turn, who believed not,) ſo we ſee, they could not enter in becauſe of unbelief; which unbelief is the ſame with diſobedience, as appears by comparing with it the former verſe. The Spirit of God leaves this conſideration upon our ſpirits. We know, the Lord promiſed to them a good land, and to us the *Land of uprightness*, *Pſalm 143.10.* He promiſed them to be with them, to the ſubduing of the inhabitants of the land, *Exod. 34.10.* and had given good proof of this, and a ground to believe this, by deſtruction of the *Egyptians*. Nor is there any believer who hath made any progreſs in the faith, but he hath had ſome experience of what God hath promiſed, that the Lord will not leave us nor forſake us, *Hebr. 13.5.* Whence he may gather-in upon our good God, and believe that he will finiſh his work; as *David* reaſoned, *1 Sam. 17.32.—37.* And *S. Paul* touching the *Philippians*, *Phil. 1.6.* and himſelf, *2 Tim. 4.18.* I was delivered from the mouth of the Lion; and the Lord will deliver me from every evil work, and will preſerve me unto his everlaſting kingdom. That people believed not the Lord, notwithstanding their knowledge of his power, that he was able to ſubdue their enemies: nor do many of the ſpiritual Spies or Teachers themſelves believe. Whereupon neither that people, nor many of ours can enter into Gods eternal reſt, becauſe of unbelief.
- B
- C
- D

O my Brethren! doth not this come to paſs by reaſon of this doctrine of unbelief and impoſſibility of obeying the law and will of God? And how great then muſt our ſin be, if we poſitively and directly teach this doctrine? We may eſteem the hainouſneſs of the ſin by the offering enjoyned for the expiation of it: which is greater then any private mans, ver. 28. yea, greater then that preſcribed to be offered by the Ruler, ver. 22. Yea no leſs then that which was commanded to be offered for and by the whole congregation, ver. 13.

E Conſider, I beſeech you, the many miſeries and calamities which have befallen thouſands both of Teachers and people in theſe late years; and the Teachers ſignally, their ejections and want of livelyhood, being diſabled from teaching the people.



I meddle not with reason of State. But when I see so heavy a judgement befall one profession of men, and the most of them) I say not all: for I know some better minded) I fear, ingaged in the same doctrine of *impossibility and unbelief*, (as I have had it confessed by many of them.) I cannot but apply what the Lord hath threatned the Priests; The Priests lips should keep knowledge, and men should seek the Law at his mouth; for he is the Messenger of the Lord of Hosts. But *Corruptio optimi est pessima*. But ye are departed out of the way; ye have caused many to *stumble* (take offence, or fall) *in the Law*; ye have *corrupted the covenant of Levi*, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my wayes, but have been *partial in the Law*, *Mal. 2. 7, 8, 9*. And sha'l we think, that these who suffer these miseries, are the only men who have *caused the people to sin by their false doctrine and scandalous life*? Let them who think so, read *Luke 13. 1-9*. and with sadness consider that Parable, which our Lord there delivers, and fear, lest the like or a worse judgement, remains for themselves.

My Brethren! The hand of the same Lord of Hosts is stretched out still: And if we shall in life or doctrine, especially this doctrine of *unbelief and impossibility*, *cause the people of God to sin*, let us fear the like, yea, heavier judgement upon our selves, because we have not taken warning by the heave hand of God upon them, *Quorum facta imitamur, cur non & illorum exitus exhorrescamus?* If we be like them in the *sin*, why should we not fear, that we shall be involved with them in the same judgement?

1. We, who call our selves, and would be reputed Ministers of the Gospel, are supposed to know more then other men do; and to be more *strong in the Lord, and in the power of his might*, then others are; and so to be more able, to resist the Tempter and his motions unto sin. 2. We are thought to have received *more grace* from God; and therefore if we *sin* against our God, we are *more ingrateful* then others are. 3. Impiety in us, is in a special manner repugnant unto our profession, who, more then other men, pretend to *piety and holiness*. 4. The example of our *sin*, extends more to scandal then other mens, because being reputed *learned*, we may be supposed to sin by the *Book*.

O let us bring our *sin-offering*, even repentance, a broken spirit, and a contrite heart, *Psal. 51. 17*. Let us *confess, forsake, and mortifie our sin*, that, by the *blood and spirit of Christ*, we may be *sprinkled from an evil conscience*, *Hebr. 10. 22*. and the blood and spirit of Jesus Christ shall *cleanse us from all our sins*, *1 John 1. 7*.

Then will our sober, chaste, temperate, honest, just, godly conversation win the people to sobriety, chastity, temperance, justice, honesty, and piety; and every grace which they shall see in

A in us, they will copie out into themselves. Then shall we be *pre-  
tious men indeed*, not in the vain opinion of ignorant men; then  
shall wee bee *powerful Preachers*, when we preach powerfully  
Christ to be the power of God, 1 Cor. 1. 24. by whom the *righte-  
ousness of the law may be fulfilled in us*, who walk not after the flesh  
but after the spirit, Rom. 8. So that we *warn every man, and teach  
every man in all wisdom, that we may present every man perfect in Jesus  
Christ*, Col. 1. 28. Then shall we boldly propound our selves ex-  
amples unto the flock: And when the chief Shepherd shall appear,  
B we shall receive a crown of glory that fadeth not away, 1 Peter  
4. 2, 3.

If a soul sin and hear the voice of swearing, and is a witness, whe-  
ther he hath seen or known of it, if he do not utter it, then he shall bear  
his iniquity.] The word *swear*, which is here turn'd *swearing*, is  
not to be understood in the latitude of it; but more proper  
to the business here treated of by Moses, it signifies an *Adju-  
ration*, which is that kinde of *Oath*, or *Execration*, whereby a  
man hearing, is obliged to say or do something, as in controver-  
sies among men an *oath* for confirmation is to them an end of all  
strife, Hebr. 6. 16.

Thus also in mens private affairs and extrajudiciall matters:  
As Abraham adjured his servant, or caused him to swear, imposing  
an oath upon him, Gen. 24. 3. And examples of both kindes we  
have many in Scriptures, Exod. 13. 19. Numb. 5. 19. 1 Sam. 14. 27,  
28. 1 Kings 2. 43. Ezra 10. 5. Cant. 5. 8, 9. and elsewhere.

This *Adjunction* is understood in this Scripture here before us.  
For the Jews in their Courts admitted an *Adjunction* to be laid  
upon all persons present, for the eliciting and drawing forth the  
truth in question. Inasmuch as, although a man were not person-  
ally *cited* and *adjured* to confess his knowledge, yet if he heard the  
*adjuration* or *execration*, and *concealed the truth*, he rendred him-  
self guilty, according to this Law. Much more, if any man were  
personally adjured to speak his knowledge, and yet *held his peace*.  
In which case he was obliged to answer the *adjuration*, although  
possibly what he uttered, might prove disadvantageous unto  
himself. So vain is that assertion, which yet is vulgar and com-  
mon, that no man is bound to accuse himself.

This very Law bindes  
a man to *speake his knowledge*, although summoned thereunto ge-  
nerally only and in common with all who hear the *adjuration*,  
however his own personal interest may be concerned thereby.  
Otherwise this Law makes him guilty. How much yet more, if  
the Judge himself *adjure* him to declare the truth? In which case  
it is very observable, that, when the High Priest had questioned  
our Lord, Luke 22. 67, 68. and the false witnesses had bin produ-  
ced

Levit. 5.  
Ver. 1.



ced against him, *Matth.* 26. 61, 62. which yet could prove nothing, and *Jesus* himself held his peace; so that they were all at a loss, the high Priest made use of the last expedient which, in this case, could be used, and adjured him by the living God, that he should tell them, whether he were the Christ the Son of God. This *Adjuration* drew from our Lord that *Confession*, that he was the Son of God, *Matth.* 26. 59. — 64. For 10, what there we read, *συ' ε'πας*, thou hast said, *S. Mark* reports to be, *ἐγώ ε'μι*, I am. So sacred a thing is an Oath, that he who submitted himself to be a *Servant of Rulers*, as he is called, *Esay* 49. 7. when he had stood dumb and opened not his mouth, the *Adjuration* caused him to make that glorious confession of the truth. This sense *Arias Montanus*, *Vatablus*, *Munster*, and *Castellio* give of these words.

*Tremellius* and some of the Jews understand this Law to be against him who hath heard one *blaspheme* God, and conceals his knowledge. And he refers this Law to the precept of brotherly correction and reproof, *Levit.* 19. 17. And it is possible that our Translators may have been of the same judgement. But *ללה* is not any where used to signify *blasphemy* in that sense, so far as I yet can finde. Nor was *swearing* wholly forbidden the Jews either judicially, or extra-judicially, but onely vain and false swearing, *Levit.* 19. 12. *Jer.* 7. 9. And of this *swearing*, *Hos.* 4. 2. is to be understood, and *Zach.* 5. 3. Every one that *swareth* shall be cut off. What kinde of *swearing* is that? It followes in the next verſe, every one that *swareth falsely* by my Name. So *Mal.* 3. 5. For the merciful God graciously connived for a time at the Jewes *swearing*, so they *swore* not *falsly* nor *vainly* by his Name. And therefore our Lord in his exposition of that Commandement, saith not, Thou shalt not *swear*, but thou shalt not *for-swear thy self*.

And the reason may be. The people of God lived among the Nations, who walked every one in the name of his god, *Mich.* 4. 5. Wherefore the Lord condescended for a time to be accounted as it were, a Topical God, as if he had been the God of *Israel* only; as may appear by *Jephtha's* reasoning, *Judges* 11. 12. — 28. lest his people being mingled among the Nations, should learn their works, and swear by other gods. See the truth of this, *Jer.* 12. 14, 15, 16. Thus saith the Lord against all mine evil neighbours, &c. it shall come to pass if they shall diligently learn all the wayes of my people, to swear by my Name, *The Lord liveth*, as they have taught my people to swear by *Baal*, then they shall be built up in the midst of my people. And we now live mixt one with another good and bad together, and every one endeavours to assimilate and render another like unto himself. O that every one of us, so far as we have attained, would endeavour to render another like unto God!

Now

A Now although ſwearing by the Name of God, raſhly, vainly, and falſly, and without juſt cauſe, hath alwayes been a ſin, and ſo accounted, *Eccluſ. 23.9.—13.* Yet the univerſal prohibition hereof was reſerved until the time of Reformation, *Matth. 5.33.—37.*

B Howbeit that this kinde of ſwearing ought not here to be underſtood, but *Adſuration* only, and to put an end to controverſies among men, as hath been laid, will appear to be true, if we lay to the words now queſtioned and compare with them, what *Solomon* ſaith, *Prov. 29.24.* He that is partner with a thief, hateth his own ſoul; *אלה ישמע ולא יגיד*, he heareth adſuration, and uttereth it not. Where we have theſe very words of the Law, *Levit. 5.1.* and an exemplification of it. In this caſe the Arabic Proverb is not to be underſtood, Repentance for ſilence is better then repentance for ſpeech. And that of *Cato* hath no place here, *Nam nulli tacuiſſe nocet, nocet eſſe locutum*: For ſilence in this caſe argues a conſent unto evil.

C Take notice here, Chriſtian Reader, how ſtrict the Lord is in requiring a diſcovery of ſin, and that the truth ſhould be brought to light and judgement, and that under a ceremonial diſpenſation; ſo that he who concealed his knowledge, rendred himſelf guilty. And ſhall we who ought to depart from, and hate every evil way, and every iniquity, and loathe it in our ſelves, ſhall we hide and keep anothers ſin as ſweet under our tongue?

D In this caſe it will well beſeem our Chriſtian prudence and charity, to enquire what will be more profitable for our brothers reformation; whether to accuſe him and diſcover his ſin, as *Joſeph* did his brethrens, *Gen. 37.2.* or at leaſt for a time, with lenity and pious long-ſuffering to bear his weakneſs. But if we wink at, and diſſemble our brothers ſin, as if we favoured it, and waited not for a fit time for reproof of it, we make our brothers ſin and guilt our own; and our tenderneſs and clemency toward our brother, will be interpreted no leſs then contumacy and diſobedience toward God. Remember how *Solomon* concludes his *Eccleſiaſtes*, and with it I ſhall conclude this Eſſay, God will bring every work into judgement, and every ſecret thing whether it be good, or whether it be evil.

E And the Prieſt ſhall make an atonement for him concerning his ſin.] This ſenſe is impoſed upon theſe words beſide their genuin and proper meaning, which is this; And the Prieſt ſhall expiate (or purge) him from his ſin. The only difficulty (if any there be) is in *עליו*, whether it be referred to the perſon purged from his ſin: and ſo *נפרי* to purge or expiate is conſtrued with *עליו*. Or whether it have reference to the Sacrifice as *Arias Montanus* underſtood it. Both have their Authors and their meanings good.

*Levit. 5.  
Ver. 6.*

As for Atonement, what is meant by it but union with God or oneneſs, as when God and man are at one? And how can that be



wrought while the sin *intervenes* and keeps man at a distance from his God? *Esay* 59.2. It is true indeed that the Spirit of God hath couch'd two actions under one word כִּסָּת 1. to cover, and 2. to purge, cleanse or expiate. But although כִּסָּת signifie to cover, yet not so as ἐπικαλυμμα κακίας, 1 Pet. 2.16. as a cloak to cover knavery, not so as to bide the sin, but as a playster is applied to cover and so to cure and heal a wound: and so the first signification will fall into the second.

Thus the Tigurin Bible renders the words verbatim, *Et expiabit eum sacerdos à peccato suo*. And the Priest shall purge or expiate him from his sin. And the Chald. Par. saith the very same, though somewhat otherwile translated. So *Munster*, so *Vatablus*, so *Tremellius*, so *Diodati*. And although the Spanish Bible hath *reconciliare* in the text, yet it hath *expiare* the Priest shall expiate, in the margent.

If meantime the sin remain, how can the atonement or reconciliation be made? since sin is the only make-bate *Quod turbat omnia*, which therefore if it remain and be not really and truly removed and taken away, the wrath and the condemnation and guilt and obligation unto death must remain with it.

What is wont in this case to be said, that there is no condemnation to them that are in Christ Jesus (which words are usually cited alone, and the following words suppressed) it is true of them who walk not after the flesh, but after the spirit; whom the law of the spirit of life in Christ Jesus, makes free from the law of sin and death; in whom the righteousness of the law is fulfilled, *Rom. 8. 1.—4.*

It is true, these actions are all of them ceremonial, poor and beggarly rudiments; yet by them are figured out the pretious truths of God touching atonement with God and expiation from sin, as gold is weighed out by brasse or leaden weights. The real purging from our sins by Christ is meant by the ceremonial expiation wrought by the Priest and the sacrifice. And therefore the Apostle so reasons: if the blood of Bulls and Goats and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh (so far then it did sanctifie,) how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, Purge your consciences from dead works, to serve the living God?

Let us well consider this (Christian Reader) lest in a matter of so great concernment unto our immortal souls, we suffer our selves to be deceived by [concerning] a word of very large signification: which if it mean any thing but expiating the sin, take heed of it: *Dolus versatur in generalibus*, if we be deceived in the figure, we shall also be deceived in the Truth it self, which is conveyed by it.

But

A But ſuppoſe the ſin only covered, (which is that which many contend for) if it yet remain in us, what ſingular benefit is the *Reconciliation or Atonement* unto us? only that the putrid and loathſom ulcer is *ſkin'd over*: that the remorse and clamour of the guilty conſcience is *quiet and ſtilled for a time*; that the malefactor is *reprieved*, and his puniſhment only delayed a while. The *palliated ſore* will break-out again. Judgement and vengeance will follow the ſinner unleſs the ſin be *taken away*: and it will appear at length, when it will be too late to remedy it, that ſuch as Job calls Phyſitians of no value, Job 13.4. have *cured* the bruife of Gods people *ſlightly*, ſaying *peace, peace*, when there is no peace, Jer 6.14. The ancient Jewes called the Meſſias or Chriſt *איש כפר*, *ἀνδρα λυτρεα*, a man of expiation; as he who ſhould *finiſh tranſgreſſion and make an end of finnes, and make reconciliation for [or expiation of] iniquity, and bring in the everlaſting righteouſneſs, &c.* Dan. 9.24. Which, if it be done in all the world, and not done in thee and me, what is that greateſt of God and Chriſts works unto us!

C O let us therefore now while we have time, endeavour after ſuch an *Atonement and Reconciliation* which will moſt certainly follow upon *precedent expiation and purging of ſin*. Wicked men, out of *ſelf-love and fear of puniſhment*, pray for *pardon of ſin and peace of conſcience*: But let us out of *hatred of ſin and love of righteouſneſs*, repent, turn to God, mortifie our ſin, and pray that the Lord would *expiate and take away iniquity*. This, I am ſure, is moſt ſuitable with the end of Chriſts coming, deſcribed, Dan. 9.24. and by the Evangelist, to diſſolve the work of the Devil, 1 John 3.8. and to take away the ſins of the world, John 1.29. O that that work were wrought in every one of our ſouls!

D  
E As the ſin-offering is, ſo is the treſpaſs-offering: there is one law for them; the Prielt that maketh atonement therewith, ſhall have it.] What the Tranſlators here turn the *ſin-offering* and the *treſpaſs-offering*, is in the Hebrew only *חטאת* and *עוון*, *ſin* and *treſpaſs*: and howſoever our and other tranſlations in this place and often elſewhere, underſtand and adde an *oblation* or *offering*, its more then they have any warrant to do from the holy Text. Which they together with other Tranſlators acknowledge when ſometimes they leave out the word *oblation* or *offering*, yet underſtand the ſame thing. Thus Hoſ. 4.8. the Lord ſaith that the Prielts eat up the *ſin* of his people; that is, that which here they call the *ſin-offering*; as all agree, the word is to be underſtood: For which, the Lord blames them not; for it was their own, Levit. 10.14. but for other ſins; as, if the Lord will, I ſhall hereafter ſhew. Thus 2 Cor. 5.24. God made him to be *ſin* for us, who

Levit. 7.  
Ver. 7.





A can underſtand his errors? Cleanſe thou me from ſecret faults, as David prayes, and may reach us to pray.

But bleſſed be the Lord, that, though our ſins be numerous, yea, innumerable, yet he hath given us who believe and obey him, an High Prielt, whoſe blood and ſpirit cleanſeth us from all our ſins, 1 John 1.7. Yea, this King of Saints, and High Prielt makes his believers and lovers, Kings (ruling over their own wils, affections, and luſts,) and Prielts to ſanctifie and purifie others.

B That Prielt, who makes the expiation, to him belongs the ſin and treſpaſs. That's an hard ſaying; how belongs the ſin and treſpaſs unto him? Levit. 6.26. The Prielt who expiates the ſin ſhall eat it. And ver. 29. Every male among the Prielts, ſhall eat thereof. And wherefore hath the Lord given this to the the Prielts? Moſes tells Eleazar and Ithamar the ſons of Aaron, that the Lord had given it them to eat, that they might bear the iniquity of the congregation, Levit. 10.17. So we read, that the Prielts were to bear the iniquity of the Sanctuary, Numb. 18.1,2. It

C was the Prielts duty to eat up the ſins of the people, as was ſhewen before, Hoſ. 4.8. as by ſympathy bearing their ſins, as their own, ſuffering with them, praying for them, threatening, exhorting, en- treating, and beſeeching them to offer up their bodies as a living ſacrifice; uſing all means to conſume, mortifie, and deſtroy the whole body of ſin. Thus to eat up the ſins, is to conſume it, Gen. 3.14.1. what is turn'd conſume, is to eat. And to conſume it and deſtroy it, is by our ſympathy and bearing them, to help them to conſume and deſtroy the body of ſin. For ſo what Psalm 41.9. we read, he that did eat my bread; John 13.18, our Lord ſaith, he that eateth bread with me. So to conſume and deſtroy finners, is to eat them, Numb. 14.9. Joſhua and Caleb ſay, the people of the land are bread for them; compare herewith Numb. 22.4. Deut. 7.16.

This language is uncouth and ſtrange; and the duty of bearing and forbearing one another, hath been ſo long out of faſhion, eſpecially theſe times of violence and bloodſhed, that its hardly known to be the law of Chriſt to bear one anothers burdens, Gal. 6.2. And very few there are who are known to be his Diſciples

E or ſervants, by his Livery, John 13.34. A new Commandement do I give you, that ye love one another, as I have loved you, that ye alſo love one another. And why does our Lord repeat that duty? was it not enough to ſay, love one another as I have loved you, but he muſt inculcate the ſame again, that ye alſo love one another? He the great High Prielt loved us with an heroical love, with a love ſtrong as, yea, ſtronger then death; He eat up and conſumed, he bare and bears the ſins of many, Eſay 53.11. So he loves us, and his Commandement is, that we ſo love one another. And that



that indeed such an intense love is required of his Disciples, appears by his Apostles exhortation unto it, *Ephes. 5.1.* Walk in love: how? *As Christ loved us*; And how was that? and gave himself for us an offering and a sacrifice to God. This indeed is a new Commandement, and never before heard of; a Livery whereby all men may know who are the Disciples of Christ, there are so few who wear it.

But lest I be thought to urge this comparison *intensis gradibus* to the extent of it, and beyond our Lords and his Apostles drift, whereas our Lord and his Apostle meant it only in *remissis*; so that some small measure of love might serve the turn, read what his best beloved Disciple adviseth touching this very argument. Hereby, saith he, perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. If this be well understood, that of Philo Judeus will not seem strange, *ὁ σπυδαῖς τοῦ παύλου λυτῶν*, a virtuous man is an expiation and atonement for a wicked man; Thus Ezechiel, Chap. 4. 4.5. must bear the iniquity of the house of Israel.

O my Brethren! whom the High Priest of our profession Christ Jesus hath made Priests of the holy, of the royal Priesthood, *1 Pet. 2.5.9.* Let us consider our office, and what reward the Lord gives us for discharge of our office. Ye have both in the words before us, The Priest that makes expiation of the sin, it shall be his; or, it shall be to him: If thus we bear our brothers sins, instruct, exhort, dehort, admonish, sympathize, and suffer with him, and by all means endeavour the consuming and abolishing his sin, the Wiseman hath assured us that we shall be satisfied by the fruit of our mouth, *Prov. 12.14.*

He who thus with great patience and long-suffering waits at Gods Altar, he shall be partaker with the Altar, *1 Corin. 9.13.* S. James assures us, that he who converts a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sinnes, *James 5.20.*

He E

A

He put his breast-plate upon him; and he put in the breast-plate, the *Urim* and the *Thummim*.] The words contain a part of *Moses* investiture of the High Priest. Having put upon him his breast-plate, he put into the breast-plate, the *Urim* and the *Thummim*. What these were, great enquiry hath been made both by anti-ent and modern Writers. The Translators leave them without translation: only they are left in the Hebrew with much emphasis: He put into the breast-plate *אור וטומים* the *Urim* and the *Thummim*. But why were not these words turned into English?

Levit. 8.  
Ver. 8.

B

It is true, there are many names and words, some proper, others appellative, which, by the holy Spirit and venerable antiquity, according to the dictate of the Spirit, hath left without translation, in their own native language; as *Hosanna*, *Hallelujah*, *Maranatha*, and many other appellatives, beside many proper names.

C

The words before us are none of those, but we finde them rendred by Translators, as the LXX ἐπέθηκεν ἐπὶ τὸ λογιόν τὴν δόξαν καὶ τὴν ἀλήθειαν, he put upon the breast-plate *manifestation* and *truth*. The Vulg. Lat. *Aptavit rationali in quo erat doctrina & veritas*, in which was *Doctrine* and *Truth*.

It is true the Chald. Par. hath *אורי וטומים* *Urim* and *Thummim*, but in the Chaldee tongue, not in the Hebrew. The Syriac turns the words *Knowledge* and *Truth*, and the Arabic, *Declarations* and *Truths*.

D

*Castellio*, *Claritas & integritas*, *clearness* and *integrity*. *Luther* *Licht* and *Recht*, *Light* and *Right*, that is, *Justice* or *Righteousness*. One Low Dutch copy followes *Luther* herein; that of *Cullen* renders the words according to the Vulg. Lat. a third hath *Light* and *Fulness*. *Cowdall* turns the words *Light* and *Perfection*.

And so many testimonies and warrants we have to translate these words: And I would render *Urim* and *Thummim*, *Lights* or *Illuminations*, and *Perfections* or *Consummations*.

E

I have done with the words; but what shall we say to the things themselves? To define, what these were, its none of my business; nor indeed dare I attempt that, which hath puzzled all the learned men in the World. Only I shall relate what hath been delivered by diverse men in their generations.

Some to make good the V. Latin translation of these words, would deduce *Urim* from *אור*, which is to teach: that's *Doctrina*, doctrine; and *Thummim* from *אמן*, that is *Credidit*, to believe, there's *Veritas* Truth, the object of belief. But their originals are better known to be *אור* light and *טומים* or *אמן* *Perfecit* to perfect.

Some



Some would have these to be the *Nomen Tetragrammaton*, which they say includes the *mystery of the Trinity*, and the *incarnation of Christ*. Others say, they were certain letters, which being shuttled together made up the *Answer* of the Oracle to what was asked of God. Others affirm, that they were two bright shining *Stones* immediately made by God, which gave a lustre according to the *Answer* of God to the question of the High Priest. Others, that these were an *Adamant* which changed the colour according as the people were qualified, and God pleased or displeased with them. Others, that they were no other then the twelve precious *Stones* which the High Priest wore in his *Breast-plate*. Others (and I shall name no more for shame) would have the *Urim & Thummim* to be the same with the *Teraphim*; which, they affirm to have been two little *Idols*, whereby God gave answers to the High Priest. I might name many more. But these last have-spoken out, and declared for themselves and for all the rest the *Idols* of their own *imagination*s. Good God! whither will the wicked *imagination*, (as the Wiseman calls it, *Eccles. 37. 3.*) whither will it not wander, if left to itself? even to make God himself give forth his *Oracles* by *Idols*, which he extreamly hateth; and that to the people, who of themselves are too prone to *idolatry*. To such interpreters as these, God hath made good what he threatens *Ezech. 14. 4.* that they, who come with such *idols* in their hearts, the Lord will answer them according to their *idols*. These are truly *Commentaria*, *inventions*, *fictions* and *imagination*s of men. For how can men speak of God and the things of God, without the *word* of God? *Plato* might have taught them better, *That nothing can be known of Gods minde, without his Oracle*. None of these Authors alleage any Scripture at all to prove their assertions. Which therefore are to pass upon the account of guesses and conjectures, which may be as easily denied as affirmed. But hence we learn, that, what these were is hard to say. They judge more probably, who think, that, as *וְהָיָה כִּי יִשְׁאֶל אֶת ה' בְּכָל דְּבָרָיו* written on a plate, was put on the fore-head of *Aaron*; so *Urim & Thummim* were written on a plate and put in the breast-plate, which was double, *Exod. 28. 16*. But neither have they any ground for this in Scripture more then the other. This we may undoubtedly say of them; that certain instruments or means they were, whereby the Lord was pleased to manifest his *Answer* to the enquiry of the High Priest. Whence the Greek Interpreters called *Urim* *δήλωσις*, that is, *manifestation*; which, that it might be believed, they rendred *Thummim* *ἀλήθεια* *truth*. That they were wont to make *inquiry* of the Lord and receive *Answers* by these, divers Scriptures witness, as *Numb. 27. 21*. *1 Sam. 23. 9.* — *12.* where we read two questions moved by *David*, and the Lords respective *Answers* to them by *Urim*.

These

A Theſe were wanting at the peoples return out of the Babylonian captivity, as appears *Ezra 2.63*. And whereas there were three uſual wayes, whereby the Lord revealed his will unto men, 2 *Sam.28.6,7*. *Dreams*, *Vrim*, and *Prophets*, who ſpake as they were moved by the holy Ghoſt, 2 *Pet.1.21*. The Prophets ceaſed with *Haggai*, *Zachary*, and *Malachy*, and the *Vrim* failed, and divine *dreams* alſo, *Joel 2.28*. For whereas the Lord promiſes the *Spirit of prophete*, divine *dreams* and *viſions* in the dayes of the Meſſiah, its probable at leaſt, that he had withdrawn them all before. Nor was there left any other divine *manifeſtation*, but קוֹרָא a ſmall voice, or the daughter of a voice, that is, an *Echo* or *reflection* of a voice; ſuch as that which came from heaven in *Answer* to our Lords Prayer to his Father, *John 12.28,29*. when the people ſaid, ſome, that it *thundred*, others, that an *Angel* ſpake unto him.

B But why look we on theſe things at ſo great a diſtance? ſurely they either are, or may be, no doubt they ought to be neer unto us, even in our own Boſomes. The *illuminations* and *perfections* were in the *Breaſt-plate*, and muſt be on the heart of *Aaron*, *Exod. 28.30*.

C There are ſome pious and good men who affirm, that theſe *Vrim* and *Thummim* figured the *perfections* of all graces which are in *Chriſt*, who is the *High Prieſt* of our profeſſion, *Hebr.3.1*. And there is no doubt but theſe ſpeak truth; for they are in *Chriſt*. But when they conſider *Chriſt* only in his *temporal diſpenſation*, as *Gregory* calls the *dayes of his fleſh*; or as he aroſe from the dead and aſcended into heaven and ſits perſonally at the *right hand of God*: if *Chriſt* and his *illuminations*, and his *perfections*, be at ſo great a diſtance from us, how can he be *Immanuel God with us*? How could he make good his promiſe to us, under that name, that he will be with us unto the end of the world? *Matth.28.20*. Yea, how then ſhall we underſtand the Apoſtle when he tels us, that *Chriſt* is in us? *Gal.3.1*. *Col.1.27*. and that unleſs *Chriſt* be in us, we are caſtawayes? 2 *Cor.13.5*.

D Surely therefore if *Chriſt* be in us, as according to this Scripture, he is, if we be in the faith, and not caſtawayes, that alſo which is in *Chriſt*, is *analogically* and according to our proportion of faith, in us alſo. And he is ſaid to make his Believers and Lovers *Kings* and *Prieſts* unto God and his Father, *Revel.1.6*. *Kings* to rule upon the earth, *Revel.5.10*. and *Prieſts* who ſhould offer ſpiritual Sacrifices unto God, 1 *Pet.2.5*. And upon condition of obedience, the whole *Israel of God*, hath promiſe to be a *Kingdom of Prieſts*, *Exod.19.6*. And although ver. 22. we read of *Prieſts*; they are the firſt-born of their reſpective Tribes, whom the Lord challenged to himſelf, *Exod.13.2*. *Numb. 3.4,5*. And after the revolt of *Israel* by their idolatry, *Exod.32*. the tribe of



Levi retained their integrity, and obtained the *Priesthood*, Numb. 8. 13.—22. Yet, nor that, nor any after constitution of Priests hindred the obedient from being Kings and Priests unto God.

Let them, who are the *holy Priesthood*, 1 Pet. 2. 5. know the things which are *freely given to them of God*, 1 Cor. 2. 12. For these *Lights* and *perfections* are Gods gifts: And therefore we read not that God appointed them *to be made* where the *Pontificalia* or High Priests vestments and ornaments are either commanded to be made, *Exod.* 28. or reported to have been made, *Exod.* 39. But only a command to *Moses*, to put them in the *breast-plate*, *Exod.* 28. 30. and the obedience of *Moses* thereunto, in this place, *Levit.* 8. 8. For indeed how could any woman spin, or Weaver make *Doctrine* or *Truth*, saith *Origen*, and as we may say, *Lights* or *perfections*? *Sapientia ergo est quæ utrunq; facit*. It is the divine wisdom which makes them both, as that Father goes on. And whereas *Moses* is said to put them into the *breast-plate* of *Aaron*, do we not read, that *Moses* was to be to *Aaron* for a god? *Exod.* 4. 16. What is turn'd, *he put them*, is *יָתַן*, *he gave them*; they are *his gifts*. They are both plural, as the greatness and excellency of things is expressed by plurals, *Prov.* 1. 20. *חַכְמֹת* *wisdomes*. *הַסְדֵּי יְהוָה* the mercies of the Lord, *Lam.* 3. 22. according to which *S. Paul* beseecheth the Romans *διὰ πῶν ἐλεητηριῶν*, by the mercies of God, &c. *Rom.* 12. 1. And for the excellency of these, they are both plural *Lights* and *perfections*.

Both the *Vrim*, the *illuminations* or *manifestations* (according to the *LXX*) whereby God *reveales* and *declares his will*, and the *Thummim* the *perfections* or *consummations* of that will in us, when we serve him, as *Joshua* exhorts *Israel*, *Josh.* 24. 14. in *perfection* and in *truth* (as the Greek and Vulg. Latin turn *Thummim*) in *integrity*. These are the gifts of God; according to what *S. James* saith, Every good *giving*, and every *perfect gift*, (there's one of them) is from above and cometh down from the Father of *Lights*, there's the other. And of all other, they are the most *perfect gifts*, as we may esteem them by the receivers of them, the most principal parts of man, his *minde* and *will*. And what accomplishes and beautifies the minde but the divine wisdom? that's *Vrim*, *illuminations*. And what rectifies and fortifies the will in good purposes, intentions, and actions, but rectitude and integrity? That's *Thummim*, *perfections*.

Happy, thrice happy they to whom the Lord gives these divine *illuminations* or *doctrines* whereby they know the *counsel of his will*; and the *perfections* and *consummations* of it, whereby they are conformable unto the will of God!

These are to be received by *faith*; by which we receive every good *giving* and every *perfect gift*, from the Father of *Lights*. And therefore *Moses* first put on the *breast-plate*, that's *ἀρχαίον*, *ἀρχαίον*,

- A λογιον or λογικον, which the vulg. Latin turns *Rationale*, the Informer and Director of the judgement; and therefore its called *חושן המשפט*, the breast-plate of judgement, *Exod. 28.30*. Indeed the Directory of Judgement and Counsel, being a figure of Him who is *λογος*, the divine Word and Reason, whose name is *Counsellor*, *Eſay 9.6*. And therefore good reason there is that in Him should be the Illuminations and Perfections. And therefore *Moses* put into the *breast-plate*, *illumination* and *perfection*. For the *breast-plate* as it signifies Christ himself, so *faith* in him,
- B whereby we receive these things which are freely given to us of God: for so *S. Paul* calls it the *breast-plate of faith and love*, *1 Theſ. 5.8*. And because the Righteousness is obtained by *faith*, its called also the *breast-plate of righteousness*. This *breast-plate of faith* was to be fastned unto the *Ephod*, *Exod. 28.28*. which the LXX render *ἐπωμίδας*, *superhumerales*, the ornament of the shoulder, whereon we bear burdens: and what is that but *Patience*, which therefore is to be joyned unto the breast-plate of faith, that so through *faith* and *patience* we may inherit the promises, *Hebr. 6.12*. and *10.35,36*.
- C

But alas! the *Vrim* and *Thummim* was lost at the Babylonian captivity, *Ezra 2.65*. And the Church in *Babylon*, *1 Pet. 5.13*. loseth her *light* and *perfection* by *Babylonian confusions*, debates and strifes; for the *truth* is lost by contending for it, *2 Esdr. 5.8,9*. *1 Tim. 1.5,6,7*. whence it is, that the god of this world *blinded* the mindes of them that believe not, lest the *light* of the glorious Gospel of Christ, who is the image of God, should shine unto them, *2 Cor. 4.4*. And because men depart not from iniquity, they understand not the *truth*, *Dan. 9.13*. Yea, the *Thummim* or *perfections* are so lost, that its almost a sin to say, there is a possibility left of finding them.

D

But *Nehemiah*, when the *Vrim* and *Thummim* were missing, he put the people in hope, that there would be a time, when a *Priest* should stand up with *Vrim* and *Thummim*, *Nehem. 7.65*. And the Lord hath left such a *consolation* unto his people (so *Nehemiah* sounds a *Comforter of the Lord*;) that, if they make use of such means as the Lord hath vouchsafed unto his church, the *illuminations* and *perfections* may be recovered.

E The Prophet, in order hereunto, puts us in a method and way of obtaining them, *Mal. 4.4*. Remember the Law of *Moses* my servant which I commanded unto him in *Horeb*, with the *Statutes* and *Judgements*. Then the Lord promiseth to send *Eliab* the Prophet, before the coming of the great and terrible day of the Lord, and he shall turn the heart of the fathers to the children, &c. This *Eliab* is not to be understood of *John Baptist* only; for he did not accomplish that work which *Eliab* was to do, viz. to restore all things, as our Lord foretels, *Matth. 17.11,12*. where speaking



of one *Elijah*, he saith, *he shall come and restore all things*; and then addes, concerning *John Baptist*, that he was *already come*. So that, by the doctrine of the *Law*, and the doctrine of *Repentance and conversion*, we are brought unto an holy fear of *God*; and upon such as fear *Gods name*, the *Sun* of Righteousness, Even that true and greater *Light*, (which comes after the less, *John* 1.8.9.) *arise*th, and is indeed the *High Priest* who stands up with the *Krim* and *illuminations*, *inlightning* our mindes with the *understanding* of *Gods will*, that we may be light in the *Lord*, *Ephes*. 5.8. The *LXX* *Nehem*. 7.65. have the word *א'רסן*, he shall rise, importing *Christs Resurrection*, that he should *arise* from the dead, and shew *light* unto the people, and to the *Gentiles*, *Acts* 26.23. And he hath the *healing* under his wings, whereby he *cureth* all our backslidings, *Jer*. 3.22. rectifies and strengthens our wills to perfect and consummate the *Lords will*, and to make us perfect and complete in all the will of *God*, *Col*. 4.12. For the influences of the *Stars* and heavenly bodies are conveyed by the *Moon* into this lower world: But the powers, vertues and influences of *God* and his divine nature are communicated unto us by the *Sun*, even by *Jesus Christ* the *Sun of Righteousness*; he brings with him the heavenly *light* and *healing power* (the truth of that *Apollo*, whereof the Poets have made a *Fable*) and all perfection and all the fulness of *God*, *Ephes*. 3.19.

Levit. 10.  
Ver. 3.

*I will be sanctified in them that come nigh me, and before all the people, I will be glorified.*] These words, *In them that come nigh me*, answer to *בקרבי*, which the Translators, though they express in many words, yet they give not the full meaning of it. For *בקרבי* are not onely such as *come nigh unto God*, and make address to him by offering sacrifices, as *Levit*. 1.2. but they especially who in relation are *neer* unto him, as his Priests are in a peculiar manner. And so *קרוב* is usually rendred by the *LXX* *ἐγγύς*, *Exod*. 13.17. *1 Kings* 8.46. *neer in place*, *neer in dignity* and honour, as *Esther* 1.14. as the seven Princes to *Ahasuerus*. Yea *קרוב* signifies such a relative *neer*ness as of consanguinity, blood, and kindred, *Exod*. 32.26. *Levit*. 21, 2, 3. as of friendship, *Job* 19.14. *קרבי* my kinsfolk, which the *LXX* turn *φίλοι μου*, my friends. In such a *neer* relation are the *Lords Priests* unto him; who are here called by the same name *קרבי* my *neer ones*, mine intimate ones.

Thus *בן* a Minister either of State, as unto the Prince, is *neer* unto him in place and relation; so the sons of *David* were *בן*, *2 Sam*. 8.18. Chief Rulers or Princes; for which, we read *1 Chron*. 18.17. *לִיד* at the hand of the King; and so expressed in the margin of our translation. Or *בן* is a Minister of *God* *neer* unto *God*,

A in a typical place and relation; as Ezech.42.13. They are holy chambers, where the Priests *ליתרה קרובים* (which our Translators turn *which approach unto the Lord*. The words signifie) *neer unto the Lord*. The separate place there is the Holy and Most-holy; and therefore Chambers *neer* it are *holy* Chambers; where-  
 B in *holy persons* the Priests must eat the *most holy things*. And therefore Arias Montanus both in the place before us, and in this place of Ezechiel, turns the word, in question, *Propinqui, neer ones; neer unto the Lord* in typical place, and *neer* in relation. So likewise Tremellius. So Luther, Piscator, and three Low Dutch translations. So likewise the Spanish: *Castellio* indeed hath *accederent*, who should come *neer*: but he explains himself in the margent, *ut libarent*, that they might sacrifice.

Secondly, although the people of God also are said to be *neer* unto him, Psal.148.14. *קרובים*, as our Translators render it, a people *neer unto him*; yet is the Priest by his office more *neer* unto God, as he who causeth the people to come *neer unto God*; so very often the Priest brings *neer him that offereth, and his oblation*; and Moses brings *neer Aaron* and his sons. For the Priest is  
 C he, whose duty it is to be a *middle man* between God and the people, saith Chrysostom; and to make *intercession* for the people: as Moses and Aaron often did.

And because the Priests are such as *intervene* and make *intercession* for the people, they ought, in reason, to be more eminently pious and holy then the people for whom they *intercede*, and in some measure, like unto the great High Priest and Intercessor, the Lord Jesus, Hebr.7.26. Such *intercessors* were Noe, Samuel, Daniel, Job, and others, who were all *neer* unto God. For it is not the office alone, but the sobriety and temperance, the righteousness, holiness, and piety of him who bears it, which ingratiates the Intercessor with our God. Otherwise, they who by office are  
 D *neer*, for want of due qualification besitting their office, they may be far off.

And this was the case of these two Priests, Nadab and Abihu. For, since *ex malis moribus orta sunt bonae leges*, good lawes are occasioned by ill manners, its much to be suspected, and some of the Jews Doctors doubt not to affirm it, that Nadab and Abihu had  
 E *erred through wine and strong drink*, which made them forward in offering their *strange fire*. Whence it was, that presently after the burial of these two Priests, the Lord gives this charge to Aaron, Vers. 9. *Do not drink wine nor strong drink thou nor thy sons with thee, when ye go into the tabernacle of the Congregation, lest ye die.* It shall be a statute for ever throughout your generations: And the Lord addes reasons for this Law, ver. 10. 11.

This *sin* disposed them to commit another. Their *intemperancy* inclined them to *impiety*. One *sin* is not long alone. They kindle a  
 fire



fire of their own and worshipped God with their own assumed and pretended holiness. A

There is, and hath been much of that, which the Apostle calls *εὐθελοθρησκεία*, Col. 2. 23. *Will-worship*, in the Church of Christ; for which they are most zealous, who are of a lower dispensation, and under the discipline of the father. For, what they are not able by Scripture, and reason out of Scripture, to commend unto the consciences of men, they commonly enforce upon their belief, by an hot, heady, and ignorant zeal. These things were ill boded in the names of these two young Priests: Whereof Nadab signifies voluntary, implying his own will and choice in the worship of God. The other Abihu the father himself; as he who was under the dispensation of the Fathers law. And such as these commonly obtrude their own *Electa sacra*, their own chosen holiness, and what Hierom calls *Boni opinio*, what they think good, upon the service and worship of God. Which is evil in the people, but much worse in the Priest. B

When iniquity thus burns like a fire, Esay 9. 18. it kindles Gods wrath, which is also a fire, Deut. 32. 22. This sin cannot seem little, when the punishment of it is so great; even fire by fire; and a strange fire by a strange act of God. For so he calls his Judgement, Esay 28. 21. This proceeding of God was most just and necessary. For the first transgressors of any law new made, are exemplary in their sin, and therefore must be exemplary in the punishment also of their sin. Whence it was that the Lord ratified his lawes by signal punishments of those who first brake them. Thus after the delivery of the moral law, though the greatest part of the people sinned, by committing idolatry, Exod. 32. Yet the Lord punished them for that sin, by the death of many thousands. That rule which holds among men, *Quod multis peccatur, multum est*, avails not with the Judge of all the world. C

In the example here mentioned, the ceremonial Lawes having been newly given in most Chapters foregoing in this book of Leviticus, these lawes first violated by the Priests, who, of all other, ought to have observed them, the wise and just God punished these in that wherein they offended. D

If we descend to the times of the Gospel, we shall finde, that when *κοινωνία*, that way and manner of Christian community and living in common, was first instituted; two religious pretenders, Hypocrites and Lyars violating that institution, suffered condigne punishment and exemplary for their exemplary sin, Acts 5. 1. -- 10. E

After the institution of the holy Supper, when some in the Church of Corinth *Inuitassent se plusculum*, had eaten and drunk more then was convenient for those who should communicate at the Lords table, for that cause, many were weak and sickly among them, and many slept, 1 Cor. 11. 30. For, by the punishment of some

A ſome few, the moſt wiſe and merciful Lawgiver and Judge prevented like tranſgreſſion by the *multitude*; *ut terror ad omnes, paena ad paucos veniret*, that all Iſrael might hear and fear and do no more ſuch wickedneſs; which is the end of puniſhment, Deut. 13.11. and 17.13. and 19.20. and 21.21.

This buſineſs concerns you, O ye *Prieſts*! Nor ought ye to think it any *diſparagement*, (as vain men conceive, when they ſo call us) but indeed an *honour* if worthily ſo called. For howſoever the word *Prieſt*, as the office, is corrupted, a *Prieſt* is no other then *πρεσβύτερος*, one grown up to the ſpiritual old age of Chriſt, unto that glorious mark ſet before us all, *Prieſts* and people, Ephes. 4.13. A perfect man, the meaſure of the age of the fulneſs of Chriſt. Ye are, by your place and profeſſion, neer unto God, his friends, and intimate ones, whole duty it is to be middle men between God and his people; who are alſo a people neer unto him, Pſal. 148.14. Whole office it is to burn incenſe to our God, to make prayers and interceſſions for the people. It is therefore expected of us, that we ſhould be more holy, more ſober, more righteous, more godly then other people are. This is neceſſary, if we conſider the end of our prayer. For it is the prayer of a righteous man that avails much, James 5.16. And interceſſion is ſuch a kinde of prayer as muſt avail very much, ſince it is made for the *Prieſt* himſelf, and for the whole congregation. Its meet therefore that he be an eminently righteous man and zealous, ſuch an one as Phineas, who ſtood up and prayed, and ſo the plague ceaſed, Pſalm 106.30. the words are, he executed judgement; nor is there any mention made of prayer in the ſtory, Numb. 25. though the words will bear both ſenſes, and imply that an interceſſors prayer muſt be operative, and the mediator himſelf a righteous man zealouſly executing juſtice and judgement. Without holineſs no man ſhall ſee the Lord, no, not when he is beſt pleaſed. And ſhall we think, that ſome remiſs degree of holineſs will ſuffice a *Prieſt* an Interceſſor for Gods people, and their Agent with God, to ſee God, obtain grace, and mercy from God for himſelf and the people, and that when God is moſt diſpleaſed with them? when as the people are, ſo is the *Prieſt*, then where is that Shepherd that will ſtand before me? ſaith the Lord, Jer. 49.19. All the ſons of Levi were holy and zealous in Gods cauſe, Exod. 32. yet all of them could not hold Gods hand. It was to Moſes only that God ſaid, Let me alone. Nor can we be ſo uncharitable as to imagine, that all men were wicked in Jeruſalem, when God ſought for a man that ſhould ſtand in the gap, and could finde none, Ezech. 22. 30. No, no; he ſought ſome excellent man, ſome Moſes, ſome Samuel, ſome Daniel, to ſtand before him. Its well if an ordinary juſt man can obtain his own pardon in a common Judgement. Lot was a righteous man, 2 Pet. 2.7. but he was delivered out of Sodom



Sodom at the instance and intercession of a more eminently righteous man than he. And therefore we read, that when God destroyed the Cities of the Plain, that God remembered Abraham and sent Lot out of the midst of the overthrow, when he overthrew the Cities in wch Lot dwelt, Gen. 19.29. As for profane men they are as unserviceable intercessors in the gap, as a dry bush to keep out a flame of fire from devouring the stubble—ἐκὰς ἐκὰς ἐσε βέβηλος. These are far from righteousness, Esay 46.12. and far off from God.

We are neer unto God, and intercessors for other men; wherefore far be it from us, that we should be like other men: that it should be true of us, *Like people, like Priest*, Hof. 4.9. Or that we draw neer unto God with our mouth, and honour him with our lips, but our heart should be far from him! Matth. 15.8. Far be it from us that it should be truly spoken of us, which yet some of the people say, that there is much *Lording and Domineering over one another*, and over the people, although we be brethren, although we be not Bishops. If it be so, that we can be proud without a title, how neer to God soever we imagine our selves to be, he beholds us afar off. Or what some say, that some of us are neer men, covetous; if so, we are neerer Mammon than we are to the true God. That we are as passionate and have as little rule of our affections, yea, some of us less then other men have. If so, how can we be said to be neer unto God, or neerer then other men? It is true what Hierom writes, *Vehementer Ecclesiam Dei destruit, meliores esse Laicos quam Clericos*; Its very destructive to the Church that the people should be better men then the Priests.

Howbeit I hope, none of the people can say of any of us, that we have erred through wine; that we have gone out of the way through strong drink, as those Levitical Priests are thought to have done. I hope, there is no such Beast that toucheth the mountain of the Lord. We well know the Apostles admonition, *Be not drunk with wine*, wherein there is excess, but be filled with (that wine, wherein there can be no excess) the Spirit of God. I know, there are among us some, I hope many mortified men, who need Pauls exhortation to Timothy, drink no more water, but use a little wine, for thy stomachs sake, and thine often infirmities, 1 Tim. 5.23. But if any such intemperate men there be among us (as some say there are) I shall direct the Apostles exhortation unto them with some little change, Drink more water, and use but little wine. Let the Potitii and Pinarii the drinking Priests, and hungry gluttonous Priests, as the old Priests of Hercules were called, saith Festus, let such be Priests to them who are no gods, 2 Chron. 13.9. In the mystical Temple of the true God, the sons of Zadoc [every way righteous men] must be neer unto him to minister unto him, Ezech. 44.15.

But

A But there is a *drunkenneſs* and not with wine, *Eſay 29.9.* a ſur-  
 feiting with the giddy ſpirit of opinion kindled in our own imaginati-  
 ons, or borrowed of our neighbours *neer home*; ſuch a drunken-  
 neſs, I fear, there is too much among us, and that ſuch *bouteſeus*  
 and *incendiaries* there are, who bring their own ſtrange wilde fire  
 into the Church of God, and zealouſly offer up their own *θελο-  
 θρονεια*, their own will-worſhip unto God. Shall ſuch eſcape  
 the juſt judgement of God? Our God hath his ſpiritual judgments  
 under the *Gospel*, figured by thoſe under the *Law*, but more dread-  
 ful then thoſe. Such was the judgement on theſe two *Prieſts*. The  
 fire burnt their *bodies*, not their *clothes*. There is a kinde of thun-  
 der which burns not the *Cheſt*, but melts the *money* in it; hurts  
 not the *fleſh*, but consumes the *bones*. And ſuch are Gods ſpiri-  
 tual judgments, they touch not mens *bodies*, but ſeiz upon their  
 ſouls. *Non quoties peccant homines, ſua fulmina mittit*, God ſends  
 not thunder and lightning alwayes to deſtroy ungodly men; but ſuch  
 judgments as are much heavier, as *hardneſs of heart*, *impenitency*,  
*treasuring up wrath* againſt the day of wrath, *contempt of Gods word*  
 and *Commandement*, from which good Lord deliver us! Let theſe  
 C *Bouteſeus* who kindle their own fire, and compaſs themſelves a-  
 bout with ſparks, walk in the light of their fire, and in the ſparks  
 which they have kindled: but this ſhall they have of Gods hand,  
 they ſhall lie down in ſorrow, *Eſay 50.11.*

O my brethren! Let us, I beſeech you, ſadly conſider the pu-  
 niſhment of theſe men; and let us, from their *example*, *Discere  
 juſtitiam moniti*—Learn *righteouſneſs*; and remember that the  
 Lord will be ſanctified either upon thoſe who are *neer* unto him,  
*Ezech. 38.22,23.* Or by thoſe who are *neer* unto him, *1 Pet. 3.15.*  
 Let us be ſober, *righteous*, and *godly*, that we may put difference  
 D between *holy* and *unholy*, and between *unclean* and *clean*; that we  
 may teach the children of *Iſrael*, the people of God, all the ſta-  
 tutes which the Lord hath ſpoken unto them, by the hand of  
*Moses*, *Levit. 10.10,11.* that they may be a people alſo *neer* unto  
 God: For the Lord hath ſaid, that he will be ſanctified in his *nigh  
 ones* [ſuch as are *neer* unto him, and *intimate with him*,] and before  
 all the people, he will be *glorified*. Yea, let *Prieſts* and people  
 who are *neer* unto God, conſider, that their Body is the *Temple* of  
 the holy *Ghoſt* which is in us, which we have of God, and are  
 E not our own: For we are *bought with a price*; therefore let us *glo-  
 riſie* God in our Body and in our Spirit, which are Gods, *1 Cor.  
 6.19,20.*



Levit. II.  
Ver. 18.

The Swan, the Pellican, and the Gier-Eagle.] I believe these three fowls are all mistaken. Our Translators render the word **תַּשְׁמֹרַת** a *Swan*, following herein *S. Hieroms* authority.

But if we may believe that most diligent and accurate searcher of Nature, *Ulysses Androuandus*, one who was extream well seen in most languages; he tells us, that the Hebrews have no word that simply and properly signifies a *Swan*. And most Translators that I have yet seen, are of his judgement. For the Greek Interpreters turn the word **πορρυσσαν**; but what special Bird that is, we have no English word that I know, to signify it, unless, with *Ainsworth*, we turn it a *Redshank*. Its said to have the name, **διὰ τὸ πύργον ποικίλον ἔχειν**, because it hath a purple coloured beak; its agreed by them to be a water fowl. *Pagnin* herein follows the LXX; so doth the Spanish Translation and *Vatablus*: but *Tremellius* will have **תַּשְׁמֹרַת** to be *Monedula*, a *Chough* or a *Daw*: and thats a land fowl.

The Jews side with neither. One of the learned Rabbins derives **תַּשְׁמֹרַת** from **תַּשְׁמֹרַת** which signifies *attonitum esse, obstupescere*, to be *astonished*; because he who looks upon **תַּשְׁמֹרַת**, will be *astonished*, in that it is of such a strange shape, and so unlike to other creatures. Another of them saith, that this **תַּשְׁמֹרַת** is a *Mouse that flies in the night*, or, a *flying Mouse*, that is, *vespertilio* a *Bat*; which the Naturalists doubt whether they may count it among the *fourfooted beasts*, or among the *birds*; as it is described negatively—*Vespertilio neq; in muribus planè neque in volucris*—Its neither altogether a *Moule*, nor altogether a *Bird*, but mixt of them both. Howbeit, because it *flies*, though with *membranous wings*, and scarce useth its *feet*, though four, in going, therefore its reckoned by the Naturalists, among the *night-birds*, according to the Poets description of it, *Nocte volans seroq; tenens à vespere nomen*.

This seems to be the more probable, because verse 30 of this Chapter, we finde **תַּשְׁמֹרַת**, the creature now in question, forbidden among the *creeping things*, and interpreted a *Mole*. For there are many words and names among the Jewes, common both to *fowles* and *beasts* of the earth, saith *Ulysses Androuandus*. Yea, many living creatures *disparat* one from other, yet may have the same name common to them.

Nor ought this to seem strange to us; since very frequently one kinde of creature hath been taken for another. As from **אריא** *Leo* the *Lion*, *Aries* was mistaken. And from the Greek **αἰγρεα** *Aper* a *Bore*, is the Latin *Caper* which signifies a *Goat*. And whereas **χην** *Anser* signifies a *Goose*, thence is our English word *Hen Gallina*. And from the Latin *Vulpes* a *Fox*, is our English word *wolf*, *Lupus*; and many the like.

But

A But becauſe the *Bat* hath in its ſhape a kinde of *loathſomneſs*, and may ſuppoſe in men a *natural abhorrency* from eating it, (though *Strabo lib. 16.* reports, that the inhabitants of *Borſippa*, and *Scal. Exer. 236.3.* that the Iſlanders of *Catigan*, feed on *Bats*;) and whereas the people of God were brought up in all principles of *neatneſs* and *cleanlineſs*, eſpecially in regard of their *food*, as may appear out of many places of this book; as alſo *Ezech. 4. 14.* *Acts 10. 14.* they ſeem not to need ſuch a prohibition. Alſo becauſe *Mofes* here reckons up all ſuch as are unqueſtionably fowles, except the *Bat* which he puts laſt; by occaſion of which, he addes ver. 20. all *fowls* that creep going upon all four, ſhall be an abomination unto you. Hitherto we have heard what *יושמו* is not. Now what is it? I conceive *יושמו* ſignifies an *Owl*. So *Caſtellio* renders the word. And *Arias Montanus*, becauſe mention is made of other kinds of *Owls*, ver. 16, 17. he borrows an Italian word *Civetta*, which *Ulyſ. Androvandus* uſeth, which alſo ſignifies an *Owl*.

C As for the *Swan*, the ſame author thinks ſome injury to be done to her, that ſhe ſhould, either under this name, or any other, be reckoned among the *unclean fowles*, and ſuch as are not to be eaten; ſince the Romans of old, ſaith *Plutarch*, were wont to put up their *Swans* and fat them, and eat them as a very rare diſh, as the *Cygnets* are accounted at this day.

Although it cannot be denied but that the prohibition of eating the fleſh of certain *beaſts*, *fowles*, and *fiſhes*, imported unto *Iſrael* according to the fleſh, an abſtaining from *communion with the Heathen*; by reaſon of divers analogies and proportions between them: as was darkly intimated, *Levit. 20.* Where the Lord having prohibited the Heatheniſh manners praſtiſed by the nations whom the Lord caſt out of the Land, I am, ſaith he, *Jehovah* your God who have ſeparated you from the Nations, ver. 24. and then addes, ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean; implying, that by theſe, the other were intended. Alſo the viſion to *S. Peter*, *Acts 10.* and the ſame occaſioned to be recited by him, Chap. 11. for greater confirmation, makes it clear and evident. Yet can we think, that, when now this diſtinction between the *Jewes* and *Gentiles*, is taken away, this Scripture is become uſeleſs, and like a Letter long ſince dated, which hath done its errand? Surely no; for *I know*, ſaith the Wiſe man, that *whatſoever God doth, ſhall be for ever*. And all holy Scripture is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, &c. *1 Tim. 3. 16, 17.* It remains therefore, that this Scripture, as well as others, have its ſpiritual uſe, *that the man of God may be perfected unto every good work.*

*Eccleſ. 3. 14.*



Besides, although the wall of separation, as to carnal ordinances, between the Jewes and Gentiles, be broken down, Ephes. 2. 14. is not the heathenish life yet whole in many both Jewes and Gentiles, who walk in the vanity of their minde, having their understanding darkned, being alienated from the life of God, &c. Ephes. 4. 18, 19. Do not many work the will of the Gentiles, when they walk in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries? Surely the Gentiles life makes the true Heathenism; and, in this respect it stands firm as a wall between the Israel of God who walk according to his rule, Gal. 6. 16. and the Gentiles: yea, it is the wall of separation between God and man, Esay 59. 2.

Besides, there is other reason why that Scripture should be of use unto us. *Est enim Deo charior homo quàm sibi. Atq; ipse, cui Anima nostra curæ est, idem etiam, uti corpori bene sit, haud negligit; — ut sit mens sana in corpore sano. Ceterum nollem esse scandalo imperitis rerum; atque idè super hoc argumento lubentius paucis, quod sentio cum doctis communicabo.*

Nullus dubito quin hisce prohibitorum animantium carnibus insit aliqua cum corpore nostro *δύσμεσσία*; unde etiam *δυσπεψία* oritur, & quæ sequuntur ipsam, innumera, usq; ad internecionem, incommoda non corrigenda. Quam utiq; naturarum contrarietatem, Bonus Deus, (qui & hac etiam de causa Dominus Deus universæ carnis appellari potest, Jer. 32. 27.) ipse carnes, & nostram & animantium reliquorum facile omnium, quippe qui sit earundem omnium Plastes, inter-noscit, ammonetq; suos, illos imprimis qui dicto sunt ipsi obedientes, quæ fuerint ipsis usui ac salutare, quæ contrà ipsorum valetudini ob-futura; quibus, ne comederint, interdixit. Enimverò quorsum aliàs hoc præceptum haud rarò legitur? neque sanguinem neque adipem omninò comedetis, Levit. 3. 15, 16, 17. Quid est in causa porrò quod interanea passim, jubente Deo, super altare comburenda? Nisi quod hæc omnia pessimi nutrimenti sint; unde & sibi benignè offerri mandat adolenda in odorem suavitatis: nempe ne nostro cum nocu-mento iis vescamur, at sibi potiùs eadem offerenda. Hoc est, uti nobis ab edulis hujusmodi temperemus. Vult enim jubetq; Deus hanc sibi, nostro cum bono, abstinentiam ab iisdem largiamur.

Nec est in aliis aliorum animantium carnibus diversa ratio. Ex-emplo, pro reliquis omnibus, esto suilla caro; quæ vel sola comesa, vel cum aliis alimentis inhibere dicitur interspirationem. Quod expe-rimento frequenti se probasse autumat Sanctorius de medicina sta-tica. Sed manum de tabula. Orandi medici, si quis in hæc inciderit, uti veniam indulgeant, quòd ipsorum fundum aliquantò audacius ac prolixius araverim.

But whether *חושט* be a Bat, as some conceive, or an Owl, as others render it, though herein they differ; yet in this they agree, that it is no Swan, nor do they reckon the Swan among the

A the *unclean fowls*. Yea hetein they accord, that לילית is a *night-bird* whether *Owl* or *Bat*. They both love *darkness* and shun the *light*.

No marvel therefore, O Israel; that the Lord thy God forbids thee to eat of these *night-birds*, or have *communion* with them. Thy God would, that thou shouldst be like unto himself; which is the principal end of thy *pure religion and undefiled*. He is *light*, and in him is no *darkness* at all, 1 *John* 1.5. The Devil is *darkness* or the *Prince* of it; and to *Proserpina* whom the Poets make the wife of *Pluto* or the *Devil*, they have consecrated the *Bat*. And therefore S. Basil on *Esay* 2. compares the *Bat* unto the *Devil*, which loves *darkness* and hates the *light*. Though the *Blacks* of *Mexico* worship the *Bat* for their god, (as *Gyraldus* reports, *Hist. Ind. lib. 3.*) worship thou the Lord thy God, and serve him only; as our Lord answered the Devil when he tempted him to fall down and worship him. And as our Lord said concerning him, the Prince of this world (the same Prince of *darkness*) cometh and hath nothing in me; *John* 14.30. So take thou heed lest when he comes, he may finde somewhat of his own in thee; lest he finde *his* lusts now made *thine* by thy consent, living in thee; lest he take them and thee, who wilt not part with them, both alike away together. Take in time the Apostles counsel before that dismal day come; cast off the works of *darkness*; cast all the idols of thine own *dark* imagination to the *Bats*, *Esay* 2.20. and put on the armour of *light*, *Rom.* 13.12,13.

C Ye Brethren are not in *Darkness*, that that day should overtake you as a Thief: Ye are all *Sons of light* and *Sons of the day*: ye are not of the *night* or of *darkness*, 1 *Thes.* 5.4,5. Wherefore be not like the *Owls*, [even the *Wisemen of this world*] who have eyes and see not, who are *sharp-sighted* and can well judge of the hidden things of *darkness* and *dishonesty*; but have no *sight*, no *discerning* at all of the clear day light of life, the *Sun of Righteousness*, *Mal.* 4.2. the *Day-star* which riseth in the hearts of those who are the *sons of light*, 2 *Pet.* 1.19. They have *wings of contemplation*, whereby they would be thought to soare and mount up to *heaven*, but their whole *speculation* is only about *earthly, worldly, and temporal* things; as the *Bats* have *wings* yet cannot raise themselves much above the *earth*. *Mirum in modum illuminatus obscuritate, luce cecatur*, after a wonderful manner, they are *enlightned* with *obscurity*, and *blinded with the light*, saith S. Ambrose. O Israel, who art of the day, 1 *Thes.* 5.8. take the counsel of thy God by *Moses*, *Levit.* 11.20. Let these *night-birds* be an *abomination* unto thee.

D 2. The next Bird also is mistaken by the Translators. The Hebrew word is קנע, which they render a *Pelican*, following herein the LXX, and *Pagnin*. But the Jews understand by קנע what in English we call a *Cuckow*; which they prove out of the

*Talmud*



*Talmud* wherein it is called קוק. And *Arias Montanus* so renders it. A

That which moved our Translators and others to turn קוק a *Pelican*, was, because they took it to be derived from קוק to vomit, as the *Pelican* doth. Whence the French Bible, for the same reason, hath a *Cormorant*, which is wont so to do also. But the *Cuckow*, say the *Naturalists*, is wont also to vomit, and cast up her meat. For which reason the *Germans* abstain from eating the flesh of the *Cuckow* as unclean and excrementitious; though the *Italians* feed on the young ones especially, as a rare meat commended unto them by *Aristotle* and *Pliny*: Its well if good for any thing when she is dead; for they cannot commend her for any good quality while she lives. She is of all other birds the most timorous and fearful; yet feared by all the less birds extremely, because very like unto the *Hawk*. Whereupon a Fable is grounded which *Plutarch* relates, That the *Cuckow* asked the less birds why they fled from her and shunned her, whereas she had no signe of cruelty in her. Because, say they, we fear, you will be an *Hawk* in time. Its wisdom to foresee danger by times. B

Howbeit, the *Cuckow* is cruel also, as I shall shew anon, even as all fearful creatures are when they get mastery. Yea, the less birds getting advantage of the *Cuckow*, rend, tear, and kill her, saith *Albertus*, as moved thereto by her likeness to the *Hawk*. According to a story of a Gentleman, who meeting one exceedingly resembling another, with whom he had a feud, he drew upon him and wounded him. The person wounded complaining, and asking his reason for that affront; Art not thou, saith he, such an one? whom he named; the other answering, no; take that, saith he, for being like him. C

O that we were as wary, that we did ἀπὸ παντὸς εἶδους πονηρίας ἀπέχεσθαι, that we did abstain from every appearance of evil! Or as *Castellio* renders the words, *Ab omni maleficii genere*, that we abstained from every kinde of evil, 1 *Thes.* 5. 22. as unthankfulness, pride, and vainglory, which this Bird also signifies unto us. D

The Israel of God is forbidden to eat of this bird, not without cause; on which the *Naturalists* have set a brand of ingratitude. For they say, that its hatcht, fed, and brought up by other birds, into whose nests the Dam had conveyed her eggs; (whence the Proverb, *Cuculus semper in alieno nido parit*, the *Cuckow* layes alwayes in another birds nest) and that being now grown strong, she kills all the young ones brought up with her, and her supposed Dam and Nurse: as the Ram puts and pushes, and the Colt and Calf kick their Dams. An ill requital of careful and tender education. Which unthankfulness, pardonable in the unreasonable creatures, many men basely imitate. So ingrateful were the *Israelites* E

- A *Israelites* unto *Moses* who carried them in his *bosom* as a *nursing father*, *Numb.* 11. 11. The *Apostle* found like measure from his children the *Corinthians* whom he had begotten unto God, *1 Cor.* 4. 15. for whose souls he would very gladly spend and be spent: though, saith he, *the more abundantly I love you, the less I be loved*, *2 Cor.* 12. 15. Which may also be suspected, that the *Apostle* may imply, when he tells the *Thessalonians*, we were *Gentle* among you even as a *Nurse cherisheth her children*, so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, *because ye were dear unto us*, *1 Thes.* 2. 7, 8. *Commemoratio beneficii quaedam quasi exprobratio est*: wherefore doth the *Apostle* remember them of this, unless he intimate hereby some fail in them unanswerable hereunto? And truly it may be almost of general observation: *Tanti eris alius, quanti tibi fueris*. People commonly esteem their *Teachers*, as the *Teachers* account of themselves, if *lowly & humbly*, they will soon *abuse* them. If the *Teacher* be *proud* and *arrogant*, the people will *account highly* of him. Ye suffer fools gladly: ye suffer if a man *bring you into bondage*, if a man *devoure you*, if a man *exalt himself*, if a man *smite you on the face*, saith *S. Paul* to his unthankful *Corinthians*, *2 Cor.* 11. 20.
- B
- C

The *Cuckow* is called *קוק* from *קוק* to *perbreak*; because she gluts her self, and then casts up her meat; thereby prefiguring the like ill quality in many, who have been *nourished up in the words of faith and good doctrine*, *1 Tim.* 4. 6. but afterward yielding to their wanton *fantie*, loathe and cast up the principles of their *education*.

- D The *Cuckow* has but one tune, whence she has got a *name* in most languages; and therewith names her self again and again, and many agains. And thereby represents *vain boasters*, who in all their discourses weave-in themselves and their own praise: *This was their doing. Thus they said, they did*; not remembering, that — *Proprio laus sordet in ore*, a mans own praise is loathsome in his own mouth. They quite forget that of the *Wise man*, Let another man praise thee, and not *thine own mouth*, a *stranger*, and not *thine own lips*, *Prov.* 27. 2. Pride and vain-glory, unthankfulness, fearfulness, and cruelty; these and such as these, are the ill qualities of the *Cuckow*. O *Israel!* let them be an *abomination* unto thee.
- E

3. The third *Bird* in this verse is also mistaken: For what they render the *Gier-Eagle*, is indeed rather the *Vulture-Eagle* or the *Osifrage*. But its very doubtful whether this be here so to be understood; as will appear upon further enquiry.

The word is *קור* from *קור*, which signifies to love dearly and tenderly, to be merciful, and to have compassion upon one; as when the bowels are moved; to which answers *σπλαγχνίζεσθαι*,



to be moved with the bowels of mercy, *Matth. 9.36.* for one explains the other; *εἰ τινα σπλάγχνα καὶ οἰκτιρμοί*, if there be any bowels and mercies, *Phil. 2.1.* A natural affection is hereby implied, such as is between parents and their children. So God our heavenly Father gives the knowledge of salvation unto his children by the remission of [and taking away] their sin, *διὰ σπλάγχνα ἐλέους*, through the bowels of the mercy of our God, *Luke 1.78.* From this word *סחן* the fowl here in question hath her name.

We read of no such reciprocal tender affection in the Gier-Eagle between the Dam and her young, any more then is ordinary and common with other birds, but indeed rather on the contrary, so venomous is the whole kinde of Eagles, that they prey one upon another, and destroy one another, saith *Ælian lib. 2. de Animalibus cap. 39.* *סחן* therefore is no Gier-Eagle. What is it then?

Some say, a Vulture; others a Pelican, as *Vatablus*, *Castellio*, and the Spanish Bible. *Pierius* reports out of the Egyptian Monuments, which their Priests, and especially *Orus* hath left; that the Vulture is so tenderly affected to her young, that she wounds her self, that thereby she may nourish them with her blood. And the like, if not greater ardency of affection is said to be in the Pelican toward her young ones; that when the Fowler, in order to taking her, hath kindled a fire round about her nest where she sits upon her young ones, she, some say, out of folly, others, out of tender love to her young, beats the flames with her wings, as thinking thereby to extinguish them; but she thereby increasing them the more, stands in defence of her self and her brood, until she perish in the flames, or render her self unable further to resist.

And right-well doth this fervency of love, both in the Vulture and in the Pelican, deserve the name *סחן*, dear and tender love. But unto whether of the twain, its proper, I know not: It seems, *Arias Montanus* was in the like doubt when he rendred *סחן* by a word common to both, *Philostorgus*: which imports the natural, intense, and intimate love and bowels of affection in parents toward their children, and the same reciprocal affection of children also toward their parents. Such as the Naturalists report also to be between the old and young Stork. Which is the next bird named, ver. 19. called *חסידה* *Piety*, *סורגה*, natural love; whence is the English and Dutch word *Stork*.

I shall not adde to these, what monstrous & incredible things, divers of the Ancient Fathers (whom for honours sake I will not here name) tell of the Pelican, unworthy of their authority. Wherefore *Franzius* adviseth Students, that if they mention them, to adde, *Sicut patres scripserunt*, as the Fathers have written, or the like clause; lest they should confirm men in belief of pro-

A prodigious fables. Which I will not believe, though any one ſhould ſwear it, ſaith *Niſſes Andronodus*.

But why are theſe reckoned among the *unclean fowles*? Is answered: their fleſh is hard, unſavoury, excrementitious; and ſo unwholſom to be eaten; though *Athenens* report, that, among other *fowles*, the *Pelican* was one diſh ſerved up to the table of *Cotys* King of *Thrace*.

B But here it may be inquired in ſpecial concerning the *Pelican* and the *Stork*, why they ſhould be reputed *impure*, ſince ſo much good is recorded of both, by *Ariſtole* and *Pliny*, and other Naturaliſts; eſpecially ſince the figurative immorality of the *fowles*, *fourfooted beaſts*, and *fiſhes*, render them *unclean* to *Iſrael*; becauſe thereby they repreſented the *immoral* and *vitious conuerſation* of the *Heathen*; according to which, they were to be ſeparated from the *Iſrael* of God, and accounted abominable.

C Beſide the *deſcending* and *aſcending love* of theſe *fowls*, as hath been ſhewen in part; there is likewiſe a kinde of conjugal affection obſerved between the male and female, and mutual love and chaſtity one towards the other, in the *Storks*; and the breach of that bond of love by the one, is ſeverely revenged by the other, as *Oppian* and *Ælian* report.

As the *Stork*, *Jer. 8. 7.* ſo the *Pelican* depart before the *Winter*, and return and bring glad tydings of the *Spring* approaching.

The *stork* is very thankful for benefits received of men, eſpecially in whoſe houſes wherein ſhe builds and lodges; for thereabout ſhe kills all the *Toads* and *Snakes* which might annoy the houſe, ſaith *Plutarch*; and when ſhe departs, ſhe leaves one of her young ones to the Maſter of the houſe, as a reward of his hoſpitality. Others report other examples of the *Storks* gratitude.

D Theſe and the like (may I not ſay, *vertues*?) obſerved by Wiſemen in the *Pelican* and *Stork*; they have therefore prohibited the killing of them, eſpecially of the *Stork* in *Theſſaly*, and that under pain of death; becauſe that *fowl* defends the cuntry from *Serpents* which would otherwiſe ſo multiply, that they would drive out the inhabitants.

E Surely the Lord would not that *Ch* and *ny* on that mercy and piety ſhould be *conſumed*, but that they ſhould be preſerved for ever; and that there ſhould be living examples and *testimonies* of them in the *birds* of the air; unto which the Lord ſends his non-proficients among men, to *School*, *Jer. 8. 7.* So that when that *mutual love* between *parents* and *their children* faileth, they may learn it of the *Stork* and *Pelican*. Whence *ἡ ἀποδομιὰ τῶν γονέων* is what *S. Paul* calls *ἀποδομιὰ τῶν γονέων*, to requite the parents, *1 Tim. 5. 4.* Yea, *Budeus* tells us of *Pelargicos nomos*, a law from the example of the *Stork*, to requite our parents. Yea, hereby the



Lord teacheth us to know our time and to foresee and prevent judgement, as Jer. 8. 7. Yea, hereby he forbids *ἀσέπεια, unnatural affection*, Rom. 1. 31. 2 Tim. 3. 3. Yea, hereby the Lord holds forth unto us, how and by what means he will take away our sins; as when the Angel shews to the Prophet the two women who carry away the Ephah loaden with wickedness, into the land of *Shinar*; the two women had wings as the wings of a *Stork*, and the Spirit was in their wings; even the *Spirit of love toward God and our neighbour*, that takes away the sins of the world, Zach. 5. 5. — II, even the Son of God, who is his love, Col. 1. 13. *ὁ υἱὸς τοῦ ἀγαπῆντος αὐτοῦ, the Son who is his love.*

These fowls therefore and such as these, the Lord would not that they should be destroyed, eaten, or consumed: no, it is an abomination to eat and consume them. The Lord would, that they should shew forth his virtues and be perpetual and lasting monitors unto men, to minde them of their duties. And therefore these fowles live long. *Ulysses Androvandus* reports concerning the *Pelican* wch he had seen in *Brabant*, that it had lived in *Maximilian* the Emperours time, and gone before his Armies when they went forth and shewen them where they should encamp; that the like the same *Pelican* had done in his father *Philips* dayes; that when he saw it, it lived as a tame fowl in the Court of the Empress; and by the testimony of men worthy to be believed (saith my Author) that *Pelican* had lived in and about that place four-score years.

The *Pelican* and *Stork* are the most vertuous of birds; yet neither hath the *Pelican* nor the *Stork* any tongue wherewith to chatter or chant out their own praise.

Nor do we read, that the most eminent Saints of God, have spoken much, beside what monuments they have left behinde them, which are the Oracles of God. They all passed thorow this world with great stilness and silence, declaring the praise of God in their life and actions, Psal. 63. 4. not their own praise in their words. All that *Enoch*, *Noah*, *Abraham*, *Isaac*, & *Jacob* are recorded to have spoken, may be written in a little room. As for *Abel*, he spake not one word, that we read of, all the dayes of his life: yet was *Abel*, *Enoch*, *Noah*, *Abraham*, *Isaac*, and *Jacob*, all faithful, Hebr. 11. all righteous persons. Who shall we set by them in this prating age? when most men proclaim every one *הסירה* his own goodness (as if he were *הסירה* like the *Stork*) but a faithful man (or man of truths, as the words are,) who shall finde? Prov. 20. 6. For indeed how can they be faithful, how can they believe, who receive honour one of another, and seek not the honour that comes of God onely? who seek the praise of men, more then the praise of God, John 5. 44. and 12. 43.

Yet

A Yet it might seem strange, that these fowles should be counted among the *unclean birds*, yet should have no ill qualities which might make them worthy of that *Classis*. I have sometime heard good fellows complain of the *Prechers*, that they inveigh bitterly against excessive *drinking*, but say nothing of the like excess in *eating*; perhaps obliquely intimating, as if they spared themselves. For satisfaction therefore of those *Club-men*, they may know, that the *Vulture* and *Pelican* are extremely *ravenous birds*; and that the *Pelican* hath a double *crop* or *crop*, whereof one like the end of a Neat; both which she fills, and yet is soon again empty. *Pliny* calls her *inexplebile animal*, that's never satisfied. *Ulysses Androvandus* relates a story out of *Franciscus Sanctius*, of a *Pelican* or *Onocratalus* (which hath this name from her voice like the braying of an *Ass*) that being born down to the ground by her weight, and so taken, an *Ethiop* or little black childe was found in her *crop*. Yet is she alwayes lean, whether from her speedy concoction, or because all her inwards are *velut unum sine arbuticulo intestinum rectum*; or hath no retentive faculty; or that she hath a kinde of *βελιμνα* or greedy appetite: like too many who resort to our Churches who are insatiable and gluttonous hearers, yet thrive not by their spiritual food: so that, when they have consumed many a laborious Ox (*1 Cor. 9. 9, 10.*) they are altogether as lean and meager as they were before, *Genesis 41. 21.*

C So great an Eater is the *Pelican*, and so little a Drinker, if we believe *Turnerus*, who saith, that the *Pelican* drinks but twice in a year. 'Tis hard to believe this of a bird that's alwayes in the water; and how could *Turnerus* observe this? unless some *Pelican* carried him alwayes in her *crop* like the black boy. How otherwise was it possible?

D Let our *γαστρες ἀργαί*, the slow-bellies, the *Apicii*, the belly-gods and insatiable Gluttons of this age, take notice of this, whose *Pinguis aqualculus propenso sesquipede extat*, saith the Satyrist, who bear before them a Paunch a foot and-half thick, like the craw or gorge of the *Onocratalus*; I want *Sequipediata verba*, words fit and of like measure to their odious unreasonableness and unsatiableness.

E The Son of *Sirach* gives excellent counsel, *Eccles. 31. 12.* If thou sit at a bountifull table, *μὴ ἀνοίγῃς ἐν αὐτῇς φάρυγγα σὺ*, open not thy weazon-pipe (that's *φάρυγξ* properly, not the throat, as ours turn it in the margin; that's *βρόγχος*) open not thy gullet, thy weazon-pipe, indeed thine appetite upon it. And v. 16. *φάγε ὡς ἄνθρωπος*; eat as becomes a man, not like a brute beast, like a *Vulture* or *Onocratalus*. Read from ver. 12. to the end of that Chapter: its a seasonable lesson and proper for the Table.

Whereby also the Drunkard may know, that no one sin excu-



seth another; nor is the Drunkard therefore justified, because he is not a Glutton.

O Israel! They are both *unclean fowls*. Away with them! Solomon gives thee good advice; Hear thou, my son, and be wise, and guide thine heart in the way. Be not among *wine-bibbers*, among *riotous eaters of their flesh*: For the drunkard and the glutton shall come to poverty, and drowfiness shall clothe a man with rags, *Prov. 23. 19, 20, 21.*

Levit. 11.  
Ver. 19.

What they turn the Heron, is indeed the Bittaur, as will appear upon due examination.

It is true that R. Salomon turns אֲנֹכָה the word here used, מִלְּוּס רִירָה *Milvus irritabilis*, an angry Kite; and then addes, It seems to me, that it is the same which they call הִירֹן *Hairon*. Howbeit, others by רִירָה understand the wrathful Pie; others, the Vulture rather. And Mercer tells us, that the same אֲנֹכָה is by diverse diversly rendred, as by the names of four several other birds, beside those already named; as the Ring-dove, the Chough, the Bustard, and the Dunghil Cock. So that we are left in great doubt what to make of אֲנֹכָה. Arias Montanus, that he might be sure not to erre, interprets אֲנֹכָה according to the signification of the word, *Avis furibunda*, a furious bird. But since there may be many such, he leaves us to conjecture which. R. Salomon is of greatest authority to prove it an Heron; whose words being interpreted a Kite, Hairon, Pie, and Vulture, and he himself understanding the Hairon, let us enquire into the nature of this fowl, which he calls הִירֹן and our Translators render an Heron, whether it may probably be judged to be אֲנֹכָה, yea, or not.

The Heron, which in the Greek is called ἐρωδίδες, in Latin *Ardea*, is of divers kindes. I shall speak the more fitly to our purpose if I mention only what is delivered by the Naturalists in common to them all, as the Scripture here speaks, הִירֹן לְמִינוֹ, the Heron according to her kinde. And so they report her one of the most vertuous of all the Birds. The most notable virtues in the Heron, are continency, piety, wisdom and providence. The continency and temperance of the Heron is highly commended by Michael Glyca, lib. 1. *Animal*, who saith (I must leave this upon his credit, though the continency of this fowl may be more easily proved by him, then the sobriety of the Pelican by Turnerus,) that the male Heron perceiving a necessity of copulation, before he hath company with the female, he mourns forty dayes; as if he would signifie a business that must be done, which yet is most unpleasant and irksom to him: so that Pliny saith, in treading, that he weeps bloody tears; though this later be denied by Albertus Magnus, upon his own frequent ocular observation. Howbeit Aristotle and he agree, that the like temperance is observable also in the female. Some things come to pass by violence and even

A even against nature, saith *Theophrastus*, ὡς περ ὁ ἐρωδιὸς ὁ χῶνις, as the *Heron* couples with the female; with much pain, and she brings forth with sorrow, saith *Aristotle*.

No less commendable is the piety of the *Heron* toward her young, and the reciprocal love of the young ones toward their Dams. And although ἀντιπελαργεῖν [to shew such natural affection] hath gotten the name from πέλαργος the *stork*, yet is this mutual descending and ascending love as vigorously exercised by the *Hérons* as by the *Storks* and *Pelicans*, saith *Ælian lib. 3. cap. 23*.

B But whereas its commonly said, *Difficile est amare simul & sapere*; Its hard to love and to be wise together,

The wisdom and prudence of the *Heron* is most remarkable, and that above all other *Birds*: For although the most of them can foresee the change of weather, yet few or none know how to escape a storm when it comes; none that I have yet read of, so wisely and providently as the *Heron*; which foreseeing the rain and other incommodious weather, mounts up above the clouds, and so avoids it: to which purpose, *Ulysses Androvandus* (to whom I owe much of this discourse concerning *Birds*) cites *Virgil*, (and affirms that the same is testified by divers grave authors also,) — *notasq; paludes*

*Deserit, atq; altam supra volat ardea nubem.*

The *Heron* also is as witty in purveying for her food: she loves *Oysters* extream well; but knowing no other way to get the fish, swallows it in the shell; as well knowing, that the shell will be opened by the heat of her stomach: which done, she casts it up again and separates the fish from the shell. The same art is used also by the *Pelican*. Now who will say that these are qualities of *unclean fowles*? Who therefore will think that by הָנֶסֶם can be meant the *Heron*? We must therefore enquire further, and we shall finde that by הָנֶסֶם, another manner of bird is to be understood, which in English we corruptly call a *Bittern*, which more properly should be named a *Bitaur*, as I shall shew anon.

E The *Bitaur* is reckond among the *Ardea* or *Hérons*, by reason of some similitude in their outward form and shape: But as for their inward disposition, they have little other agreement then that they are both *Birds*. Nor are they *Birds of one feather*: For the *Bitaur* is called ἀστέριας in the Greek, and in the Latin *Stellaris*, *starry*, by reason of the variety of spots like *Stars*; as, for the same reason, a certain kinde of *Hawk* is called *Asterius*. Which yet makes nothing at all for the credit of this fowl, if we believe the Poets; who say, that a certain lazy servant having been often scourged and stigmatized, and to no purpose, he was at length turn'd into this *Bird* called ὄρνις, that is, *Piger*, *lazier*, *idle*; and, to remember him of his slothfulness and his well-de-

served



served punishment for it, he bears the prints and marks of his scourging. And 'tis strange what *Ælian* reports of this fowl, lib. 5. cap. 36. The *Asterias*, saith he, growes tame in Egypt, and well understands a mans voice; *ἐῖ τις αὐτὸν ὀνομάσῃ δέλοι ἢ πρὸς ἄλλο ὀφύλλεται*, if any man in disgrace call her *Servant*, she is angry; but if any call her *ὄξυον*, lazy, *σπασθεῖται ἔκ ἀναισθητεῖ*, she dildains and is highly offended. If this be true, as it is not doubted, its reason sufficient, from whence we may conclude, that this fowl is meant by *RAVE* in the text, namely, the *Bitaur*, as being *ἐὺοργυτ* & *irritabilis*, easily provoked to wrath and indignation. And being so moved, strikes at his eyes who so dishonours her. She utters an horrible voice like the bellowing of a Bull; whence *Pliny* calls her *Taurus*, *quæ Bourn mugitus imitatur*, *Taurus appellata*. She imitates the bellowing of Bulls and is called a Bull; whence, saith *Ulysses Andromedus*, this fowl is called *Bataurus*; *Anglus quidam Butora vocat eo quod Tauri boatum, id est, mugitum imitari videntur*. A certain English Author, saith he, calls this bird a *Butor*; because she imitates the roaring, that is, the bellowing of a Bull.

Its one of the most lazy and most ravenous fowls that flies; yea, so lazy she is, that she can hardly flee for sloth. *Albertus* therefore saith, that this *Bitaur* or *Butaur* is *Buteo Accipiter* a *Buzzard-Hawk*; or, as we may english it, *Between Hawk and Buzzard*. This fowl is here reckoned among the unclean fowls; and is feigned by the Poets to have been metamorphosed into this fowl from a lazy stigmatized servant. Since the Poets also (who were the Heathens Prophets, *Tit. 1. 12.*) foretold, that there should be a *Revolution of things* — *redeunt Saturnia regna*. *Alter erit Tiphys* — it ought not seem strange unto us, that, if the servant were turn'd into a Bird, that bird should now again be turn'd into a servant; If *ὄξυος* the lazy servant were changed into a lazy fowl, that the same lazy fowl should be again changed into as lazy a servant. So lazy and idle this *Buzzard* is, that he will not ascend in holy thoughts and affections unto heavenly things, but sits still in the nest of his old principles of idleness and broods others of his own judgement, or rather want of judgement. So lazy is this *Buzzard* unto what is good, but too active in what is evil. For since the fowls of the air typifie the Prince of the air and his evil spirits (so, what our Lord calls the fowls of the air, *Matth. 13. 4.* he interprets the wicked or mischievous *ovs*, ver. 19.) What marvel is it, that an evil bird should be turned into an evil servant, who should smite his fellow servants, and eat and drink with the drunken, *Matth. 24. 48, 49.* For the evil bird, from which he is changed, is as well an *Hawk*, as a *Buzzard*. The Apostle puts *κακὰ θνητὰ* evil or hurtful beasts, and *γαστέρες ἀπύει*, slow bellies, together, *Tit. 1. 12.* And why should we wonder if that bird which strikes at the mans eye, being now changed into a man should still strike at the mans eye, the in-

ward

A ward eye of faith, understanding, judgement, conſcience. Indeed it might ſeem ſtrange and wonderful, if the ſame *צור*, ſignifying as the ſame idle ſigmatized ſervant ſhould be changed into a ſigmatizing ſervant, that he who was persecuted for his own conſcience, ſhould persecute others for their conſcience. S. Paul having been once a Persecutor of the faith, being now changed from a Persecutor to a Professor of that faith, he would not exercise dominion over the faith of the Professors, 2 Cor. 1.24. He reports how the professors marvelled, that he who persecuted them formerly, now preached the faith which once he destroyed. But they might much more wonder if he who had preached the faith, should persecute and destroy the professors of it. It would be very strange, that men should forget that they themselves had been in the same condemnation.

O thou Israel of God who persecutest none, but art exposed as a prey to every Hawk or Buzzard, to every ravenous fowl, beware and take great heed of such birds of prey; they are all forbidden: And let them all be an Abomination unto thee.

C But why should we despair even of the persecuting Roman Bitaur, though their first founders were nourished by a Wolf, and they have fulfilled S. Pauls prophesie concerning them and all like persecuting ravenous Wolves, Acts 20.29. that grievous Wolves shall not spare the flock of Christ. Though the Roman Eagle hath been metamorphosed into a persecuting Hawk and Buzzard, yet its possible, through the grace of our good God, that there may be so great a change, that the Wolf may dwell with the Lamb, Esay 11.6. that the Bitaur may become an Heron, that the cruel Hawk may become a loving and pious Stork. Paul who, as

D ſaith Arnobius, was figured by Benjamin, who should ravin as a Wolf, Gen.49.27. who persecuted the flock of Christ, the same became as a Lamb. And he who was *אופה* the bird in question (or indeed now out of question) that *Avis furibunda*, as Arias Montanus renders it, a mad bird, exceedingly mad against them, persecuted them, (as he himself confesseth, Acts 26.11.) even to strange Cities; the same is now become *חסיד* like the *חסידה* merciful and pious like the Stork. He who was as the evil servant who smote his fellow servants, he became a faithful servant of Jesus Christ, and a

E servant unto all the Church of Christ, yea, as a Nurse cherishing her children, 1 Cor.9.19. 1 Thes. 2.7. Yea, the persecuting arrogant Saul now became humble Paul the convert, the Lamb, the Stork, he also becomes a patern unto all that shall believe and turn unto Christ and his long-suffering, 1 Tim.1.16. There may be yet hope of thee thou persecuting evil servant, ravening Wolf, and furious bird of prey, if thou yield to so blessed a change; and follow that patern and example which is set before thee. Even they whom thou hast used despitefully and persecuted, pray for thee.

But



But we must not forget the mistaken *Heron*, whom our Translators have much wronged; that *chaste and continent*, that *pious and loving*, that *wise and provident Heron*. O thou Israel of God! let it not trouble thee, while thou art *chaste*, though thou be reputed an *unclean fowl*: though thou be accounted *impious and blasphemous*, care not, while thou art *loving and pious*; be content to be esteem'd a *fool in this world*, while thou art *wise and provident* for a *better world*. Be thou a *patern and example of continency and chastity* to the *Trochi*, to the *lascivious and incontinent Hawks and Buzzards*. Reprove and instruct in love and piety, the persecuting birds of prey. Teach by thy wisdom all *unwise and improvident fowles* to escape the judgements of God which are coming upon the earth, Jer. 8. Be a true *Ardea*, an *Heron* *ἀετός* (as Scaliger gives the etymon) flying aloft above the clouds, even to Heaven it self, even to God himself. Arise with Christ, and minde the things that are above where Christ sits at the right hand of God, Col. 3. 1. So shalt thou learn and teach all, by thine holy example, that the way of life is above to the wise that they may escape the Hell that is beneath, Prov. 15. 24. So, when thou *loving and merciful one*, shalt flee to him unto whom thou art like, the *loving and merciful God*, thou shalt escape the heave judgements of thy God, when he shall rain *snarres, fire and brimstone, storm and horrible tempest*, the portion of their cup. For the *righteous Lord loveth righteousness*; his countenance doth behold the upright, Psal. 11. 1, 6, 7.

Leviticus

A

Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my Tabernacle that is among them.] What exception I have against the translation of this verse, or a part of it, lies as well against some hundreds of places more, where ~~children~~ are rendered the children of Israel, which should be turn'd the Sons of Israel. This mis-translation, I confess, should have been noted long since, where it first meets us, as Gen. 32. 32.

Levit. 15.  
Ver. 31.

B

Doth it seem too slight or unworthy our notice? I shall propound only two considerations, according to which, the male or son is necessarily to be understood, and not to be smothered in *concepta confuso*, as here it is in the name of children. The one in regard of dignity and authority; which argument S. Paul made use of, 1 Tim. 2. 12, 13.

C

The other in regard of strength and ability for the performance of some hard duty required; and thus also the same Apostle understands it, Rom. 8. 16. The Spirit gives testimony to our spirit, that we are the sons of God; which in our translation are rendered the children of God. In the former Chapter the Apostle had described the spiritual child who had only a good will, which he calls a babe, 1 Cor. 3. 1. So 13. 11. When I was a childe I spake as a childe, &c. So likewise Gal. 4. 1, 2, 19. Textus ~~meus~~, my little children, of whom I travail in birth until Christ be formed in you; and many like places. But the opposition is clear, Rom. 8. when ver. 15. he opposeth to children under the spirit of bondage (which differ not from servants, Gal. 4. 1.) sons under the spirit of adoption. Such are no more children, but sons, that is, strong and able to suffer with Christ, and so to be glorified with him; as it follows ver. 16, 17. which is the scope of the place: and hereto they are impowred and enabled by the Spirit of God, which makes them sons of God, ver. 14. And many convictive proofs there are, if humbly and docibly we look into the Scriptures. I shall name some few.

D

E

Matth. 5. Where our Lord encourages his Disciples to the highest duty, to love their enemies, blest them that curse them, do good to them that hate them, pray for them who despitefully use them and persecute them, that ye may be *sons* (not the children, as our Translators render the word, but) the Sons of your Father which is in the heavens, v. 44, 45. So they who have mastered their appetites, are called the sons of God, though our Translators call them children, Luke 20. 36. They are *sons* of God, being *sons* of the resurrection, Gal. 3. 7. They who are of faith, the same are the sons of Abraham, and the sons of God, ver. 26. In both places is the word *sons*, which are turn'd children.

M m

So



So Gal. 4. The heir while he is *νήπιος* a *childe*, differs nothing from a *servant*, though he be *Lord of all*, but is under Tutors and Governours, until the time appointed of the Father. Even so we, when we were *νήπιος*, *children*, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his son made of a woman, made under the Law, to redeem them who were under the Law, that we might receive *εὐθεσίαν* the adoption of sons. And because ye are sons, God hath sent forth the Spirit into your hearts crying *Abba Father*. Wherefore thou art no more a *Servant* but a son; and if a son, then an heir of God through Christ, Gal. 4. 1. + 7. This testimony is so full and home, that I could leave out none of it. And the Apostle speaking of the sufferings of Christ, and the glory that should follow, unto both which estates his believers are to be conformed, it became him, saith he, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings, Heb. 2. 10. I shall adde but one Scripture more, Revel. 21. 7. He that overcometh, shall inherit all things, and I will be his God, and he shall be my Son.

For the dignity also of the male, it is, that *זכר* the male *childe* preserves the name *זכר* and memory of his father, according to what Absalom saith, 2 Sam. 18. 18. I have no son *בעבור הזכר* to keep my name in remembrance. And therefore the brother is commanded to raise up the name of his brother dying without issue male: *שׁוֹלֵם גַּם רִיבֵי בָנָיו יִשְׁמְרוּ אֶפְסֵיהֶם*, For male children are the pillars of their families. As on the contrary *נשי* women have their name from *נשח* to forget; because their name is lost, and the memory of their fathers family is swallowed up in their husbands name.

The male also was required in sacrifice, as the more worthy, perfect, and acceptable, according to Mal. 1. 14. Cursed be the deceiver who hath in his flock *זכר* a male, (that is, entire and perfect, as appears by the opposit,) and voweth and sacrificeth to the Lord a corrupt thing. And the reason added from the dignity of him to whom the vow is payed, proves the dignity also of the male oblation: For I am a great King, saith the Lord of hosts, and my Name is dreadful among the Heathen.

Howbeit this prerogative of the male in nature above the female, neither arrogates nor argues any spiritual eminency in the man; nor derogates any thing from the woman. But, becaule in nature the man is usually more strong and more worthy then the woman, as the Prophet implies, Esay 3. 4. 12. Where he threatneth to take away the honourable and able props and stayes of the Common-wealth, ver. 1. 2. 3. &c. that he will substitute, in their room, children, babes and women: although so it may, by degenerate mindes, come

A come to pass that the male may be effeminate, and the woman more masculine and vigorous, as the Poet speaks,

ἄχαιδες ἐκ ἐτ' ἀχαιοί.

Otherwise, neither Sex as such, addeth or diminisheth any thing of their spiritual interest in regard of either. And therefore, in the place before mentioned, Gal. 4. 1. 7. its evident that S. Paul useth the natural state of nonage and riper age, as a protasis or proposition to a similitude, thereby to illustrate the spiritual estate of both.

B And clearly to this purpose the Apostle speaks, Gal. 3. 26. Ye are all υἱοὶ (not the children, though Ours turn it so, but) the sons of God by faith in Christ Jesus. Which filiation or sonship comprehends as well the woman as the man in regard of the spiritual estate in Jesus Christ; as the 28 verse evidently proves, There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

C By these and many other testimonies which the judicious Reader may observe in the holy Scripture, it may appear, that the holy Spirit of God useth חַיִּים and כֹּחַ as words importing dignity and strength. And therefore when Pharaoh would abate Gods people and disable them from making war upon him, he imposed on them Task-masters and servile works, and made them slaves; and mischievously plotted for the future, to render them a vile and abject Nation, and utterly to enfeeble them for ever making head against him; and therefore he commanded the Midwives to kill the male children and keep the female alive, Exod. 1. 10. 16. 22.

D By rendring בְּנֵי יִשְׂרָאֵל the children of Israel instead of sons of Israel, beside that the Translators erre from the scope intended by the holy Spirit, as appears by the former examples, they fall into inconveniencies which might be avoided, had they rendered the word sons. For what difference make they between children and children? Exod. 12. 37. The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

E Besides, the word childe imports the next age to infancy, and answers to νήπιον, τέκνον, and τέκλον, παῖς, and παιδίον, puer, &c. and accordingly these words are rendered by our Translators. When I was νήπιον a childe, I spake as νήπιον a childe, &c. 1 Cor. 13. 11. Gal. 4. 19. τέκνα μου my little children of whom I travail again in birth, &c.

So the Apostle he exhorts ἵνα μὴ ἐτι ὦμεν νήπιοι, that we henceforth be no more children, &c. Ephes. 4. 14. So they turn παῖς, Puer, a childe, Matth. 2. 16. Herod slew all παῖδας the children from two years old, and under; and παιδίον, behold, I and παιδία the children which God hath given me, Hebr. 2. 13. And many more examples might be given, if it were needful; whereby it



might be proved, that by *children* the Translators understand A  
such as are in their *non-age*.

Whereby they lay a ground of violent presumption, that by  
the *children of Israel*, they understand such as are in the *spiritual*  
*childhood*; and that proficiency and growth in Religion, is no  
farther then the minority of a Christian. And this is the rather  
to be believed, because men of the same judgement with them,  
understand these Scriptures which are meant of the *spiritual*  
*childhood*, to be spoken of the *ἀκμὴ* and *perfect* growth of a Chri-  
stian man. Thus where the Apostle saith, Now it is not I that B  
do it, but sin that dwelleth in me, &c. *Rom. 7. 17*. One interpre-  
ting that place, writes thus, *Quæ dicta sunt, ut à spirituali homine*  
*dicta debent accipi*. The things which are here spoken, ought to  
be understood as spoken of a *spiritual man*. And again, *ubi de-*  
*pravata hæc natura ingenita & dum in hoc mundo vivitur perpetuo*  
*ut domesticus hostis inseparabiliter coherens, vi suâ inexpugnabili præ-*  
*valet adversus spiritum*. Whereas this depraved nature is inbred,  
while we live in this world, it is perpetually a domestick enemy  
cleaving inseparably by its irresistible power prevails against the Spirit. C  
The Christian man were in a very sad condition, if it could be  
hoped to be no better with him then thus, while he lives in this  
world; as this Author writes, and much more to the same pur-  
pose. Whereby its evident he understood this and like testi-  
monies in that Chapter, of the *ripest age* of a Christian man;  
which indeed are to be understood only of the *spiritual nonage*  
and *childhood*, that mutable and inconsistent estate: as its clear, if  
any will compare that part of *Rom. 7.* with what follows *Rom. 8.*  
to which I shall speak more properly in due place, if the Lord  
will.

Meantime the truth of this will appear, if we consider the di-  
vers ages in the natural life, unto which the several degrees and  
ages of the spiritual life hold some proportion. D

There is no doubt but there are certain distinct periods of ages  
observable in most languages if they were taken notice of. In the  
Greek and Latin tongues, greater industry hath been uled, unto  
which we may fit our English. And so the distinction of ages  
may be as followeth. *Ἰνφάντης* Infans, an Infant, until the seventh  
year compleat, (which is to be understood in the following a-  
ges) *ἡβώτης* Puer, a childe, until fourteen years of age. *ἡβώτης* Pu-  
ber, when the beard begins to grow, a youngling, from fourteen  
till eighteen years of age. *ἑρως* Adolescens a youth, from  
eighteen until twenty five years. *νεανίας* Fjuvenis a young man,  
from twenty five, till thirty five. *ἄνθρωπος* or *παλαιός* Vir, a  
grown man, from thirty five, until forty nine. *τέρας* or *χλωρός* Se-  
nex viridis, a green old man, from forty nine, till sixty years old.  
*μεσσηνίας*, Semicanus, turn'd grey, from sixty, until seventy.  
Πένη

A *ἡλικία*, *Decrepitus*, a decrepit old man or *capularis*, one ready to be laid on the Bier, (that is *capulum*) from seventy years old until death.

Of all these ages, they have taken the second, or as some count them the first, when they call the sons of Israel, children; which are *בְּנֵי*, which the LXX turns by *παῖδες*, *παῖδια*, yea *παῖδα-εῖα*, Gen. 33. 14. and other words importing minority and non-age.

B But our Translators herein erre not alone; for Luther, Piscator, all the Low Dutch, and all our old English Translations (*Ainsworth* only excepted) render the words as our last hath them, who ever was their leader herein: *Sequimur*, ut *pecudes*, *antecedentium greges*, saith *Seneca*; we are prone to follow ill examples. But the Translators of the French Bible have made choise of the very first age, and render the words *Enfants d'Israel*, the Infants or little ones of Israel. These, no doubt, or some of these, had but low thoughts of Gods eminent designe, as if he intended to beget, rourish, and bring up children of a span long, Lam. 2. 20.

C Nor yet have all been so deceived: For beside these named, all the ancient Translations, as the Chaldee, LXX, Syriac, Arabic and Vulg. Latin, and the later, as the Spanish, and Italian, *Manster* also, *Pagnin*, *Tremellius*, and *Vatablus* have Sons of Israel.

D O ye sons of Israel! Consider, ye are by this title, called to actions of honour and strength. Ye know, how reproachful it is in our language; *What! alwayes a childe?* Brethren! Be not *παῖδια* children in understanding; howbeit in malice *ἡλικία* ere be children, but in understanding be *τέλειοι* (not men only, as ours render the word, but) perfect men, 1 Cor. 14. 20. Yea, the same Apostle, Ephes. 4. 13, 14. Let not us propound unto our selves a measure and stature, according to our own or others cize and opinion; but let us remember that the King of Israel, even Christ, John 1. 49, hath given his gifts unto men, even all the Pastors & Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body of Christ, till we all come to the unity of the faith, and the knowledge of the Son of God, unto a perfect man to the measure of the stature (or age) of the fulness of Christ; that henceforth we be no more children tossed to & fro by every winde of doctrine, but grow up unto him in all things, who is the

E Head even Christ.  
And to this purpose the place before us, requires of the Priests a duty to be performed to the sons of Israel; The Priests must separate the sons of Israel from their uncleanness; where in the sons of Israel, are comprehended the daughters of Israel also, as its clear ver. 18.—30. For there we read of the womens uncleannels and their manner of cleansing; there ver. 31. saith *Moses*, Thus shall ye separate the sons of Israel, from their uncleanness.

Even



Levit. 13.  
Ver. 3.

Even the *Sons of Israel* have their *uncleanness*, until they be separated from it by the Priests.

The Priest is said sometime to *pollute*, sometime to *cleans* from pollution, and *separate* from uncleanness. We have diverse examples of the one and of the other. Of the former, *Lev. 13.3.* The Priest shall see (the Plague) *(מִצְרָה)*, and shall *pollute* or *defile* him; which our Translators, with others, turn, *The Priest shall pronounce him unclean*. So very often in that Chapter.

But how can the Priest be said to *pollute*? some say, when he pronounceth him *unclean* and *polluted*: which also is true; but may he not be said to *pollute* him who is *unclean*, when he leaves him in his uncleanness? according to that *Revel. 22.11.* He that is *filthy*, let him be *filthy still*. And so the Lord is said to *harden*, when he mollifies not the impenitent and obstinate heart, but leaves it as he findes it, in its hardness. And when he cleanseth not the *unclean*, as *Exod. 34.7.* He may be said to *pollute* him. Not that he otherwise causeth any positive *hardness* or *pollution*. And herein the Priest is as the *Lords mouth*, *Jer. 15.19.*

The Priest also, for like reason, is said to *cleans* from pollution and *separate* from uncleanness, when he *expiates* and *purgeth* away the true *spiritual uncleanness*: as very often in this book. Which he doth typically as a figure of that *High Priest* who δι' εαυτῆς καθα-  
ρισμὸν ποιῶμεν τῶν ἁμαρτιῶν ἡμῶν hath and doth make the *purging* of our *sins* by himself, and so really separates the sons of Israel from their *uncleanness*.

So that although the Priests the sons of *Aaron*, and the *Evangelical Priests* are said to *binde* and *loose*, *absolve* and *excommunicate*: as a sort of ἀντὶ θεοῖ, *Vice-Dei*, as Gods Substitutes on earth; yet oftentimes these acts are done with very much ignorance and arrogance. As when of old the Priest said, *I absolve thee from thy sins*: And some of later time more modestly pronounced and declared *absolution* and *remission* of their *sinnes* to the penitent and believing souls: yet its possible, that both one and other might be in great error. For althogh both alleaged authority from Christ, yet it is very much to be questioned, whether either of them were qualified as they ought; yea, its much to be doubted that either or both might mistake their Commission. I speak not this of the true πρεσβύτεροι, such Priests as have been or are called unto that holy Function by God, in some proportion like as *Aaron* was, *Hebr. 5.4.* but of such as for a livelyhood or other by-end, and out of the suggestion of their own Spirit, have taken that honour to themselves, without the motion and call of Gods holy Spirit; let such pretend *uninterrupted succession* from the Apostles dayes downward (which yet its very hard to prove) let them plead *imposition* of holy hands, whether by *Bishops* or *Presbyters*; let them alleage the character of Priesthood which they say is *indeleble*;

**A** indelible; if they be persons unduly qualified, all is to no more effect then putting a Seal to a Blank. *Quicquid recipitur, recipitur ad modum recipientis*; whatsoever is received, is received according to the mode or qualification of the person receiving. And of like rate and value are all acts performed by such a Priest, whether binding or loosing, remitting or retaining sins, absolving or excommunicating.

**B** What they alleage touching divine mission, let us enquire what that is, out of the Original Grant, *Mat. 28. 18, 19.* Jesus came and spake to them saying, All power is given to me in Heaven and in Earth; Go ye therefore and teach all Nations, &c. Consider to whom he spake, *ver. 16.* The eleven Disciples, that is Apostles. That they were Disciples, imports denial of themselves, and taking up the Cross of Christ and following him. This qualification is common to all Disciples as such, *Luke 9. 23, 24.* and *14. 25, 26, 27.* but a more eminent endowment was necessary for the eleven Apostles. And therefore, So John relates our Lords acts after his resurrection, more particularly, *whose soever sins ye remit, saith he, they are remitted unto them; and whose soever sins ye retain, they are retained:* which words are commonly cited alone, as many other Scriptures are, whereas their energy and force is in the precedent or consequent words, as here *ver. 21.* He ordains them Ambassadors of peace, he saith unto them, *Peace be unto you. As my Father hath sent me, so send I you.* And when he had said this, he breathed on them, and saith unto them, *Receive the holy Ghost:* Then followes immediately, *Whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained.* And therefore *S. Ambrose* on *Psal. 37.* who saith, *Sacerdotibus solum jus est ligandi & solvendi*; it is the Priests right to binde and loose: the same Father also saith, *Sacerdotis officium est munus Spiritus Sancti*, the office of the Priest is the gift of the holy Ghost. And that not transient but permanent, *Dominum possideant & ab eo possideantur*, Let them possess the Lord and be possessed by him, saith *S. Hierom* ad *Nepot.* How great an height of glory are the Disciples advanced unto, who have the principality of the highest judicatory, *Ut vice Dei peccata retineant & relaxent?* that instead of God, they can retain and remit sins? saith *S. Gregory* Homil. 26. Such Priests as these may effectually absolve and remit sins. Such Priests as these may separate the sons of Israel from their uncleanness, possessing him, and possessed by him who cleanseth us from all our unrighteousness, *1 John 1. 9.*

**E** And this neerly concerns us, O ye Sons of Israel! lest we die in our sins and uncleanness when we defile Gods Tabernacle which is among us. Where is that? the word is *בְּתוֹכְכֶם* in medio vestri, in the midst of you. The true Israel of God because such,  
is



is and must be pure; God is good to Israel: who are they? Even to such as are of a clean heart; *Psal. 73. 1.* And because the most pure and holy God hath his Tabernacle and Temple in the midst of them. There he promisethto set it, if we walk in his Statutes and keep his Commandements, and do them, *Levit. 26. 3, 11, 12, 13.* If we purifie our selves as he is pure, *1 John 3. 3.* with this proviso, let them make me *שְׁכֵנִי* a Sanctuary, an holy place, and I will dwell in the midst of them, *Exod. 25. 8.* O how holy, how pure must that holy place be wherein the most holy God will dwell! He cannot be toucht or approached unto by any unlike himself. That Sanctuary, that Temple, that Tabernacle is thine heart, O Israel! For know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? He that defiles Gods Temple, him will God defile, or leave in his pollution, *1 Cor. 3. 16. 17.* and *6. 19.* and the like, *2 Cor. 6. 16.* Ye are the Temple of the living God, as God hath said; I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

Having these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, *2 Cor. 6. 16, 17, 18.* and *7. 1.*

**Leviticus**

A

Aaron shall cast lots upon the two Goats, the lot for the Lord, and the lot for the Scape-Goat.] What is here turn'd a Scape-Goat, is retain'd in the margent without translation, *Azazel*; and that upon good advice. For this book of *Leviticus*, as indeed the whole *Pentateuch*, is *Arcanum volumen*, a very mysterious book; and that the rather in those parts of it, which, as it were *data*

Levit. 16.  
Ver. 8.

B

*opera*, the Spirit of God seems to conceal, and therefore such as require our diligence, humility, and docibleness to search them out. Which if they should not be inquired into, why were they written? It is good to keep close the secret of a King; but it is honourable to reveal the works of God, saith the Angel, *Tob. 12.7.* Yea, its royal, saith the wise King, *Prov. 25.2.* It is the glory of God to conceal a thing, but the honour of Kings to search out a matter. Especially since we are in the last part of time, when there is nothing covered but shall be revealed, nor hidden, that shall not be made known, *Matth. 13.35.* saith the Angel of the Covenant, the wisdom, and King of Saints.

C

The great businels of this Chapter, is the anniversary expiation of sins, held forth unto us in outward and figurative expressions, which must have their truth, if ever savingly, accomplished and fulfilled in us. In that part of it before us; there are many conjectures concerning *אִזָּזֵל*, *Azazel*. Some render it as ours do; as the Vulg. Latin, *Capr emissarius*, a Goat sent out; which word *Emissarius* answers not to that Latin word properly used, but is made to signifie what the LXX have here, *ἀποπομπῆς*, sent away.

D

Others understand the word to be compounded of *אֵז* a Goat, and *אֶזְרָא* the name of a place, or specially of a Mountain, which *Vatablus* placeth neer Mount *Sinai*. I rather believe, that the place is, in *Eutopia*, or rather *Cacotopia*, or indeed rather then both, in *Atopia*. For I have sought this Mountain *Azel*, high and low, in *Protony*, *Stephan*, *Adrichomius* and others, and hear no news of it, and therefore I must return a *Non est inventus*, there is no such Mountain.

E

Others think it to be the name of the Devil, and that in regard of his strength. So especially one of the Jews Doctors who hath divers followers herein. Thus *Esay 40. 10.* Behold the Lord will come *בְּיָד חֲזָקָה* with strong hand; where *hand* is supplied. In the marg. ye finde, against the strong; that is, he whom our Lord calls the strong man, *Luke 11.22.* Howbeit I know not how truly diverse Learned men make *Azazel* the president of the Desert.



But whereas *Franciscus Georgius Venetus*, *Cornelius Agrippa*, and *Reuchlin*, and other Learned men have written, with great confidence, concerning Angels and Spirits good and evil, and among these, of *Azazel*, that he is the *President of the Desert*, I shall leave his particular *presidency and principality* upon their credit; although I doubt not but, as there are *Hierarchies* and orders of the good Angels, as I have elsewhere shewen, so are there *presidencies and distinctions* of honours, (such as they are) among the evil Angels; as not only the forenamed Authors aver, but also our Lord, *John* 12.31. and his Apostle, *Ephes.* 2.2. and the Jews, *Mat.* 12.24. Wherefore I shall so far consent with these Authors in the general, that by *Azazel* here we are to understand the Devil. Which word they commonly compound of עז a Goat and אצל abilit, as it hath affinity with אצל and אצל abilit in contemptum, to be vile and contemptible. So the LXX render אצל κατα-  
 φρονεω, to despise, to account base and vile: according to which the Prophet speaks, Thou didst debase thyself even to Hell, *Esay* 57.9. Beside a Goat and the Devil have the same name שעיר verse 7. The Priest shall take שני השעירים two Goats; and so often in this Chapter. But in the Chapter following, *Levit.* 17.7. They shall not sacrifice any more their sacrifices לשעירים to Devils. Thus 2 *Chron* 11.15. *Jeroboam* ordained him Priests for the High places לשעירים and for the Devils. Thus also, *Esay* 13.21. שדונים Demones the Devils (which our Translators turn, the Satyrs,) shall dance there; so *Pagnin*: and the like we have *Chap.* 34.14.

The Devils were called by this name שדונים Goats, because they appeared in that form, saith *Kimhi*. As also because שדון a Goat hath its name from שדן horruit, exhorruit; so extremely to fear, as when the hair stands on end. Whence שדן *Hordeum* Barley, and frit, in *Varro*; which according to him, is the top of an ear of corn which stands up like hair. Whence our English word fright, extremity of fear, into which the שדונים the Devils drive those to whom they appear.

That *Azazel* ought to be left untranslated, and not to be rendred a Scape-Goat, may appear from this consideration, that where ever either of the two Goats, is named in this Chapter, its never called עז, whence אצל hath its name, but שעיר. And whereas *Azazel* is four times named in this Chapter, ver. 8. 10. twice, and 26, the translation renders it self suspected in the last place especially, where its read, He that let go the Goat for a Scape-Goat, when there was no other but that, the former being sacrificed.

*Munster* was aware of this; and therefore howsoever in the three other places, he translates the word as ours do, yet in the last place, he translates it not, but leaves it *Azazel*. Which also the

A the *Tigurin* Tranſlators perceived, and therefore turn'd it in ver. 26. *campum caprarum* the field of the Goats; Others with *Arias Montanus*, retain *Azazel* in all the four places, as *Tremellius*, *Vatablus*, *Diodati*, the *Spaniſh Bible*.

B What therefore they render, One lot for the Lord, and the other lot for the Scape-Goat, I would turn, One lot for the Lord, and the other lot for *Azazel*. Otherwise inſtead of a diſtribution of the two Goats here by lot, the words will contain an equivocation; as that the one lot ſhall be for the Lord, as proper to him and his uſe: the other ſhall be for a Scape-Goat; that ſhould be all one as if *for* were left out; becauſe *for* in this ſenſe ſignifies no more then the word alone to which it is joyn'd, as I will be *אב* for a father, &c. *1 Chron.* 17. 13. is no more then a father. Whereas indeed theſe two Goats are diſtributed according to their ſubjects or owners, the one to the Lord, the other to *Azazel*.

C But why muſt one Goat be for the Lord, and the other Goat *אזאזל* for *Azazel*, or the Devil? For the underſtanding of this, we muſt know, that the Lord in this Chapter ordaines *יום הכפורים* the day of Expiations, as it is called, *Levit.* 23. 27. and the reaſon is given, *Levit.* 16. 30. the Prieſt *יכפר* ſhall ex-  
piate for you, to cleanſe you, that ye may be cleanſed from all your ſins before the Lord. This cleanſing muſt be thorow, full, and accurate, as appears both by the plural of the Noun, *הכפרים*, and the conjugation of the Verb, *יכפר*. Now the people to be purged, are defiled with two kindes of ſins; whereof the one is open and manifeſt, *Gal.* 5. 19. the other hath an appearance and ſhew of righteouſneſs, *John* 16. 8. By both theſe we may underſtand the whole body of ſin to be deſtroyed, *Rom.* 6. 6. with both theſe the creature is polluted. The Body of ſin to be deſtroyed, is figured by that Goat which is to ſent to *Azazel*, as by the Goats on the left hand in the judgement, *Matth.* 25. And upon the head of this Goat the Prieſt muſt lay both his hands, and confeſs over him all the iniquities of the ſons of *Iſrael*, and all their tranſgreſſions in all their ſins, putting them upon the head of the Goat, and ſhall ſend him away by the hand of a fit man into the Wilderneſs, and the Goat ſhall bear upon him all their iniquities, into a land of ſeparation, and he ſhall let go the Goat in the Wilderneſs.

E Now whereas the creature of God hath been polluted with the Body of known ſin and falſe righteouſneſs, it is not the will of the Lord, that his creature ſhould periſh in ſin; nor is it his will, nor is it poſſible, that his creature ſhould be ſaved in his ſin; which implyes a contradiction; becauſe to be ſaved, is ſo to be, from ſin, *Matth.* 1. 21. And therefore the ſinful man ſignified by the Goat, which is for the Lord, ver. 9. muſt die from the ſin, he muſt be mortified, and the will in him unto ſin muſt be altogether dead in him.



We may see this prefigured unto us in the creature. The seed is cast into the ground, suppose a grain of Wheat, the earthly part of it falls asunder, and some of it returns to the earth, the other part being reduced by the Quintessence or natural Balsam becomes a part of the plant.

There is an earth that is the Serpents food, Esay 65.29. which is indeed the *terra damnata*, the damned earth, the disobedient knowledge, and the disobedient in their knowledge, who detain the truth of God in their unrighteousness: Against these the wrath of God the Judge is revealed from Heaven. There is another sort of earth which becomes a part of the heavenly plant which growes up in all things into that plant of renown, Ephes. 4. The same was figured by Moses killing the Egyptian, a type of sin and iniquity, Mich. 7.19. and hiding him in the sand, *damned earth to earth*. But he rebuked the Hebrew and slew him not, who wronged his brother, even the *Edomique* nature the *animalis homo* who wrongs his brother the spiritual & heavenly man. Adde yet a third representation of this mystery figured by Joseph in prison, of whom the chief Butler saith to Pharaoh, Gen. 41.13. *Me he restored to mine office, and him he hanged*. The work of the true spiritual Joseph the perfect one, in the judgement. Which he as evidently lets forth upon the Cross: with whom were crucified two Thieves, whereof one, according to an antient tradition, was an Edomite, a Red man, as Edom signifies; the other an Egyptian a black thief. The Edomite the *ζυγινος, ζυγοπον* the *animalis* or souly man being crucified with him, he takes with him into Paradise; the Egyptian, the sin it self and all who will by no means part with it, but become one with it, he sends away to Azazel.

Let us well consider this, O ye Israel of God! Herein is portrayed before us in the High Priest (whose duty alone it was to officiate on the day of Expiation) the Lord Jesus Christ, who is the true High Priest for ever. He is here brought in offering up himself without spot unto God. He is the true sin-offering figured in the Bullock, and the true burnt-offering, signified by the Ram, as the Apostle shews largely, Hebr. 9.7.—28.

The Lord ordains, that Aaron must take for the congregation of the sons of Israel, two Kids of the Goats. Hereby the Lord prefigures his judgement: wherein two parties are principally concerned; the Judge with his Assessors, and the persons to be judged.

The Judge with his Assessors, of whom Enoch prophesied; Behold the Lord cometh with his holy ten thousands, as the words properly signifie, Jude v. 14.

The persons to be judged are of two sorts, both represented by the two Goats which must be taken for the Congregation of the

*Sons*

A Sons of Israel, ver. 5. These must be separated as a Shepherd separates the Sheep from the Goats, the Sheep on the right hand and the Goats on the left. To the Sheep shall be commemorated their works of mercy; to the Goats on the left hand, their unmercifulness. And accordingly the merciful obtain mercy, to whom it is said, Come ye blessed of my Father, &c. To the unmerciful ones, depart from me, &c.

B This *unmercifulness* and description of the judgement is here prefigured by Moses. The Judge and his Assessors are the same, the same also are the persons to be judged represented by two Goats. But how come the Goats to be Sheep? They had done away their sins by righteousness, and their iniquities by shewing mercy to the poor, *Dan. 4. 27.* they made friends of the unrighteous *Mammon*; the other keep their unrighteous *Mammon*, and perish with it.

C O ye sons of Israel! this nearly concerns us all. We all wait at *Bethesda* the house of Mercy; and every one merciful or unmerciful, if ye ask him, will say, he hopes to be saved, he hath hope of mercy. Yet every one almost judgeth another and condemns another. Must we not all stand before the Judgement Seat of Christ? Why then do we censure and judge one another, and that concerning our final estate; who shall bee saved; who damned?

D Some have been very bold, in obsecurities of this nature, positively to affirm, what others have as boldly denied; and both upon equal grounds, when neither party hath had authority of Scripture or sound reason whereon to build his assertion. Above twenty years since two books came out printed at *Milten*. The Title of the one is *De Inferno*. Of the other, *De animabus Paganorum*.

E The Author of the former hath so curiously described Hell, and all the parts and nooks of it, and for what uses the several Cels therein are, you would think, he had been there employed as a Surveyor or a Viewer; so punctual he is in his relation and survey of the place. He having thus provided Hell, the other as a Judge, by his own life and rule, very strictly examines those, whom we would have thought out of all question, whether saved or not, as *Melechisedec*, *Job*, and his three friends, as also *Elibu*, who, with much a-do, escaped this Authors condemnation. But as for the Philosophers, and of them, the very best, we read of, he represents them living very holy lives, and leaving to posterity very many divine sayings, but at length like a *Minos*, *Aeacus* or *Rhadamanthus*, he adjudges them all to Hell, all to *Axazel*. O were it not much better, and more safe to examine our own lives, and consider our own later end!

We



We have here a clear and evident demonstration, O ye sons of Israel, that we are saved by grace. We stand all before the Judgement seat of Christ, as the two Goats taken for the whole Congregation of Israel, and are presented here before the Lord; ver. 5. The distinctive and separating Lots pass upon us, one for the Lord, and the other for Azazel. Who of us knows whether Lot shall fall upon him? We all know, that we have all sinned, and have fallen short of the glory of our God, Rom. 3. 23. And the wages of sin is death, Rom. 6. 23. And they who are blessed, and called to inherit the kingdom of God, because they have done works of mercy, they remember them not, Matth. 25. 37, 38, 39.

These things considered, why may not the Lot for Azazel fall upon us? It is the Lot which makes the distinction, John 19. 24. and therefore the eternal inheritance is called κληρονομία, a distribution by lot; Acts 20. 32. κληρονομίαν ἐν τοῖς ἁγιασμένοις, an inheritance obtained by lot, among those who are sanctified; and often elsewhere. And we are said to obtain that inheritance by lot ἐν ᾧ καὶ ἐκκληρώθημεν, Ephes. 1. 11. In whom also we have obtained an inheritance by lot. And the means qualifying us to obtain the inheritance, 2 Pet. 1. 1. τοῖς ἰσοτάμοις ἡμῶν λαχέσι πιστοῖς, to them who have obtained by lot equally precious faith with us. Which hath allusion to the Israelites receiving their inheritance from Joshua in the Land of Canaan, who divided unto them the Land by lot; and by lot the true Joshua, Ἰησοῦς, as Joshua is also called, and his book after his name, Ἰησοῦς, he divides the true inheritance of the holy land, or land of holiness, which is called his land, thy land O Immanuel, Esay 8. 8. He distributes the eternal inheritance by lot unto his followers, his valiant and victorious souldiers, according to Revel. 21. 7. ὁ νικῶν κληρονομήσει πάντα, he that overcomes, shall inherit or shall obtain by Lot the inheritance of all things.

Now what is more doubtful then a Lot? And the lot must determine who is for the Lord, that he may receive the kingdom; and who is for Azazel, that he may depart from the Lord and be sent away to Azazel. But blessed ever blessed be the Lord, who reserves the ordering of the Lot in his own power, as we read, The Lot is cast into the lap, ὅπου ᾤκησεν ἡ κρίσις, the whole judgement, discerning or disposing of it, is of the Lord, Prov. 16. 23.

Nor does this bring in any destiny, or fatal necessity. O no; he hath shewen thee, O man, what is good; to do justly, to love mercy, and to humble thy self to walk with thy God, Mich. 6. 8. The Goat, upon which the Lords lot fell, must be sacrificed; & if we be of the Lords lot, we must be such as he is, mortified in the flesh, that we may be quickened in the Spirit, 1 Pet. 3. 18. The Greek text understands it of Christ; the Latin, of those who are Christs. It is true,

A true, it is neither of him that *willeth*, nor of him that *runneth*, but of God that *sheweth mercy*, Rom. 9.16. And to whom doth God shew mercy? Even unto thousands of *them that love him and keep his Commandements*, Exod. 20.6. So that destruction O Israel is thine own; but thine help is from me, Hof. 13.9. They, on whom the *Lords lot fals*, are *saved by mercy*. They on whom *Azazels lot fals*, *perish by justice*.

O that the whole Congregation of Israel (for whom these two Goats are taken,) while it is yet *Res integra*, while yet we have time to work out our salvation, and before the evil dayes come, that we would, *Pro se quisq;* every man of us endeavour to mortifie his sin, to crucifie his flesh, with the affections and lusts, before it be too late! I have heard of a rich Citizen of London, who, toward his end, made his will, and bequeathed his soul to God, his body to the earth, and his sins to the Devil. 'Twas well if he could be rid of them so. But were it not much more safe now while we have yet time, to spend it in the daily mortification, subduing & deading of our sins, to make it our business, that in that *יום כיפורים* that day of expiations, when there shall be an *Exact separation made between the just and unjust, the righteous and the wicked, those who serve God, and those who serve him not*, Mal. 3. 18. we may be found so doing. Blessed is that servant whom his Lord when he cometh shall finde so doing!

So shall that *איש עתה* that fit man, that man of time, called by the LXX *ὁ ἀνθρώπος ὁ ἐτοιμὸς*, that ready prepared man, ver. 21. take away the Goat with all our sins and iniquities. And who is this man of time, this ready prepared man, but that Lamb of God who takes away the sins of the world? He is figured by Othniel the Judge of Israel, (that is, the due time of God, the Redeemer who came in the fulness of time, Gal. 4.4. He conquers and subdues *Cushan Rishathaim, the blackness of both iniquities* inward and outward, Judges 3.10. and conveyes our sins into a land of separation, even so far as the East is from the West, so far he removes our transgressions from us, Psal. 103.12. and delivers them to Azazel, and so gives the Devil his due.

Then, when so exact separation shall be made, then shall the righteous shine in the glory of their Father. Would God that were come to pals unto every one of our souls!

E



Levit. 20.  
Ver. 9.

For every one that curseth his Father or his Mother, he shall be surely put to death; he hath cursed his Father or his Mother; his blood shall be upon him.] [For] is a rational or causal; as that which renders a reason of what went before it, and answers to *Nam*, *quia*, *quod*, *quoniam*, *ὅτι* and *διότι*, and the like. But what has this [For] reference unto? And how doth it render a reason in the following words, of what goes before?

In the two former verses, we read two general precepts; the one of sanctifying our selves unto the Lord; the other of keeping the Lords statutes and doing them; both which give reasons of the two former prohibitions. Sanctify your selves unto the Lord. *Sanctitas importat duo, separationem ab aliquo, & applicationem ad aliquid*, saith *Aquinas*; Sanctity imports two things, 1. Separation from somewhat, as here from *Molech*, from *Wizards*, and such as have familiar spirits. 2. Application unto the Lord, in the observation of his statutes and doing them. Why? Because he is *קדוש ישראל* the holy one of Israel, sanctifies and separates his people from all other gods and their polluted services, and dedicates and applies them to himself, and to his pure and holy service, that they may be holy as he is holy.

So that these words ver. 9. cannot well render a reason of those fore-going; or if they do, certainly its far fetcht. There is no doubt but all *divine etologia's*, all reasons, and rendering of reason, are most rational, and like themselves, *divine*, as proceeding from him who is the very *λογος* it self, the *summa ratio*; he who teacheth man to reason, shall not he reason? to which purpose the Psalmist reasons, *Psal. 94. 8, 9, 10*. But we must not impose a reasoning upon the Scripture or upon Gods Spirit speaking in it, which is none of his.

The particle *כי* here used, is mis-translated. For whereas *כי* is either 1. Causal and rational, as *1 Chron. 13. 11*. David was displeased *כי*, because the Lord had made a breach upon *Uzzab*. For which we have *2 Sam. 6. 8*. where the same story is recited, David was displeased, *על אשר* because the Lord had made a breach upon *Uzzab*. Or 2. Discretive, as *Gen. 45. 8*. It was not you that sent me hither *כי*, but God. Or 3. Conditional or of time, which answers to *if* or *when*. As *2 Sam. 7. 1*. It came to pass *כי* when the King sat in his house. For which we read, *1 Chron. 17. 1*. It came to pass *באשר* as or when as. And in this last sense its evident, the particle *כי* is here to be understood, *when* or *if* any man curse his Father or his Mother; whence also it appears that these words are altogether incoherent with the former; and that even according to the judgement of the Translators themselves, who set [¶] a mark before these words in the ninth verse, which

A which imports the beginning of a new ſubject and argument.

In the two former Chapters the Lord gives divers precepts; which in this Chapter he ratifies with ſanctions by their reſpective puniſhments.

The words contain a *denunciation of puniſhment* for a *crime*, and the *confirmation* of that puniſhment by *repetition* both of the *crime* and *puniſhment*.

B When any man curſeth his Father or his Mother, he ſhall ſurely be put to death. Which words are repeated for aggravation: 1. The *crime*; he hath curſed his Father or his Mother; 2. The puniſhment of the *crime*; his blood ſhall be upon him.

C What is here turn'd *Father or Mother* although read *copulatively* in the Hebrew, his *Father* אביו and his *Mother*, yet are the words *diſ-junctively* to be underſtood, his *Father* or his *Mother*; and that by the authority of the only *Lawgiver* who warrants the *diſ-junctive* reading of this ſentence, *Matth. 15. 4*. He that curſeth Father or Mother, let him die the death. So that he who curſeth one and but one of his parents, is liable to death, otherwiſe the Law might have been eluded. Howbeit the word אָרַךְ here read, is not only to *ſpeak evil* to or of, or to *imprecate* and ſo wiſh evil unto any one, as it is wont to be rendred by *maledicere* to *curſe* or *ſpeak evil of*. And ſo what we read, *Exod. 22. 27*. אָרַךְ לֹא תִקְרָא S. Paul *Acts 23. 5*. renders ἐκ ἐπις κακῶς, thou ſhalt not ſpeak evil of, &c. Yet the word ſignifies more properly to *ſlight* and *make light of*, to *vilifie* and *diſhonour*. And ſo this verb אָרַךְ is oppoſed to כָּבֵד, which ſignifies to *honour*, as elſewhere, ſo *1 Sam. 2. 30*. כָּבֵדוֹ, thoſe who honour me, אָבִיר, I will honour; but they who deſpiſe me, אָרַךְ, *vili penduntur*, they ſhall be lightly eſteemed.

D When any man ſpeaks evil of or to his Father or Mother; or ſlights either of them, he ſhall die the death; that is, he ſhall certainly die, as he is worthy to die being guilty of ſo great a crime. Which is explain'd in the cloſe of the verſe, his blood ſhall be upon him.

E Under the notion and name of *parents*, we are to underſtand not only our *Fathers* that begat us, and our *Mothers* that bare us; *Prov. 23. 22*. Nor only thoſe whom the *Law* makes ſuch, *Ruth 3. 1. 5*. but the name is alſo extended in a civil reſpect, unto *Governours* and *Magiſtrates*, as *Eliakim* was a father to the inhabitants of *Jeruſalem*; *Eſay 22. 20, 21*. And *Naamans ſervant* called him Father; *2 Kings 5. 13*. And *Deborah* was a Mother in *Iſrael*, *Judges 5. 7*. Yea, in a ſpiritual ſenſe God himſelf is our Father, and *Jeruſalem* above is the Mother of us all, as I may ſhew afterward. And they are alſo called our Fathers who beget us unto God; *Gen. 45. 8*. *1 Cor. 4. 14, 15*. And conſequently honour is due unto them;



them, and, for fighting or cursing them, like penalty is due to those who analogically are called their children. A

This denuntiation of punishment, will appear to be reasonable, if we shall consider, 1. What the duty is, which is here violated, and 2. the reason of that duty, as also 3. the violation and breach of the duty; and 4. the punishment of that breach and violation. The duty violated is honour of parents. And what is it to honour? The word used in the fifth Commandment and elsewhere is *חָנַן* which signifies to be heavy or weighty, and that in quantity, as in bulk of numbers, *Prov. 27. 3.* Or quality, as dignity, honour, glory; whence we say, that *Honos est onus*, Honour is a burden; accordingly the Scripture speaks, *אֲנִינוּר בָּאֲפֹס דֹּעֵק* an eternal weight of glory, *2 Cor. 4. 17.* So *2 Cor. 12. 16.* I was not burthensome unto you. In this sense the Apostle speaks, *1 Thes. 2. 6.* Neither of men sought we glory, neither of you, nor of others, when we might *אֲבָפִי עִוָּא*, have been burdensome; the Syriac hath, *been honourable as the Apostles of Christ*, that is, such as God and Christ appointed first in his Church, *1 Cor. 12. 28. Ephes. 4. 11.* and therefore ye read in the margin, *we might have had authority*, *1 Thes. 2. 6.* Now the honour due to parents from their children, is a weighty business, a matter of great weight and moment, which is either inwardly performed, as an high esteem of them, love and fear of them. Or 2. outwardly expressed as a testimony of that estimation, love and fear, in Reverence to their persons: Obedience to their commands: Supply of their necessities.

The reason why this honour is to be given to parents, will appear, whether we consider the parents themselves, or their children who owe this duty to them. The parents deserve all honour from them, as being in eminency above them, both because Authors of their being, and of their better being, by nurture and education. Their love and care and labour and cost challenge all respect from them, for their unrequitable love: For when they have done all that possibly can be done by them, and have followed them, with all their *עֲוִיטָא דְּאֲפֻמָּא*, their utmost requital that they can make, yet being and education exceeds all gratitude, as the hinder wheels of the Charet run as fast, but can never overtake the former.

The Father hath his name *אָב* from *אָבָא* which signifies to will, desire, to be tenderly affected to his children; as implying, that all that influence of care and labour and cost is from love which sweetens the authority of Parents over their children. D

2. In regard of the children themselves, justice and gratitude requires this duty of them. Children obey your parents in the Lord *τῷ κυρίῳ ὡς δεῖται*, for this is just, *Ephes. 6. 1.* That natural love *σὸς* mixt with due awe makes up Reverence, which is the first part E

A part of that *honour* unto *parents*. And *love* is the ſtrongest principle of *obedience*, *Exod. 20. 6.* that's the ſecond. Whence will eaſily follow *requital* of *parents* to the utmoſt of their power; be-  
 cauſe to *love* is not only *bene velle*, but alſo *bene facere*. Which is  
 the third part of *honour due to parents*.

3. Since the duty is ſo juſt, ſo reaſonable, the *breach* and *violation*  
 of that *duty* muſt needs be moſt *unreaſonable* and *unjuſt*.

B The *violation* and *breach* of the *duty*, it is *ſlighting*, *vilifying*, *diſ-  
 eſteeming*, *diſ-honouring*, whether by *word* as *cursing*, and *evil  
 ſpeaking* to *parents*, or of them; or by *geſture*, or *deed*, as *deny-  
 ing* them *obedience* to their *commands*, or ſupplying their *wants*,  
 as *Matth. 15. 4. 5.* This *ſlighting* which they call *ὀλιγωρία*, *little-  
 accounting*, is a great ſin; yea, a greater injury done to him,  
 whom men *ſlight*, then if they did ſome open *violence* unto him.  
 Quem quis contemnit, eum non curioſius calcabit, him whom a man  
 contemns, he will not take any great care how he kicks him,  
 ſaith *Seneca*. When *Paracelfus* begun in *Germany* to make known  
 his principles of *Phyſick* and *Philosophy*, much different from  
 thoſe received; the learned men deſpiſed him, and vilified him,  
 as if he had been a *Mountebank* or *Quackſalver*; but when *Erasmus*  
 the *Emperors Phyſitian*, and a very learned man wrote againſt him,  
 men then began to change their mindes concerning him, and to  
 think he was not *deſpicable* as they had ſuppoſed, but that he had  
 great worth in him. Whereas he who *ſlights* and neglects another,  
 he thereby declares his opinion of him, that he has neither wiſ-  
 dom nor ſtrength, nor any thing in him worthy of *eſtimation*. And  
 from ſuch a ſlight opinion commonly proceed ſutable words, ge-  
 ſtures, and actions.

D 4. Such as theſe done by *children* to their *parents*, to whom  
 they owe the greateſt *honour*, deſerve, according to divine *juſtice*,  
 extream puniſhment, even death it ſelf. For God who knows  
 the hearts of all men, ſees a diſpoſition to *kill*, where there is a  
 boldneſs to *curſe*. According to which *juſtice*, *Traytors* againſt  
 their *civil fathers*, are to die by the laws of moſt Nations, as be-  
 ing ſuch as go about to take away the lives of thoſe who have gi-  
 ven and maintained theirs.

E Whence we perceive a main difference between the preſci-  
 ence and providence of the Great Lawgiver, and all inferiour  
 ones. The *Romans* made no law againſt *Parricides*, becauſe they  
 could not foreſee, that any could ſo degenerate or put off a man,  
 as to kill his father; but the only wiſe God foreſees this, and  
 makes lawes againſt thoſe who would be murderers of fathers and  
 murderers of mothers, 1 Tim. 1. 9.

But what if my father be a wicked man, may I not *ſlight* him,  
*ſpeak evil* of him, &c? Surely no; the wickedneſs of the *parents*,  
 exempts no *childe* from his duty to them. Nor is it ſaid, *honour thy*



good father and good mother, but honour thy father and mother. Nor is it said, when any shall curse his evil father or mother; but his father, &c. As we may reason from a less obligation; Hagar must submit her self unto her Mistress though she dealt roughly with her: For it is the Apostles rule, 1 Pet. 2, 18. Servants obey your Masters, not only if good and gentle, but also if they be forward. David honoured Saul his Father-in-law, and often preserved him from death, even at the same time when Saul sought Davids life.

But obedience is a part of honour due to parents; must the children be obedient to their parents when they command what is evil? I answer: the fifth Commandment is a part of the second Table; or howsoever accounted by Josephus and Philo Judeus in the first Table, yet its taken out of the first and great Commandment, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy minde, and with all thy strength: and therefore must obedience unto our heavenly Father be preferred before obedience to our Fathers upon earth. Here that rule is true, he that loveth Father or Mother more then me, is unworthy of me, Matth. 10. 37. Our Lord Jesus Christ was obedient unto his parents, Luke 2. 51. yet he staid at Jerusalem when they departed thence. And therefore being reproved by his Mother when she found him in the Temple, saying, thy Father and I have sought thee sorrowing; how is it, saith he, that ye sought me? wist ye not that I must be about my Fathers business? Or rather, (which is a more true translation, and a more proper answer to his Mothers exhortation,) how is it that ye sought me? wist ye not that I must be in τὸς πατέρας in my fathers house, that is, in the Temple; so that ye needed not go far to seek me. The Apostle makes answer to this doubt, Children obey your parents, in the Lord, Ephes. 6. 1.

Here also lies an obligation upon Parents, by their sober and grave deportment, to preserve their authority over their children, and to be careful that a rational love, decent and becoming gravity, be such as may win upon their children, elicit & draw from them a willing love, awe, reverence, and honor: that they shew no example of light behaviour, but to be exemplary in all holy conversation. It is most reasonable, that a man behave himself as a father, if he would be honoured as a father, saith one of the pious Antients. And how equal is that precept? *Ut ameris, amabilis esto*, Be lovely, that thou mayest be loved. And by like reason, *Ut honoraris, honorabilis esto*: that thou maiest be honoured by thy children, demean thy self as one fit to be honoured. Wouldest thou not be slighted and despised? Be not contemptible, be not despicable: That which the Apostle writes to Titus takes place here, with analogy to the spiritual fatherhood. Let no man, saith he, despise thee, Titus 2. 15. Alas! how could Titus, how can any man else help

Luke 2.  
Ver. 49.

A it, but that he may be despised: his meaning is, Let thy sober grave behaviour, and thy doctrine be such, as may challenge honour and due respect from thy spiritual children. Be not thou despicable; so shalt thou not be despised. The words foregoing make this reason good. These things speak and exhort and rebuke *μετὰ πάσης ἐπιταγῆς* with all authority; yea, as the word *ἐπιταγή* properly signifies, with all command as from divine authority, and out of the word of God. And then follows, *Let no man despise thee.*

Titus 2.  
15.

B Which discovers the fondness of parents, who by the lightness of their example, and remissness and negligence in their government, betray their gravity and authority. This was Eli's sin, 1 Sam. 2, 29. his sons should have honoured him, and he honours them, — and that not only above himself, but above God also, as God himself interprets it. They say, the old Ape so embraces and grasps her young ones, that by hugging them, she kills them. Such is the *Apish indulgence* and *unreasonable love* of some parents, that should they hate their children, they could do them, or themselves, no greater injury. For this sin, God left his place at Shilo and put out Eli and his house from being Priests before him; and brought that ruine upon Eli and his sons and the whole Nation, that was not recovered a long time after.

C What Parents are wont to say in this case; My son is now of age and discretion, he knowes how to behave himself, &c. It may be well answered by a rule known in the Civil and Canonical lawes, *Jus reverentiale remitti non potest*: No man can remit of that reverential right which is by the law of God and Nature due unto his place.

D Whence children also may learn, that there is a perpetual obligation and tie upon them to honour, reverence, obey and support their parents; it is a principal Lesson, *μαρτυρεῖτε τῷ κυρίῳ, ὡς υἱοὶ κυρίου*, let them learn first to shew piety at home, and requite their parents, 1 Tim. 3, 4. to obey them, and have an honourable esteem of them, it is a natural impression. Should a Prince strike a Childe, hee'l complain to his Father, though he the poorest and meanest subject. It is a duty that children never live to out-grow; a debt that they can never fully pay, though they be ever paying it; as it is said of the childe, — *sequiturq; patrem non passibus æquis*: The thankfull childe follows his father, but with unequal steps.

E Now since the Obligation is so great, the greater is their sin who 1. in opinion, or 2. practise, undervalue and slight this Commandement of God touching honour unto parents, and the Ratification of it. 1. In opinion; as they who under pretence of honouring God, slight and neglect their parents. This was that which our Lord blamed in the Scribes and Pharisees, Mat. 15, 4. Where



Where, having recited the *Commandement* of God, and the *penalty* due to those who break it; but ye say, saith he, whosoever shall say to his *Father* or his *Mother*, it is *Corban*, a gift (given and consecrated unto God,) wherewithal thou mightest be holpen by me, such an one shall be free from *honouring*, nourishing, clothing, supplying the wants of his *Father* or *Mother*.

But should not Gods worship and service, you'll say, be so dear unto us, that it ought to be preferred before our *father* and our *mother*? Men are wont in this and other cases to plead for God, such as they conceive him to be. Some there are who think that God sees as man sees; and that he is much taken with beautiful out-sides of Temples made with hands; and to such use was that *Corban*, of which our Lord speaks, for reparation of the Temple. And for *this*, the Scribes and Pharisees were zealous, and so zealous, that they preferred it before the *Commandement* of God. They knew not, nor do many know, or at least they consider not, that to do justice and judgement, is more acceptable unto the Lord then *Sacrifice*, *Prov.* 21.3. To obey is better then *Sacrifice*, and to hearken then the fat of Rams, *1 Sam.* 15.22. So that our obedience unto the *Moral Law* of God, our love to our neighbour, our honour unto parents, is more pleasing unto him, then all his ceremonial worship and service. Because the Kingdom of God consists in righteousness, peace, and joy in the holy Ghost; and in these things consists our service of God and Christ, acceptable before God and men, *Rom.* 14.17,18. Yea, without brotherly love, there is no love of God; For he that loves not his brother whom he hath seen, how can he love God whom he hath not seen? *1 John* 4.20. Therefore our Lord dispenseth with his own service, when the brotherly love is wanting, till it be fulfilled; leave thy gift at the Altar, and go first and be reconciled unto thy brother, and then come and offer thy gift, *Matth.* 5.24.

2. The more are they to blame, who by their practise violate this duty; a sin very rife among us; and to be accounted among those which have brought the wrath of God upon us in these last dayes. For the Prophet puts this sin among others, in the Catalogue of those, which brought the national judgement upon the people, *Ezech.* 22.7. In thee they have set light by father and mother; that כבוד that weight of honour due unto them, they performed not. It is a sin that is extream frequent in this City. God avert from us that judgement which he threatned and inflicted on his ancient people, for this sin! That for this and like sins he would burn them, like dross, in his Furnace, *Verle* 19.—22. And therefore it is a sin worthy that punishment which the Lord hath denounced, great, as the reward is great. For this is a rule consonant unto sound reason, That βαρύτερα τὰ νόμιμα, the weightier things of the Law, *Matth.* 23.23. are ratified by the heaviest punishments.

- A nishments. Such is the capital punishment due to the breach of this Law, *Exod. 21. 15, 17.* And we may read the like, *Deut. 21. 18.* — 21. and 27. 16. *Prov. 30. 17.* Whence it is, that he seems to appeal to our equity, whether his sentence be just or not. For having said, *When any man shall curse his father or his mother, let him die the death, he presently repeats the crime; He hath cursed, or set light by his father or mother; his blood shall be upon him.* The evidence of the fact, justifies the sentence of God. We finde like appeals made elsewhere, *Gen. 49.* Jacob now about to deprive *Ruben* of the birth-right, Thou art my first-born, saith he, and the beginning of my strength, &c. thou shalt not excel, because thou wentest up to thy fathers bed, (thou didst dishonour and slight thy father,) then defiledst thou it. Then, as it were making an appeal to any who should judge whether his sentence were just or not, he adds, *he went up to my Couch, &c. 4.* Thus the Lord now denouncing judgement against *Moab*, *Esay 16. 7.* *Moab shall howl for Moab;* we have heard, saith he, of the pride of *Moab*; then turning as it were to any one who would judge of it, he addes, *he is very proud.* The like we may finde *Jer. 44. 9, 10. Ezech. 13. 3.* — 6.
- B Let the people of God be warned of this judgement, perform the duty required, and so expect the promise made; even long dayes, dayes of eternity in the land of the living. Its the first Commandement with promise: Its reckoned by the Jews in the first Table: whence the duty is called *εὐσεβεία* Piety, which is proper unto God; so the Apostles phrase Iouds; *τὸν ἱδίου οἴκου εὐσεβείν*, to shew piety at home: to be pious or godly toward ones own house, which he presently explains, *καὶ ἀποδοῦναι τοῖς γονεῦσι*, to requite the Parents, which is good and acceptable before God, *1 Tim. 5. 4.* Yea great is the reward of such piety, a lasting, an everlasting reward, *Jer. 35. 18, 19.* There shall not a man be cut off from *Jonadab* the son of *Rechab*; one who shall stand before the Lord for ever. *Josephus* tells us, that these *Rechabites* were a race of pious and holy men from a long time; whom he describes, *Antiq. lib. 18. cap. 2.* And what is become of them now? They were called *Esseni* and *Asidai*, whereof we read mention made *1 Mac. 7. 13.* and elsewhere. But surely these were not, nor are to be understood only according to the flesh, no more then *Israel* is, but according to the Spirit. So that they who reverence, obey, and support their parents; they are the true *Asidai*, the true *חסידים*, the pious, holy, merciful ones. And these are the true *הרבהים*, *Jer. 35. 2.* the *Rechabites* the sons of him who *ידבר אמת על דבר רב* rides in glory and triumph upon the word of truth, meekness, and righteousness. Who rides-on conquering and to conquer, *Revel. 6. 2.* and his spiritual children conquer with him, and through him, and so reign with him.
- C
- D
- E

*Psal. 45. 4.*

For



For the Law is spiritual, and the words have their spiritual meaning. For is not God thy *Father* who bought thee? Hath he not *made* thee and established thee? *Deut. 32. 6.* Is not Christ *אבי עדין* *Pater futuri seculi*, the everlasting *Father*, *Esay 9. 6.* And who is thy *Mother*? Who but the doctrine, the wisdom of the holy Church of Christ; the *Sponse of Christ*; the wisdom that descends from above, *James 3. 17.* the *Lambs wife* that comes down out of heaven, *Revel. 21. 9, 10.* *Jerusalem above the mother of us all*, *Gal. 4. 26.* This is the true heavenly *Eve* built out of the heavenly *Adam*, flesh of his flesh, and bone of his bone, who is Christ himself, *Ephes. 5. 30, 31, 32.* This is a great mystery, saith the Apostle, but I speak of Christ and the Church. This is the true pure Doctrine, spiritually the *Virgin Mary*; so *Maria* signifies, according to divers of the Ancients, the *Mother of Christ conceived, formed, and born in us*, and brought forth by obedience, and doing the will of our Father who is in heaven. For who is my *Mother*? saith the Son of God, whosoever doth the will of my Father who is in heaven, he is my *Mother*, and Sister, and Brother, *Matth. 12. 49, 50.*

Our heavenly Father deserves all honour of his spiritual children. For whereas earthly fathers impart unto their children essence, nourishment, education, and inheritance, the Father of spirits gives to his children his divine nature, *2 Pet. 1. 4.* he nourisheth us with the flesh and blood, the word and spirit of his Son. He instructs us and gives us the unction from the Holy One, whereby we know all things, *1 John 2. 27.* He corrects and chastens us as our loving Father, that we may be partakers of his holiness, *Hebr. 12. 10.* He provides for us an inheritance incorruptible and undefiled, *1 Pet. 1. 4.* Meantime he bears us and is patient and long suffering toward us, as a Father beareth his children, *Deut. 1. 31.*

If he be a Father, yea, such a father, where is his honour? *Mal. 1. 6.* Where indeed? yea, where is he not dishonoured? Is it not the greatest slighting of a father to neglect his commands? What do they else who regard not the Commandements of our heavenly Father? they despise not men but God, *1 Thess. 4. 8.* and then is added, who hath also given unto us his holy Spirit; Wherefore else but to keep his Commandements? And therefore he hath given his Son unto us, that the righteousness of the law might be fulfilled in us, *Rom. 8. 3, 4.* Yet is he despised and rejected of men, *Esay 53. 3.* and figured by *Elihu* the son of *Barachel* the *Buzite*, of the family of *Ram*. *Elihu* even *Deus ipse*, God himself, the Son of the blessed God; that's *Barachel*, and of the family of *Ram*, that is, the high One, the most high God; yet is he a *Buzite*, despised and contemned, yea troden under foot by the *Jebuzites*, such as tread under foot the Son of God, and put him to an open shame, *Hebr. 10. 29.* and lightly esteem the Rock of their salvation, *Deut. 32. 15.*

- A O thou Jebuſite, thou baſe, thou vile man! Such thou rendreſt thy ſelf by *deſpiſing* thy God, 1 Sam. 2. 30. They who *deſpiſe me*, ſhall be *lightly eſteemed*. Mark how the Apoſtle reaſons, *Hebr. 2. 2, 3*. If the word ſpoken by *Angels* was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward, how ſhall we eſcape if we *neglect* ſo great ſalvation? The Syriac Interpreter turns ἀμελεῖν, *neglect*, by נִסְבֵּי to tread under foot; the greateſt neglect and deſpiciency. The Apoſtle proves this à minori, reaſoning from the leſſe to the greater, *Hebr. 10. 28*. He who *deſpiſed Moſes's Law*, died without mercy, under two or three witneſſes: Of how much ſorer puniſhment ſhall he be thought worthy, who hath troden under foot the Son of God, &c? Conſider this a-right O man! Is not he the wiſdom of thy God, before whom, in thy falſe reaſoning, thou preferreſt the wiſdom of thy fleſh? Is not he the true righteouſnes of thy God, before which thou eſteemeſt the falſe righteouſnes of thy fleſh? Is not he the power of God, which thou enfeebleſt under pretence of impotency & weakneſs? to ſlight him, what is it but lightly to eſteem the moſt honourable, yea, the honor it ſelf which cometh of God only?
- B To make nothing of him, who is יהוה the very Being, and who gives to all things their Being, in whom we all live, and move, and have our Being? Yea, who himſelf is τὰ πάντα, All things, *Col. 3. 11*. And this is the Buzite, he, whom by thy diſobedience thou deſpiſeſt and treadeſt under foot.
- C The puniſhment denounced againſt thoſe who ſlight their parents, is death. But what death can expiate ſo great deſpiciency of the great God? what leſs then the eternal death it ſelf? What reparation of honour can we poſſibly make to him whom we have ſo deeply deſpiſed?
- D The good God and our Father puts us in a way of expiation; even by dying daily unto our ſins. This no doubt was one, if not the principal meaning of what our Lord ſaid to his ſon Adam, *Luke 3. 38*. upon tranſgreſſion of the firſt Commandement of his Father; In the day that thou eateſt thereof, dying thou ſhalt die; for certainly Adam died no other death many hundred years after. O let us all die that precious death, through the power of the Spirit of our God, *Rom. 8. 13*. So ſhall we live, yea, ſo ſhall we reign, yea, ſo ſhall we be glorified, *Rom. 8. 17*.
- E And what reparation of honour does the Lord require of us? What other then to reſtore him that life which is loſt in us? that life of God from which we have been eſtranged, *Ephes. 4. 18*. He that offereth praiſe he honoureth me; And what is he? who elſe but he that diſpoſeth his way aright? *Pſalm 50. 23*. It is the life, the holy life, that life which is worthy of God, which honoureth God. For ſo, what our Translators turn, I will bleſs thee

John 5.  
ver. 24.  
with  
1 Pet. 2. 7.  
marg.

Gen. 2.  
v. 17.



Psal. 63.  
Ver. 4.

thee *while I live*, is in the Hebrew, **וְחַיָּה** which the LXX turn *ἐν τῇ ζωῇ μου*, and *Vatiblus*, and the Vulg. Latin, *In vita mea*; which should be rendred, in English, *In my life*. Thus when the Psalmist had exhorted to *praise the Lord*, Psal. 106. 1. He then inquires, *who can do it*; ver. 2. to which he answers ver. 3. *Blessed are they who keep judgement*, and he who *doth righteousness at all times*; as if he should in expresse terms say, *That's the man who truly honours God*. So much our Lord saith; *Herein is my Father honoured, that ye bring forth much fruit*, John 15. 8. namely, such as are filled with the *fruits of righteousness* which are by Jesus Christ, to the *glory and praise of God*, Phil. 1. 11. This is the *honour and praise* which must be given unto our Father in this world, and be continued in the world to come in everlasting *Hallelujahs. Salvation, and glory, and honour, and power unto the Lord our God!* Revel. 19. 1.

Leviticus

A

whatſoever man he be that hath a blemiſh, he ſhall not approach; a blinde man or a lame; or he that hath a flat noſe, or any thing ſuperfluous; or a man that is broken footed, or broken handed; or crook-backt, or a Dwarf; or that hath a blemiſh in his eye, or be ſcurvy or ſcabbed, or hath his ſtones broken.]

Levit. 21.  
Ver. 18.  
19.20.

B

This Paragraph contains twelve blemiſhes of the Priests which unqualified them for their ſervice. Whereof the Translators moſt what give the ſenſe, but they proceed not altogether *κατὰ νόμον* and *verbatim*; weh univerſally were to be wiſhed: Otherwiſe a Paraphraſe it may be, not a tranſlation. What they render, that hath a flat noſe, is *סורי* flat noſed. So the Jews Doctors underſtand *סורי*. Hierom, I know not upon what ground, turns the word, *ſi parvo, ſi grandi, ſi torta naſo*, if he have a little noſe, or a great, or a wry noſe. The LXX underſtood not the word of the Noſe at all; but turn it by *καλοδοχεῖρ* *Mancus*, lame of an hand, and *ὠτότρυψ* & *Aure truncatus*, crop-eared. And ſo the Syriac. Nor does the Arabic Verſion underſtand *סורי* of the Noſe: nor the Samaritan: but renders that and the next word *ערוו*, *curtold in the parts or members or over-grown*. So expreſſly alſo the Chald. Paraph. What they turn broken footed or broken handed, is word for word, in whom is the breaking of a foot or the breaking of an hand. What followes;

C

Or be ſcurvy or ſcabbed.] The words in the Hebrew are *סור ודב*, both in the *abſtraſt*; which are here turn'd in the *concrete*. The former the Translators turn *scurvy*; whereof mention is again made, *Deut. 28.27*. where *Mofes* having mention'd *דב*, weh they there turn the *Itch*, he adds, *whereof thou canſt not be healed*. Where firſt they are not conſtant to themſelves; ſince its evident that what they call the *Itch* is quite another thing, and differs from *דב* by which the LXX render *סור*.

D

E

*Non ita profunde ſcabies, qua dicitur Græcis dicitur, penetrat & variis figuris inſignitur, &c. Si vero tenues acresq; & ſeroſa humiditates aliis craſſioribus ſuccis permixcentur, impetigines quas Græci *λεῖχνας* nominant, ſuboriuntur, qua celerrime in ſcabiem & lepram neglecta commigrant, ſaith *Agineta lib. 2. de meth. med. cap. 11*. The ſcab, which in the Greek is called *Pſora*, pierceth not ſo deeply (viz. as the *Lepre* whereof he ſpake before) but is marked with divers figures, &c. But if thin, ſharpe, and ſeroſe humours be mixed with more thick matter, *itches* ariſe, which the Greeks call *Leichens*; which being neglected moſt ſpeedily paſs into a *Scab* and *Lepre*. So he. Whence its clear that the *Scurvy* and the *Itch* differ. 2. Whereas the *דב* is ſaid to be incurable, that cannot be meant of the *Scurvy*, or that which the LXX call *דב*: for which, diverſe remedies are preſcribed, and uſed with proſperous ſuccels.*



As for **דביל** which they turn scabbed, that rather is *impetigo*, the Itch; as *Hierom* renders the word. It hath the name from **דביל** which signifies *apprehendere & adherere*, to take or lay hold on, and then to cleave unmovably. Such is this Itch; its incurable, and said to be the Egyptian itch, which continueth where it layes hold, until death. So I would render **דביל**, with *Vatablus* and *Arias Montanus* *Purulenta Scabies a running or mattery Scab*. But whereas *Arias Montanus*, turns **דביל** *Scabies perpetua a perpetual Scab*, because it lasts till death, it makes not so clear and specific a distinction of this from the former, which *Vatablus* renders, *Qui habet scabiem aridam mordicantem*, who hath a dry scab which bites or tickles. *Philo Judeus* so renders these words *μῆτε τῆς χεῖρας μεταβάλλουσας εἰς λέπραν, ἢ λευχῆνας ἀγέλης*, neither such a Scab as changeth the colour of the skin into a leprosie, or spreading (so I would turn *ἀγέλης*) itches. This Book called *Leviticus* being almost wholly spent in prescribing Sacrifices of all kinds, the rite and manner of offering them, the times prescribed when, and place where; the divers kinds of expiations and purifications; in this Chapter *Moses* treats concerning the High Priest and inferiour Priests; by whom the fore-mentioned ceremonial services were transacted, how they ought to be qualified, and that most-what negatively. From the 16 to the 24 verse, the Lord directs *Moses*, and *Moses Aaron*, what manner of persons of his seed in their generations should not approach near, to offer the bread of their God.

There is no doubt but these prohibitions touching the persons of the Priests, concerned literally and precisely the sons of *Aaron*, and the Levitical Priesthood and service, so long as that lasted; as it may appear by two tacite limitations, in that he saith, Of thy seed, and in their generations, ver. 17. And because all things betel that people in figure, 1 Cor. 10. 11. it may hence be inferred, that defects and superfluties and the deformities which arise from them, in those misqualified persons, import the like spiritually and inwardly in those who ought to be excluded from the service of God. Accordingly, integrity of body is required in the Priest, saith *Philo*; and, having recited the deformities, he addes, *ἀ μοι δοκεῖ πάντα σύμβολα τῆς περὶ ψυχὴν εἶναι τελειότητος*: These things, saith he, seem to me to be figuratively referred to the perfection of the soul: for if the mortal body of the Priest must be so curiously looked into, that no ill accident corrupt it, how much more ought the immortal soul framed according to the image of the true God? So he.

And whereas *Moses* told this not only to *Aaron* and his sons, but also to all the sons of *Israel*, ver. 24. It seems that this divine law concerns, as those who are in the Priests office who teach the people,

A people, make *prayers* and *supplications* and *give thanks* for them, to those also of the people who are spiritually to be made *Priests* unto God, 1 *Pet.* 2. 5.

Howbeit although these *blemishes* excluded the *sons of Aaron* in their generations, and reach not, according to the letter, unto the *Gospel Priesthood*, yet so far by analogy these prohibitions may extend, as to bar *deformed persons* from the exercise of that holy function, and to require *decent persons*, if otherwise fit and qualified, to be admitted thereunto; yea, since there is nothing ex-

B tant in the Word of God, contrary hereunto; there is no doubt but they who are in authority, may, by *Ecclesiastical constitution*, exclude such as by some notable deformity virtually exclude themselves.

However, the *reason* and *equity* of this *Ceremonial Law* may so far prevail even in these times of the Gospel, as to disable *Parents* from choosing and designing such of their *children* to the *Ministry*, as are *blinde* or *lame*, or *crook-backed*, or have some other visible *blemish*, for that reason, (a most unreasonable one) even because their *children* are so deformed. For why? they either

C think them fit for no other imployment: meantime they remember not that *curse*, *Mal.* 1. 14. *Cursed* be the deceiver, who hath in his flock a *male*, and voweth and sacrificeth unto the Lord a *corrupt thing*. Or else they look at the *Ministry* only as a livelyhood, like a *Corrodie* of so much a year to maintain an *Abby-Lubber* with what he may eat: In the interim they consider not, that they expose their *children* to a *curse*, like that on *Eli's* house, who shall say, (suppose to the Patron) *Put me*, I pray thee, into one of the *Priests* offices, that I may eat a piece of bread. 1 *Sam.* 2. 36.

D Doubtless such considerations as these are, base and sordid, and unworthy of the Gospel of Jesus Christ; and evidently prove, that such Parents have a poor opinion of Christs Ministers; yea, very low thoughts, if any, of the *most high God*: who from the consideration of Gods eminency and Majesty, ought to offer unto Him the very best they have. It is the Lords own reasoning in the fore-named place, *Mal.* 1. 14. *Cursed* be the deceiver who hath in his flock a *male*, and voweth and sacrificeth unto the Lord, a *corrupt thing*: For I am a great King, saith the Lord of Hosts, and my Name is dreadful among the Heathen.

E I deny not but it may please the only wise God to set-off his illustrious and glorious truth with a black Foile; as Jewels and Pretious stones are best set in a dark ground. And truly the good news of a voice and power from Heaven routing our spiritual enemies, though worthy a Quire of Angels, *Luke* 2. 13, 14. yet its welcome, although they who brought it, were scabby and nasty Lepers, 2 *Kings* 7. 6.—11. Accordingly Moses Gods Ambassadour unto



unto Pharaoh, was a man *slow of speech, and of a slow tongue*, Exod. 4.10. So of S. Paul, who was an Ambassador for Christ, his enemies said, that his *bodily presence was weak* and his *speech contemptible*, 2 Cor. 10. 10. And his friends say of him, that he was a *short man*, and *somewhat crooked*. Niceph. lib. 2. 37. According to what Chrysostome calls him, a man *three cubits high*. And experience hath proved in these last dayes, that the *dumb Affe with mans voice hath forbidden the madness of the Prophets*, 2 Pet. 2. 18. Yea, God hath chosen the *foolish things of the world to confound the wise*, and God hath chosen the *weak things of the world, to confound the things that are mighty*; and *base things of the world, and things which are despised hath God chosen, and things which are not, to bring to nought things that are, that no flesh should glory in his presence*, 1 Cor. 1. 27, 28, 29.

However all this be true; yet neither all this, nor any testimony else in Scripture, nor any sound reason out of Scripture, can warrant that *selfish and ungodly designe of Parents*, though frequently practised in this and our Neighbour Nations, to set apart for the Ministry, their *impotent, crook-backs, or otherwise deformed children, even because they are such*. These men no doubt seek their own things, not the things of Jesus Christ, Phil. 2. 21.

How much more pious and honest is their purpose and endeavour, who intend the very *best and principal* of their children unto that *holy Function*? For although *Forma virum neglecta*—feature of body in it self be neglected, as *ego neglector* in this business not considerable; yet may a *comely body* be a more servicable instrument and vehicle of towardsly, noble, and vertuous dispositions; according to that of the Poet,

*Gravior est pulchro veniens et corpore virtus.*  
*Virtus* is more acceptable when it proceeds out of a *graceful man-case*. Nor can I but approve of that part of a certain local statute, of a Colledge, which speaks thus, *Nec catus nec claudus*, (though the words following be invidious, *nec Gallus nec Wallus*.) Neither let the *Blinde* nor the *Lame* be admitted into this Society. But the *inward deformities* no doubt were here intended and principally prohibited by Moses, as hindring the sons of Aaron from executing the Priests office. And there are like *spiritual blemishes*, which, by like reason, disable men from officiating in the Evangelical Priesthood. For neither must the Gospel-Priest be *blinde*; And he is *spiritually blinde*, saith S. Gregory, who *knowes not the light of heavenly contemplation*, who being *enveloped in the darknesse* of this present life, by not loving the life to come, he *sees it not*, according to 2 Thess. 2. 10, 11, 12. S. Peter better: He who lacks these things, saith he, (which are faith, vertue, knowledge, temperance, patience, godliness, brotherly kindness, and charity;) he who lacketh these things, is *blinde*, 2 Pet. 1. 5.—9.

Their

A Their office requires of them, that they should open mens eyes, that they may turn from darkness to light, and from the power of Satan unto God, *Acts 26.18.* That they cause all men to see the mysteries of God: And how can he to do, if he himself be blinde? How ill put together are *ἄδης οἱ τυφλοί*, blinde guides? *Math. 23.24.* as our Lord calls the Scribes and Pharisees. But its more unreasonable that they be lame guides also.

And who is lame? Who else but he, who, though he see the way of life, yet, through infirmity and instability of his affections, walks not in it? unto such saith the Lord, how weak is thine heart? *Ezech. 16.30.* How absurd a thing therefore is it for Gods Priests to be lame, who are, by profession *ἄδης οἱ* such as must be guides and leaders unto others in the way of life? *Acts 8.31.* Now if they themselves halt in that way, how can they say as S. Paul, that excellent way-guide, to his *Philippians*, Be ye followers together of me, and mark them who walk so as ye have us for an example, *Phil. 3.17.* Goodly guides, I wils, who, like the Statue of Mercury, point Travellers to the way, while they themselves stand still; as the Prophet saith of Idols, they have feet and walk not: and of the same, Noses they have and smell not, *Psal. 115.6,7.*

C By the Nose, S. Gregory understands Discretion, Prudence, and Sagacity, according to the known use of *Nasutus*, and *homo acutis naris*. Prudence is as laudable a vertue of the soul, as the Nose is comely for the body. But I shewed before by sufficient authority that *ἄδης οἱ* and *ἄδης οἱ* note defect and excess in the parts of the body; which imply that the Priest must have a perfect body; and by analogy according to Philo, that he have a perfect soul: Because *Perfectum est cui nihil deest aut superest*, that is perfect to which nothing is wanting, nothing is superfluous.

D And what is the breaking of the foot, but the revolt of the heart and affections broken off from the wayes of God? whereof the Lord complains, *Ezech. 6.9.* I am broken with their whorish heart which hath departed from me. And we say the like of the hands. *Manus sunt opera*, saith S. Hierome: and therefore the breaking of the hand, is the cessation and leaving off from doing good, as many at this day do, out of fear lest they should merit by well-doing. They have left off to be wise and to do good, *Psal. 36.3.*

E Nor must the Priests be crook-backt, pressed down with the weight of worldly cares. *Curva in terras anima & caelestium inanes*: Crooked souls weighed down to the earth; & void of heavenly things. Gods Priest ought to lay aside every weight that presseth down, and the sin that so easily befets him, and run with patience to the race that is set before him, *Hebr. 12.1,2.* And how can he run with such an heavy load upon his soul?

Nor ought the Priest to be a Dwarf, to stint his spirituall growth, and be of stature like a childe of a span long, *Lam. 2.20.*

Whereas



Whereas we are all called to the *measure* of the *stature* of the fullness of Christ, Ephes. 4. 13.

But what is the *blemish in the eye*? Surely the word *Blemish* is too large and general whereby to express *חבל* confusion; or suffusion; as when the *white of the eye*, or a *white spot* [*albugo*] hath mingled it self with the *black of the eye*. This spiritually comes to passe when that *wisdom* and *holiness* wherewith we see God, Hebr. 13. when that *אישון* pupilla oculi, that *image of the man* is obscured, who came for judgement into this world that they who see not, might see, and they who see, might be made *blinde*. Bartimaus therefore, (or, according to Hierom. *בר סמריא* which in the Syriac, is *filius cecus*, or *caci*, a *blinde son*, or the *son of the blinde*) he acknowledgeth his *blindness*, and prayes the Son of David, that he may receive his *sight*. He does so, and follows Jesus in the way, Mark 10. 46. 52. And so shall every one who is spiritually *blinde*, and acknowledgeth it, and prayes to the Lord to *open his eyes*, that he sleep not in death, Psal. 13. 3. And so he must follow Jesus in the way as Bartimaus did. But some love *darkness* more then light, John 3. 19. And therefore our Lord though he saw him *blinde*, yet inquires, whether he had a *will* to see. For some are *blind* & think they see, & desire *no other sight*. Thus when the man prides himself in the opinion of his own *spiritual sight*, his *wisdom*, and *righteousness*, he is indeed spiritually *blinde*, though he knowes it not, and therefore desires no better *sight*. What? Say the Pharisees, are we *blinde* also? What? they who know the whole word of God so exactly, that they can tell how often every letter in it is used throughout the whole Old Testament? What, are they *blinde* who are the Masters of Israel? John 3. Nay, come we down to our own times; for there are Scribes and Pharisees among us, and they learned ones also, men extream well seen in Tongues and Arts, History of the Church, Councils, Fathers, Schoolmen: And others there are who neglect all these, and adhere to the letter only of the Scripture: And what? are all these *blinde* also?

It is the *אישון* the *black of the eye* wherewith we see: And Gods great benefit and wonderful work it is in *Nature* as well as in *grace*, that he makes the *sight* and *light* to shine out of the *blackness* and *darkness*. Now if the *film* grow over this *אישון*, this hidden new man of the pure heart, 1 Pet. 3. 4. whereby we see God, Matth. 5. 8. If pride of knowledge, if an high minde, if ambition, if covetousness, (which is *Aviditas*, that which hinders the *sight*) if unholiness, if hatred and malice cover this *sight*: in a word, if they have not put off the old man, and learned Christ, Ephes. 4. 20. be they otherwise as learned as they may, they are certainly *blinde*; they know not God, nor the things of God. For that *darkness* hath *blinded their eyes*, 1 John 2. 11.

This

- A This blemiſh is called *חַבְלָה* and rendred *Albugo*; it hath the name from *חָבַל* to confound; becauſe the *albugo* the white ſpot or the white of the eye is confounded and mixt with the black. And according to the black, the man ſees and diſcerns ſomewhat of the divine light; which light is eccliſped by the interpoſition and mixture of the white, even the opinion of his own wiſdom and holineſs, which ſeems fair and beautiful unto him, and herein he prides himſelf. Hence proceeds the *confuſion* in the mans darkned heart, and out of the abundance of it, his mouth ſpeaks. Hence
- B we learn what is the true *Babel*; according to what we read, *Gen. 11.9*. It was called *בְּבֶל*, becauſe the Lord *בָּלַל* confounded the lip, tongue, or ſpeech of the whole Earth. And the ſpeech of the whole earth is *confounded* by mixture of various judgements. Every divided party hath its ſeveral tenents, and they are to them the *Right judgement*, the *Orthodox faith*. And every other divided party is to this, corrupt, hetrodox, erroneous, and heretical. And what may be ſaid of any one, may be ſaid of everyone. In theſe ſeveral, partial, and divided judgements, every *Seet*, with greateſt industry and zeal endeavours to build up it ſelf, and unite themſelves in ſome *confession of faith* or other, which is their *City* they build, *Gen. 11.4*. and with as great emulation and animofity it oppoſeth all others under the name of the *world*. And what one party judgeth of another, the ſame another party alſo judgeth of it. So that, although every party monopolize and appropriate the Church unto it ſelf, yet, by their mutual and interchangeable judgements one of other, they are all of the *world*.
- C In this *confuſion*, every divided judgement plies and courts the Civil Magiſtrate, and mainly endeavours to get him on their ſide, to make him, if poſſibly, their *Executioner*. And this is their *Tower*, *Gen. 11.4*. whereby they would ſuppreſs, and oppreſs and bring under all who are of another minde, and will not build with them.
- D Meantime mark wherein this great difference conſiſts. Not who ſhould be the moſt obedient unto God, the moſt holy, ſober, temperate, juſt, patient, &c. Tuſh, theſe are poor things; men think, whereabout they ſhould contend; the *Heathen Philoſophers* could talk of theſe. The *Lacedemonians* enured their children to an emulation touching matters of this kinde; when their Fathers would aſk them, who of all the City had the reputation of the moſt ſober man; who was ſaid to be the wiſeſt; who the moſt juſt, moſt valiant, &c. Alas! what are theſe to a form of godlineſs? which conſiſts in ſome certain ceremonies either invented by every divided party, or corruptly gathered out of the word of God: and this they fence with a ſeveral and divided *discipline*; unto which every party would have all others lout and do homage. And for theſe we quarrel, and contend, vex, and torture
- E



our selves and others; as if that curse on *Zedekiah* and *Ahab*, were upon us, which ye read, *Jer. 29. 22.* God make thee like *Zedekiah* and like *Ahab*, whom the King of *Babylon* roasted in the fire! And these are the Christs which the *divided Babel* worships. These are our *Helena's*, these our *Diana's*. Here is Christ, saith one, nay, saith another, he is here; so a third, a fourth, indeed who knowes, how many? A Nut was crackt; and one shell lies this way, another that way, a third another way; and the like may be said of many. And one followes this shell, and saith, O here is Christ, and he heads and leads a company after him. Another shell lies that way; and another followes that, and leads a company after him: and so a third, a fourth, a fifth, &c. *Stultorum infinitus est numerus, Eccles. 1. 13.* Meantime while men run to and fro, like the *Egyptians*, to seek their *Apis*, they cry *ινυηναπερ, ινυηναπερ*, we have found him, we have found him, they think they have found a god, and he proves no other, no better then a Calf with a white face. They hunt and search here and there for shells; and meanwhile the kernel lies in the midst neglected by all, despised by all; the unity of heart, love, meekness, lowliness of minde, patience, long-suffering, &c. that's the kernell. That lies ith' street troden under foot, and no man thinks it worth the taking up.

Let no man stand at a gaze and look at this or that Church or Congregation, and call that *Babel*. Turn thine eyes inwardly into thine own self, O man, and see whether the same *בבל* the same *Babel* the same *Beam* be not in thine own eye. The pride of knowledge without the life of it which is obedience, whereby thou wouldest get thy self a name, to be a man of great understanding and holiness; this swels thee, and makes thee imagine that thou hast a spiritual fulness, and great riches of knowledge, and thou reflectst upon thy self and knowest that thou hast knowledge, *1 Cor. 8. 1.* Thou hast gotten thee an opinion and art big with it, and travellest like a fool with a word, and believest, that it is Christ formed in thee, *Gal. 4. 19.* Whereas indeed it is but a tympany, a tumour, a swelling of spiritual pride in thee. Whence thou imaginest thy self above all other men, and that they are but fools or beasts in comparison of thee. All this proceeds from that man of sin who sets him self up in thine heart as if he were God; whereas indeed he is the Devil himself with his mystery of iniquity; and he works iniquity in thee. And he hath his false Prophet in thee wch teacheth lies in hypocrisie. And unto all this thou hast thy beast that yields obedience unto the iniquity. And this is thy *Babel*, thy *בבל*, thine eye-sore, thy false light, which renders thee unfit, maugre all thy knowing knowledge, to be a Priest unto the Lord. 'Tis true, this high minde is plausible, and with some so taking, that its thought to be the great power of God, *Acts 8. 10.* However, it makes a fair shew in the flesh.

A But the **דבר** the *Purulenta Scabies*, the *moyst*, the *mattery Scab*, is, when the corrupt and putrified blood so abounds, that it breaks out and deforms the flesh. And what's that but the open and known sin, the manifest works of the flesh? *Gal. 5. 19.* which proceed out of the abundance of the corrupt heart, *Matth. 15. 19, 20.* and defile the man. Of these the Prophet speaks in a corrupt age like ours, There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. And this is **דבר** *purulenta Scabies* the putrified matter of the impostumated soul.

B As for **דבר**, it signifies the dry scab or itch. S. Gregory applies this to covetousness, which as the itch seizeth on the body, so this on the soul; which spreads it self without pain. *Avaritia capiti animum, dum quasi delectat, exulcerat, &c.* Covetousness while it delights the minde of him who is taken with it, it eats and wastes it, and that without sense of pain, *Dum spes resulsit luctu*, the grief is taken away by the tickling and flattering hope of gain. Meantime as this mangyness deforms the body, so doth covetousness stain the beauty of the soul. Whence, not without just cause, its called *αἰσχρὸν κέρδιον*, *turpe lucrum*, sordid and filthy lucre.

C This itch also may proceed from a Pharisaical humour, as when men itch after praise; as our Lord saith of the Pharisees, that they did all their works to be seen of men, *Matth. 23. 5.* and did *affricare scabiem*, they infected others with the same itch, so that they loved the praise of men more then the praise of God, *John. 12. 23.*

D This also may be referred to the desire of propagating and spreading their opinions, which is so impetuous and itching, that they compels Sea and Land to make one Prolelyte, saith our Lord, *Matth. 23. 15.* And the like zealous itch have the Pharisees of our time, whose main endeavour it is rather to pryson others with their contagious tenents, then to save them and win them to the life of God. And therefore **דבר** hath its original from the Chaldee **דבר** *discere* to learn; whence **דבר** *doctus* learned and **דבר** *doctrina* learning. Which imports an impatient and itching desire that many have to be teaching others; when yet that which Tully bewailing the decay of Orators in Rome, saith, *Quam in paucis spes, quanto in paucioribus facultas, quam in multis est audacia*, the same or the like we may say of those who intrude or would intrude into the Evangelicall Priesthood, How few are there, whereof there is hope, how much fewer have any faculty; in how many is there audaciousness and boldness to execute the Priests office?

E And as these have a *γλωσσαλγία*, an itch in their tongue, so the people have *ωταλγία*, an itch in their ears, as the Apostle saith of them, *2 Tim. 4. 3.* and so *mulus mulum scabit*, they rub one another. And the people love to have it it so, *Jer. 5. 31.*



But here I may take up a complaint, and cry out with the O-  
 rator, *O tempora! O mores!* Into what times! into what manners  
 of men are we fallen? When every *blinde Bayard* who sees only  
 with *other mens eyes*, and is learned only with *other mens learning*,  
 will yet be a *Seer*, a *Prophet*, and a *Priest* unto the people. When  
 such as *halt between God and Satan*, *Christ and Belial*, will yet un-  
 dertake to be *leaders of the people*, and with their *broken feet walk*  
 before *Criples* in Gods way, and with their *broken hands*, in-  
 struct others to *do Gods Commandements*, which they them-  
 selves professe are *impossible to be done*. Who have eyes full at least  
 of *spiritual adultery*, and cannot cease from sin, beguiling unstable  
 souls; an heart they have exercised with *covetous practises*; chil-  
 dren of the curse, who have forsaken the right way, and are  
 gone astray, following the way of *Balaam the son of Beor* who lo-  
 ved the *wages of unrighteousness*, 2 Pet. 2. 14, 15. and the residue al-  
 so of that Chapter belongs to such audacious *unqualified persons*  
 who intrude into the *Priests office*. When every such *scurvy fel-  
 low*, every such paltry *Scab* dares, *quando omnis res—Janum ad  
 medium fracta est—repente sic Theologus prodire*, when they can  
 thrive no more at their trade, *extempore start up Divines*. S. Hier-  
 om. heavily bemoan'd his own times: O how would he have  
 lamented, had he lived in our times! In the holy Scripture, saith  
 he, *Nullus apex vacat mysterio*, there is not a tittle without a my-  
 stery; yet every man thinks he understands it. Yea, though the  
 meanest and easiest trade requires long time, perhaps seven years,  
 to learn the *mysteries* contained in it, some notwithstanding en-  
 terrain so poor a conceit of that most *mystical Art of life*, that,  
 without living the same life, yea, though they live a life contrary  
 thereunto, and *turn not from their iniquities*, yet they can under-  
 stand Gods truth; *Daniel* was of another minde, Dan. 9. 13. Nay,  
 if they have been so industrious as to learn *Brachygraphy*, and have  
 gathered some *Short-hand notes*, they doubt not then, but, when  
 all trades fail, to *step out of the shop into the pulpit*, and *out-preach*,  
 yea, *preach-out* any not so qualified *Divines* out of their places.  
 And being thus initiated, with *Enoch the dedicated one*, the son of  
*Cain*, Gen. 4. 17. they hope in due time to *preach themselves* into  
 some places of trust and profit. For this is the mode, the method  
 and fashion of the times, and the high-way unto preferment.  
 And then they lay away their Nets, when they have caught the  
 fish. *Sed nos ab ista scabie tenemus unguis.*

There is yet one imperfection remains which unqualifies the  
 legal Priest; he must not be *Concussus testiculo*; he must be a  
 perfect man, and fit to beget others unto God, 1 Cor. 4. 15. But  
 let us draw toward an end of this Essay.

Such

A Such perfection in the body of the Priests, ſymbolically required like perfection in their ſouls, as I ſhewed before out of *Philo Judaeus*. But how far, alas, how far differ we in theſe dregs of time, from that ſpiritual growth, and pious endeavours of the Primitive holy Fathers, toward the perfect life! when now every Dwarf takes himſelf to be a grown perfect man, or as perfect as he need to be. Whereas in thoſe firſt times, they had their Penitentes, their Catechumens, their Confirmations, their Pſeukes, their Sancti, their Juſti, moſt of them diſtinct degrees of Chriſts Diſciples, as appears out of *Tertullian* and others; according as they were capable of few or more heavenly myſteries, and were grown up in the life and obedience unto them. All which in this huddling age and confuſion of all things, are but meer names, and they ſcarce known; when every Novice in his nonage of Chriſtianity, thinks himſelf altogether as tall a grown man in Chriſt, as the moſt perfect Scribe that's taught into the kingdom of heaven, *Matth. 13. 52*. When to believe a poſſibility of perfection, is judg'd to be as great an error in the Priſt, under the Goſpel, as to be blinde, or lame, ſcabbed, or itchy, or what ever other defect was held a blemiſh in the Priſt under the Law. When to teach perfection, renders the Priſt ignorant, ſcandalous, and inſufficient. When the doctrine of perfection frequently delivered in holy Scripture, (though induſtriouſly obſcured by our Tranſlators,) held forth in all Ages, taught in the School, believed and endeavoured after by all good men from the beginning all along until *atq; parentum peior avis tulit nos nequiores, imò nequiſſimos & vitioſiſſimos*; until theſe laſt and worſt dayes, when to believe and teach this doctrine, That its poſſible, through the Spirit and power of Chriſt, to be a perfect Priſt, and ſtand compleat in all the will of God, its held to be a reaſonable, juſt, and ſufficient crime and cauſe to out a Miniſter of living and livelyhood.

B

C

D

O Lord! when ſhall thy gracious promiſe be fulfilled? that Faith ſhall flouriſh, and corruption be overcome, and the truth, which hath been ſo long without fruit, be declared? When ſhall that victorious Belief be made known, which ſubdues the World, and all that world of iniquity whatſoever is in the World, that the Truth may appear, and Mercy meet with it? When ſhall Righteouſneſs and Peace kiſs each other?

E O thou Iſrael of God, who hopeſt to be made an holy Priſthood unto thy God! How otherwiſe can this come to paſs but by obeying the voice of thy God, and keeping covenant with him? *Exodus 19. 5, 6*. Let us *Per viam negationis*, by the negative deſcription of the legal Priſthoods, learn the poſitive qualifications of the Goſpel-Priſthood. Let us not be blinde and unwiſe, but underſtand what the will of the Lord is, *Ephes. 5. 17*. And when we



we know the Lords will and way, let us walk in it. Let us be guides unto others, that they may walk as they have us for examples; that we cast off the burden of all unnecessary cares; that we propound not to our selves any *low measure* of sanctity, but *perfect holiness* in the fear of God. That having eyes, we may see and avoid the *confusions of Babel*. That we may lay aside all *filibiness and superfluity of naughtiness*. That being perfect Priests our selves, we may beget others unto God, and present every man perfect in Christ Jesus. Such Priests the Lord makes unto God his Father, to whom be glory and dominion for ever and ever. Amen.

Revel. 1.6.

Sermon

A



SERMON VIII.

B

Gods meeting with men in their own way.

Leuiticus 26. ver. 27, 28.

And if ye will not for all this hearken unto me, but walk contrary unto me, Then will I walk contrary unto you also in fury.

C

Here are two sinewes of the Common-wealth in Heaven, whereby the great Lawgiver obligeth his people to obedience (from whence also inferiour Lawgivers have taken example,) Rewards and Punishments. They are both very powerful arguments and motives; but of the twain, the will of the Lord is, that the former should rather prevail with us. Behold, saith he, I have set before thee this day life and good, death and evil. He sets life and good before death and evil, Deut. 30. 15. Yea, ver. 19. he gives us that counsel expressly, I call Heaven and Earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore chuse life, that both thou and seed may live. And accordingly as he instructs Israel to deal with the Canaanites in their wars, First, to proclaim and invite them unto peace; which, if they embraced, well; if not, what remain'd but killing and slaying? Deut. 20. 10.—13. Even so the Lord himself deals with Israel; first he displays the white Banner of his love, Goodness and Mercy, Cant. 2. 4. which if it be accepted, he graciously promiseth life and immortality; but if that be rejected, he holds forth the black Flag of defiance, death and destruction, Rom. 2. 4.—10.

D

E

For well he knowes the frame of our heart, who made it, that naturally we had rather be drawn with the cords of a man, even with the bonds of love, Hos. 11. 4. and therefore he rather would that his goodness should gently lead us to repentance, then that we should need forcing like a beast. I will instruct thee, saith he, and teach thee in the way which thou shalt go, I will give counsel with mine eye upon thee; be ye not as the Horse or the Mule without understanding, whose mouth must be held with bit and bridle; Psal. 32. 8, 9.

In



SER. VIII

In the Chapter before us the Lord observes the same method: For having propounded the way of his Commandements, and exhorted us to walk in his statutes, and to keep his Commandements, and do them, ver. 3. He invites us first by the former kinde of motives, temporal and spiritual blessings, and the very best of them both. The temporal, (though under them also spiritual are contain'd) plenty of corn and wine, with the cause of that plenty, rain in due season. And because plenty is a dangerous attractive, and oftentimes drawes enemies to share with us, and hinder our quiet injoyment of it, he secures our fears of that danger, by promise of peace and safety. And whereas our peace might possibly be disturb'd either by some home-bred evil, or from abroad, he promisseth security in regard of both, ver. 6. I will rid evil beasts out of the land; neither shall the sword go thorow your land. But in case any shall be so bold as to make an assault upon us, they shall be repulsed with notable lots; for five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, v. 7, 8. And because when goods increase, they are increased who eat them, Eccles. 5. 11. When the enemies are put to flight, and plenty, peace, and safety returns, the Lord promises the fruit of plenty, peace, and safety; I will have respect unto you, and make you fruitful, and multiply you, and ye shall eat the old store, and bring forth the old because of the new, ver. 10. And these are the temporal blessings and the principal ones; which also have their spiritual contained under them.

2. His spiritual blessings are here only two; but those instar omnium, as comprehending all the rest, his establishing of his covenant with them; and his residence and presence among them, with them, and in them, as the parallel Scriptures prove, Ezech. 37. 26, 27. 2 Cor. 6. 16. Revel. 21. 3.

This is Gods method even with Jewes and Gentiles. If so great goodness of God cannot so far prevail with us as to keep us in the way of his Commandements, but that we will depart from him, he then hedges in our way with thorns, Hos. 2. 6. When his mercies cannot win upon us, then he sends his judgements; when rewards will not perswade us, he then afflicts us with his punishments. Yea, if lighter afflictions will not move us, he then sends heavier. Which is the purport of this Chapter, from verse 14 to the 40, and of my Text; which is named once before, ver. 21, 22.

Herein we have 1. the Lords supposition of his peoples disobedience and obstinate opposition; If ye will not for all this hearken unto me, but walk contrary unto me. 2. The Lords answerable opposition threatned against his peoples supposed disobedience and opposition, then will I walk contrary unto you also in fury.

Both which will afford us these several points of doctrine.

1. The

- A 1. The Lord ſuppoſeth his people may not hearken unto him.  
2. That they may not hearken unto him for all this.  
3. That they may walk oppoſite unto him.  
4. If thus they walk oppoſite and contrary unto him, he alſo will walk contrary unto them in fury.

B 1. The Lord ſuppoſeth his people may not hearken unto him. The word *שמע* and the words which answers to it, *ἀκούω*, and *audire* to hear or hearken, they all ſignifie to obey: As my ſheep hear my voice, *Iohn 10.27*. Be ſwift to hear, ſlow to ſpeak, *James 1.19*. Which Scriptures, and many other ſpeak not of the outward hearing, or if of that, yet in order to the inward; *ὁ νόος ἀκούει καὶ ὁ νόος ὁρᾷ*, it is the minde and heart that hears and ſees. This inward ſight and hearing therefore is obeying; as the holy Ghoſt ſaith, To day if ye will hear his voice, harden not your hearts, *Hebr. 3*. For whereas *Cor. eſt terminus omnium actionum ad intrā*, the heart is the term of all actions tending inward, no action can be performed aright, unleſs the heart be ſuitably affected with it. So that to the due and effectual hearing of the Lords voice, there is required a ſoft, pliable, and tender heart, and humble, meek and yielding ſpirit, ſuch as that was of *Joſiah*, *2 Kings 22.18,19*.

C The Lord may well ſuppoſe, that his people will not hearken unto him, but give a deaf ear to his command to walk in his ſtatutes, to keep his Commandements and do them, which is the precept here to be heard and obeyed, *ver. 3*. If we ſhall conſider the Lords experience of mans perverſe reasonings touching the grace and mercy of God; the delay of his judgements againſt impenitent ſinners; hope of impunity; delight in the pleaſures of ſin; the great gain hoped for by continuance in ſin; and a thouſand ſuch, whereby the man frustrates Gods counſel and hardens his own heart againſt the Commandement of God, to his own deſtruction.

D Hence it followes, that the Lord hath his ſpeaking power, and his voice; and that he puts forth his voice, and would have it heard and obeyed by his people. This is neceſſary, as *Plato* himſelf could ſay, becauſe the will of God cannot be known unto men, unleſs God by his Oracle reveal it. Hence it is that *φωνή* the voice is *φωνή τοῦ πνεύματος καὶ τοῦ λόγου* *ἡ καὶ ἐν τῷ νόῳ ποιεῖται*, by the voice we know the thoughts and will, which otherwiſe are hidden in the ſoul. This minde and will God reveals either immediately by his own in-ſpeaking; or by means of thoſe who are his Truth-men and Interpreters; which comes all to one purpoſe. For the inward in-ſpeaking is Gods Oracle, and they who ſpeak, ought to ſpeak as the Oracles of God, *1 Pet. 4.11*. And in this ſenſe it is true, he who heareth you heareth me.

E For The



SER. VIII.

The Lord leaves it to the power, will, and choise of his people, whether they will hearken or not, whether they will obey or not obey. So the holy Ghost saith *Hebr. 3.* To day if ye will hear his voice, &c. and here in the text, If for all this ye will not hearken unto me, &c. He speaks to those who are his people within his call, within hearing. And therefore *Psal. 95.* *אם בקולו שמעו* *si in voce ejus*, if ye will hear in his voice, if ye be within hearing; if ye be his flock, for to those he there speaks. So *Esay 1.19,20.* If ye be willing, if ye be obedient, &c. But if ye refuse and rebell, &c. whether they will hear, or whether they will forbear, *Ezech. 3.11.* — 21. If any man will do his will, &c. *John 7.17.* These, and many the like Scriptures evidently prove that the Lord having declared his will unto his people, he leaves them in the hand and power of their own counsel, as the Wise man saith, *Ecclus. 15.14.*

It is a free and voluntary act to sin, and to be disobedient, and harden our hearts against the voice and calling of God. And as free and voluntary an act it is through the preventing grace of God to hear the Lords voice, to be willing and obedient. Wherefore be we exhorted, Beloved, to hearken unto the Lord, to walk in his statutes, to keep his Commandements, and do them. In one word, to be obedient unto him; That's here meant by *שמעו*, as I shewed before, and the LXX here render it by *ὑπακούετε*, to obey; and the Chald. Par. by *שמעו*. So *Castellio* turns it, *Quod si neque tum mihi morigerantes*, &c. If neither then ye be obedient unto me, &c. So the French Translation, and the Italian. And all other found to the same purpose.

All the promises of God, all the temporal and spiritual blessings tend hereunto. Yea, all the threatenings, all the punishments, all the curses aim at this, to make the people obedient unto their God; which is the main drift of this whole Chapter, yea, of the whole Law and Gospel, and in special of this Text.

What ever falls short of this, however pleasing to us, its not acceptable, nor pleasing unto God.

1. Whether it be Reading, and curious prying into the Word of God. *Ἐπευῶντε τὰς γραφάς*, Ye search the Scriptures; (so those words are to be translated, as I may shew hereafter if the Lord will) for herein ye think ye have eternal life, and they are they which testify of me: but ye will not come to me, that ye might have life, *John 5.39,40.*

2. Or, whether it be outward hearing of Gods word: For not the bearers of the Law are just before God, but the doers of the Law shall be justified, *Rom. 2.13.* Otherwise they deceive themselves, and that in the main, *James 1.22.*

3. Nor is it enough to know the word and will of God; the Lord saith of those hypocrites, *Esay 58.2.* They seek me daily and

A and delight to know my wayes. And the ſame people had a form of knowledge, even ſo far as to be able to inſtruct others; yet they taught not themſelves, Rom. 2. 20, 21.

B 4. Nor will holy conference prove acceptable, without obedience. For of ſuch holy praters the Lord ſaith, with their mouth they ſhew much love; but their heart goes after their covetouſneſs, Ezech. 33. 31. And therefore the Lord expoſtulates with the wicked, in his judgement, what haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my covenant in thy mouth? ſeeing thou hateſt inſtruction, and haſt caſt my words behinde thee, Pſat. 50. 16, 17.

5. No, nor is faith it ſelf ſufficient without the obedience of faith, Rom. 1. 5. For faith without works is dead, James 2. 26.

C 6. Nor is a velleity or half-will enough. Agrippa was almoſt perſwaded to be a Chriſtian: but S. Paul wiſht, that he and all that heard him, were both almoſt and altogether Chriſtians, Acts 26. 28, 29. Completa voluntas pro facto eſtimatur, a compleat will is accepted for the deed; that is, when the deed cannot be done, nor is at all in our power; according to which the Apoſtle ſaith, that, if there be firſt a willing minde, it is accepted according to what a man hath, not according to what he hath not, 2 Cor. 8. 12.

D 7. But what ſhal we ſay of obedience of it ſelf? if it be only in part performed, when it is in our power to do the whole, and ſtand compleat in all the will of God, the partial and half obedience is not accepted. Saul had done much of Gods will and in lieu of what was wanting, he reſerved a Sacrifice: But what ſaith Samuel unto him? Hath the Lord delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better then ſacrifice, and to hearken, then the fat of Rams, 1 Sam. 15. 22. Yea, though leſſe of the work were performed, yet, if done with our whole will, and all the power we have, its accepted of God. David muſt not build God an houſe, though he much deſired ſo to do, 2 Sam. 7. 5. yet what David might do, he did to the utmoſt of his power; I have prepared, ſaith he, with all my might, for the houſe of my God, &c. 1 Chron. 29. 2. And this was accepted of God, ſaith Solomon; It was in the heart of David my father to build an houſe for the Name of the Lord God of Iſrael: But the Lord ſaid to David my Father; Forasmuch as it was in thine heart to build an houſe for my Name, thou didſt well in that it was in thine heart; Notwithſtanding thou thou ſhalt not build the houſe, 2 Chron. 6. 7, 8, 9.

8. Can we aſcend yet one ſtep higher? We may.

Read we may, and ſearch the Scriptures, and hear, and know all that's knowable, and talk it out again: yea we may believe, and may have all faith, 1 Cor. 13. 2. Yea we may be ſomewhat willing to do; Nay, we may do many things as Herod did, Mark 6. 20.



SER. VIII. Nay, we may do all we ought to do; yet if we persevere not in the faith, good will, and obedience, all we have done, is as if it were undone: when a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, in the iniquity which he hath done, shall he die, *Ezech. 18. 26*. He that endureth to the end, the same shall be saved, *Matth. 10. 22*. Be thou faithful unto the death, (of all and every sin,) and I will give thee the crown of life, *Revel. 2. 10*. The Lord strengthen us all in faith, good will, obedience and perseverance! For tis possible, notwithstanding all the promises of God, and all his threatnings denounced against his people, yet that they may not be obedient. That's the Lords second supposition in the Text.

2. The Lord suppoeth, that his people may not hearken unto him, for this; or, as it is explained, for all this, (for all is not in the Text) notwithstanding all the punishments inflicted.

Whence it appears, that the end which the Lord aims at in all the chastisements and punishments of his people, is their obedience. Which is the drift of our Lords exhortation with them, *Esay 1. 5. why will ye be stricken any more?*

Its possible that the Lord may inflict punishments often and often upon his people, as here seven-fold more then formerly, yet may his people not be obedient.

Yea, tis possible that the rebellious heart of man may vie and contest with Gods judgements, and be so much the more provoked to disobedience; *Exul ad octavam Marius bibit, & fruitur diis Iratis*. He pleased himself in Gods anger. But the Scripture will give us the like example of *Abaz*, In the time of his distresse he did trespass yet more against the Lord. Then it sets a brand of infamy upon him, *This is that King Ahaz, 2 Chron. 28. 22*.

Hitherto we have heard the negative or privative disobedience, not harkening unto God. Come we now to the positive; and that's the Lords third Supposition.

3. The Lord suppoeth, that his people may walk contrary unto him.

These words may be considered two wayes; κατ' δόξαν, according to the opinion and judgement of men; κατὰ ἀλήθειαν, according to the truth of God.

Being considered according to the opinion and judgement of men, the people of God may be understood to walk opposite unto God, two wayes; Disparatè. Contrariè.

1. Disparatè, in disparate affection; as when that one way of Gods Commandements, is opposed by the many erroneous and by-wayes of men: as one straight line is opposite unto manifold crooked lines; one virtue unto divers vices. The Pharisees opposed the Sadduces, and the Sadduces the Pharisees; but they were both against Christ.

But

A But the *oppoſition* runs more ſtrongly, when all the *diſparate diſaffections* are drained and brought altogether into one chanel; when *Unum uni opponitur*, when one is oppoſed to one, as God and Satan, Chriſt and Antichriſt, God and diſobedient man. *Si mecum ambulaveritis in occurſu*, if ye walk with me, *è regione*, as *encountring with me*, &c. So *Arias Montanus*. Both theſe are good ſenſes, but however our Tranſlators have thus rendred the words, this ſeems not to be the genuine meaning of them.

B 2. Let us inquire into theſe words *καὶ ἀντιθεῖται*, according to their true ſenſe and meaning: and herein 1. What is meant by *walking*. 2. What by *walking with God*. 3. What is it to *walk with God*, *בקרר*, which is here turn'd, *contrary to me*.

The word *חלך*, (whence our Engliſh word to *walk*;) in Scripture is almoſt wholly metaphorical, and the ſame which the Latins underſtand by *verſari*, *converſari*, and the like, importing what we underſtand by *life and converſation*.

C What our Tranſlators turn here, if ye *walk contrary to me*, is neither ſo nor ſo. For the word *קרר* doth not ſignifie *contrary*; nor is *עמי* unto me; but *קרר* notes *contingency*, *chance*, or *casualty*, and *עמי* with me: as in the margin, *at all adventures with me*.

Accordingly our Tranſlators elſewhere render *קרר*. *Jacobs* ſons tell their father all that *beſel* unto them, *Gen. 42. 29*. *Uncleannets* that *chanceth* him by night, *Deut. 23. 10*. There ſhall no puniſhment *happen* to thee for this thing, *1 Sam. 28. 10*. *Mordecai* told him all that had *hapned* unto him, *Eſther 4. 7*. *Haman* told every thing that had *befallen* him, *Eſther 6. 13*. The like we have *Ruth 2. 3*. *Eccleſ. 2. 15*. In theſe places named, and all others where the word *קרר* is uſed, it's rendred according to this ſenſe, and by the ſame or the like words.

D That we may underſtand this the better, we muſt know, that in *humane affaires*, a thing is ſaid to come to paſs *caſually* or by *chance* when it *happens* otherwiſe then we *counſelled*, *would*, *intended*, or *purpoſed*, and beſide or contrary to our *hope and expectation*. Now whereas the will of the Lord is, that we *walk with him in his way*, that is, as ver. 3. that we *walk in his ſtatutes*, *keep his Commandements*, and *do them*, and that with our *whole heart and will*; and ſo to *pleaſe God* as the Apoſtle turns the word, *חלך*, *Hebr. 11. 5, 6*. On the contrary; when a man does what is commanded, as it were *beſide his purpoſe and intention*, it is *קרר* by chance.

E As when the *heart* of a man is fully ſet in him to *do evil*, if yet he have occaſion offered, without his *intention* or *ſeeking to do good*, & do it — *ἐκὼν ἀκούει γε θεῖον*, as it were *volens volens*, by the bye and beſide his *intention*, what he does, may be ſaid to be done by chance. So that he is *ἀνὴρ διψυχῶς ἀκάρῳ*, a double-minded



SER. VIII

mindful man unstable in all his ways, James 1.8. he is ἀλλοπερὸς ἀλλῷ, he is mutable and changeable, adhering and siding now with one party, now with another. Thus the man walks with God בְּקֶרֶב by chance.

Or else as the learned Jewes explain קִרְבַּי קִרְבֵּיךָ via fortuita by chance or the way of fortune or chance. And so the sense will be, if ye so walk with me, that what befalls you from me, ye ascribe to Fortune or Chance.

I shall speak something to both senses. As to the former; If ye walk by chance with me, &c. There is an harmony of other translations with this. The French Bible hath the Text answerable to our margin, If ye walk with me at all adventure. And the Spanish translation, If ye walk with me by chance. So Diodati also in the margin: and Tremellius, If ye walk with me, temerè; & he explains his meaning by, sine discrimine, without difference, ὅποτερ' ἔτυχε, utut accadat, however it happens, Secuti studia vestra, non voluntatem meam, following your own desires, not my will. To the same purpose Piscator in his Latin Scholia. As for our Translation, it seems not to make handsome English; If ye walk contrary with me. Yea, it implies somewhat like a contradiction, to be contrary, yet with me. They were advised of this; and therefore they forced עִמִּי, which signifies, with me, contrary to the proper meaning of it, and turn it, [to me.] Howbeit they have not erred alone, but herein have followed the tract of all our English Translations, which sound to the same sense, as also that of Luther, and all the Low Dutch.

Now if we shall enquire, we shall finde that there is great reason why the Lord may suppose this possibility, that we may walk at all adventures with him. We are his workmanship created unto good works, that we should walk in them, Ephes. 2.10. And for this end he made us according to his own image in wisdom, in righteousness and holiness of truth, and hath given us his Spirit as a light to be president over our souls, Job 29.3. as a Candle upon our heads, to guide us in the way of his Commandements.

Yet, that our walking with our God, might be noble, free, and without constraint, he hath put this light in earthen vessels, 2 Cor. 4.7. He hath made us ψυχικός ἄνθρωπος, a souly man, whose ἡγεμονικόν, leading power, or reason, is apt to conclude either way Ex quovis medio dato, according to any argument given; and being furnished with a competent measure of divine light of life, he leaves us in the hand of our own counsel, Eccles. 15.14. which is an inconsistent estate moveable and inclinable either to good or evil. Beside, this innate principle of mutability, in our rational part, many leading men have learned and art Probabiliter in utramque partem de quovis themate disputandi, or disputing Pro & Con, de quovis ente

A *ente & non ente*. This although what ever is *rational* and *true* in it, it proceeds from the *λογος*, and him that is *true*, 1 *John* 5.20. yet its mixt with much *wisdom of the flesh*; which darkens the *true reason*, and hinders the *light of life* from shining to it, 2 *Cor.* 4.4.

But as we have a *reasonable soul* which ought to be guided by the *minde of God*, so we have also *vertibile principium* a mutable and changeable principle in our soul, our *will*, which is prone in *utramq; partem*, to follow the dictate and conclusion either way, which the uncertain and undetermined *reason* shall lead unto.

B And these two *greater wheels* turn the whole fabrick of the *inferiour powers*, the passions, affections and lusts; which are easily moved to run riot; especially since there are so many *sensible objects* distracting and troubling this *lower region* of the soul; which like the *turba* the *populacy* consisting most-what *ἐξ ἀσθενῶν καὶ κῶν* of *earthly minded men* (for such as is the *earthly*, such are they that are *earthly*, 1 *Cor.* 15.48.) they are easily stirred up to mutiny and tumult; as the *dust* is soon *raised*, but not so easily *laid*. For the affections being *ἐν τῷ ἀλόγῳ*, in the *unreasonable* part of the soul, they are easily inclined downward by the allurements of their *sensible present objects*; and as a steep descent and slippery way cauleth oftentimes the *unwary traveller* to make more haſt then good speed: Such and so violent is the *attraction and drawing* of the *present seeming good* which too often is disjoyned from the *true good*; whereby the *rational appetite the will* and the *reason* it self is preposterously brought off to side with the *rebellious Rout*; as the *Pilot* in a *storm* leaves the *helm*, and suffers the vessel to be carried by the *violence of the winde and weather*.

C All which laid together, and well considered may make up a sufficient *reason*, why the only wise God should suppose it possible, that his people may *walk by chance or at all adventure with him*.

D But we meet with one objection, that makes all this contemplation quite void. For if the *way of man* be not in himself, so that he hath no power at all to *walk with God*, to what purpose does the Lord command us to *walk in his way*? and why does he threaten us for not walking in it? yea, why does he suppose it possible, that we may *walk* otherwise then he hath commanded? *Jeremy* saith so much. O Lord! I know, that the *way of the man* is not in himself, it is not in man that *walketh* to direct his steps.

E There is no doubt but this Scripture hath a truth in it, and somewhat toward that sense wherein its commonly understood. For in God we *live and move* and have our being, *Acts* 17.28. Nor can the man think one *good thought* of himself, without the Lord, nor withstand an *evil*. Yea, without him we can do nothing, *John* 15.5. And it true which the Schoolmen say, that the works

*Jer.* 10.  
*ver.* 23.



SER. VIII works of grace which are to eternal life, are not in the power of man without the *inspiration and help of God*. So Aquinas; *Ideo gratia prevenit, quia non est liberum arbitrium sed potius infunditur ab ipso Deo*. Grace is therefore said to prevent, because it is not the faculty of reason and will (so he defines *liberum arbitrium*, 1 part. quest. 83. a 3. & 4.) but is rather infused of God himself. For if in *natural* actions we need *divine* direction, how much more in *supernatural*? These sayings and other like are true; but not grounded upon this speech of the Prophet *Jeremy*.

For what if this Scripture be not thus to be understood? Surely the holy Word of God is not *tanquam scopæ dissolutæ*; nor *arena sine calce*; it is not alwayes *incoherent* and without connexion of one part with other, as some would have this to be. Whereas if we look well into it, we shall finde, that the Prophet having warned Jerusalem of the distress coming upon them, *Jer. 10. 17, 18*. he takes upon himself the person of the Church lamenting the ruine of it, *ver. 19, 20*. which he demonstrates from the *causes meriting*, *ver. 21*. and *inflicting*, *ver. 22*. which yet he denies to be in *Nebuchadnezzars own power*, but in Gods *over-ruling hand*, *ver. 23*. O Lord! I know, that the *way of that man*, *וַיֵּלֶךְ*, that is, of *Nebuchadnezzar*, is not in himself. Then followes 1. *Precatio*, his prayer for the Church. O Lord! *correct me*; let thy fatherly chastisement excuse or prevent my utter destruction. 2. *Deprecatio*, which ruine he prayes against; *Correct me not in thine anger, lest thou bring me to nothing*. 3. *Imprecatio*; he prayes against the Gentiles; Pour out thy fury upon the Heathen that know thee not. Which clearly appears to be the meaning of this Scripture, by comparing with it, *Ezech. 21. 18, 24*. where the Lord governs *Nebuchadnezzar*, and directs and turns him from *Rabbah* of the *Ammenites*, whither he was marching, to *Jerusalem*. So that the way of that man was not in himself, it was not in that man that walked, to direct his steps.

Good use therefore may be made of that Scripture, as hath been shewen; but the *History* must be maintained, however some other sense may be couched under it. So that it no way excuseth any believer, but that he may *walk in the way of Gods statutes, keep his Commandements and do them*, and so, through the grace and mercy of God, live, and *walk with God*.

Wherefore dissemble not with thy God, O man! not tempt him with thy *pretence of weakness or ignorance*, nor abuse that Scripture beyond the scope of it, to maintain thine habitual sins under the colour of infirmities.

One came before the Oracle at *Delphos* to try whether *Apollo* could discover his fraud or not. He had under his Cloak, a *live Bird*; and he asked the Oracle, *Utrum vivum proferam, an mortuum*,

A *tuum*, shall I bring forth somewhat that *lives*, or somewhat that's *dead*. Apollo or his Priest perceiving his hypocrisie and deceit, answered, *In te est stultie*; Fool! it is in *thy power*, whether of the twain thou wilt do.

Dissemble not with thy God the *καρδιογυωστος*, who searcheth and knoweth the *heart* and the *reins*; pretend not *inability*, *infirmity*, and *weakness*. Thou hast *power* to choose, if thou be a *Believer*; whether thou wilt *walk in dead works*, or *walk with the living God*; *In te est stultie*: Fool! it is in *thy power*, through the preventing, guiding, and assisting *grace* of God. But so much for answer to this objection. Come we now to consider what may be collected from hence for our instruction. Hence we learn, that,

1. The names of *Fortune*, *Chance*, *Casualty*, *Accident*, *Hap*, &c. ought not to offend the *people* of God. For since the Scripture it self useth this *language*; and the only wise God condescends in this manner of *speech* to speak to us, why should we be scrupulous or doubtful, whether we should so *speak* yea or not? Only that conceit be far from us, that we should think any *event* *fortuitous* or *casual* in respect of God; but that he *foresees*, and *wisely disposeth* and *ordereth* all things, which seem *fortuitous*, *casual*, and *accidental* unto men. But more of this anon.

2. Hence we may note, that the *Commandements* of God are a *way*. Where, by the *Commandements* of God, we understand not only the *Decalogue* or *Ten Commandements*, but as the Scripture useth *הורה* the *Law* largely, as *Psal.* 19. and often elsewhere, for *divine doctrine*, and the *revelation* of Gods will in his Word. And so the Gospel also is *ὁδὸς* a *way*, *Acts* 9.2. and often elsewhere.

D And that

3. Being a *way*, it hath divers stages, parts, degrees; many sins to be departed from; many virtues and graces to be walked in; many enemies to be subdued.

4. The *walking* with God in the *way* of his *Commandements* in *truth*, and with a *perfect heart*, is the *whole business* of Gods people, and what he requires and expects of them, *2 Kings* 20.3. Yea, this is the *whole duty* of man, *Eccles.* 12.13. Or indeed the *whole man*, as the words import.

E 5. *Walking* is *Motus progressivus*, a *progressive motion*, a *proceeding* from grace to grace, from virtue to virtue. It is *Motus continuus*, not *forward* and then *backward* again; that's not *one*, but *divers motions*. Some works there are which being intermitted, all that is done is lost: And such is our *walking* in Gods *way*, if interrupted and broken off. If the *Nazarite* make himself *unclean* by the *dead*, all the *dayes* that were before, shall be lost, because his separation was defiled, *Numb.* 6.12. And if a traveller in Gods *way*,



SER. VIII. *run well for a time, and then pollute himself with dead works, all his labour is lost, he must begin again.* A

6. It is possible for Gods people so to walk, through the grace of God, without whom we can do nothing, and through whom we can do all things, *Phil. 4. 13.* that they may keep his Commandments and do them.

7. Its possible also that Gods people may not walk with God in truth and with a perfect heart; but that they may diversly, contrarily, casually, and at all adventures with God.

8. There is no antecedent necessity determining us to walk, or not to walk with God in the way of his Commandments. B

9. The Lord takes notice of the frame and disposition of our heart, whether we be with him or against him; and if with him, whether with purpose of heart, or by chance only.

10. Hence we have a balast for the settlement of our fluctuating and doubtful judgements, in this later part of time when so many minds of doctrine blow; when so many wayes lie opposite, disparate, contrary one to other; and we see so many walking in these opposite, disparate, and contrary wayes, judging, censuring, and condemning one another; — *Stat, & incertus, qua sit sibi, nescit, eundem.* How shall the unexperienced traveller do who sincerely would, but knowes not how to hit upon that way wherein he may walk with God. This hath been the case of many, and possibly may yet be the condition even of some of you. It was, it seems, the doubt which troubled some in the Prophet Jeremies dayes. For thus he directs the people, *Jer. 6. 16.* Thus saith the Lord, stand ye in the wayes and lee, and ask for the old paths, where is the good way, and walk therein, and ye shall finde rest for your souls. If the Lord point those in Jeremies dayes to an old way, it must be a very old way indeed. We must look for it among the paths; it seems, it is not a broad beaten road: that broad way leads to destruction. But we inquire for Gods way wherein we may walk with him to life everlasting. Its found among the paths; its a narrow way. And it seems, there are many narrow wayes, many affected and chosen strictnesses and strait wayes, which are to be found in every divided judgement. One or other is strict and religious in his own chosen way. But are they not paths, narrow paths cut out of the broad way? C

Our search is for Gods old way, his old path, wherein Enoch is said to have walked with God, *Gen. 5. 22. 24.* and Noah, *Gen. 6. 9.* But yet we finde not what that way was. The Lord himself will teach us it, *Gen. 18. 19.* It is that which Abraham our father taught his sons, to walk in the way of the Lord, to do justice, and judgement. This is that old way wherein Abraham walked with God, as himself testifies of him, *Gen. 26. 5.* Abraham obeyed my voice, and kept my charge, my Commandments, my statutes, and my lawes. D

All E

A All other ways they are of yesterday. But we walk by faith you'l say: And did not Abraham who is the father of the faithful? But we walk in love; and its an old Commandement, saith S. John. And did not Abraham walk in love, when he kept the Commandements of God? How else could he keep them? *Exod. 20.6.* they that love me and keey my Commandements: and, faith works by love. And by faith and love Abraham walked with God in his statutes, kept his Commandements, and did them. And this is the way we enquired after: the first we finde commended to us, *Gen. 18.19.* and the same the last, with a blessing annexed unto it, *Blessed are they that do his Commandements,* that they may have right to the tree of life, and may enter in thorow the gates into the City, *Revel. 22.14.*

Justly therefore are they hence reproved who walk by chance with God; sometimes very hot and zealous, and sometimes again as cold: as in a feverish and aguish distemper, unevenly and inordinately, like their pulse. Yea, *quasi aliud agentes*, as if the service of God and walking with him to all well pleasing, were a *πάρεργον*, a business only by the bye.

C O the preposterous heart of man! how perverse and untoward is it! pursuing vain and transitory things, with all eagerness and earnestness; neglecting and slighting things lasting and everlasting; making those their *ἔργον*, their main and principal business, these their *πάρεργον*, their business by the bye: following with their utmost endeavour those things which will not profit them in the latter end; little regarding those things which will then profit us, and indeed nothing else but they. Hezekiah had now a message of death sent unto him by the Prophet Esay, *2 Kings 20.3.* Thus saith the Lord, set thy house in order; for thou shalt die and not live; its said, that Hezekiah turn'd his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.

D Let the Atheists of our time consider this, who think it a vain thing to serve God; and that there is no profit to keep his Ordinance, and to walk mournfully before the Lord of hosts, *Mal. 3.14.* Let the Edomites, the earthly minded ones consider this who hunt after the lusts of the old man, and slight the blessing and the eternal inheritance, as if it were good for nothing. The time will come, when they shall experimentally finde, that nothing but humble walking with God with a perfect heart, and doing what is good in his sight, will profit them; and, unless they timely enter into that way, walk in Gods statutes, keep his Commandements, and do them, they shall seek the blessing and eternal inheritance and the way leading thereunto, with tears, and not be able to finde it, but die in their sins, *Gen. 25.33,34.* and *27.38.* *Hebr. 12.16,17.*



SER. VIII.

This also reproves our *hankering and halting* between two opinions, whether we should *walk with God* or *walk with Baal*, or rather with *Baalim*, or many lording lusts which have dominion over us. If the Lord be God, serve him; if *Baal* be god, serve him. We cannot serve the Lord and *Baal*, God and *Mammon*.

But there is yet another meaning of these words; that the Lord supposeth, its possible that his people might attribute the good or evil which befall them, to *Chance* and *Fortune*, not to God himself. And so they should make *Fortune* their god.

The *Mythologists*, whose proper business it is, to search out the original and truth of old Poetical *Fables*, they report, that, among all humane Authors, *τὴν* *Fortune* was never held to be a god or goddess, till *Homer* made it one. Nor doth *Hesiod* mention any such deity in all his *Θεογόνια*. It is true, *Chance* and *Fortune* were taken notice of long before, as I have shewed. And the *Philistines* owned it, but not as a god, 1 Sam. 6. 9. But when *Homer* had found out such a new god, the after-Poets easily added to his invention, and so enlarged the power of *Fortune*, that they gave her at length the sovereignty over all humane affairs. And if this fiction had rested among them, who have authority to dare any thing, it had not been so strange. But can we think, that the Orators, and of them, the most sober men, should entertain the same opinion of it? What saith *Demosthenes*? *μεγάλη γὰρ ὁρμή, μάλλον ὅ τὸ ὄλον ἐστὶ τῆς τύχης ἐστὶ πρὸς ἀπαντα τὰ τῶν ἀνθρώπων πράγματα*. For great is the momentum, yea, rather *Fortune* is all in all as to all the affairs of men. Yea, *Tully* saith as much, *Magnam vim esse in fortuna in utramque partem*, &c. that *Fortune* hath great power on both sides, either in prosperity or adversity, who knowes not? for if we have her prosperous gale, we are carried to our wished ends: and when she is contrary, we are afflicted: and much more to this purpose, *lib. 2. de officiis*; wherein indeed he makes *Fortune* such a goddess as ruleth and disposeth of all things in the world, as I shall shew by and by.

But all these own'd a *πλειονότητα*, a plurality of gods; and if so, why might not *Fortune* have a place among them? since what the Apostle saith of idols, is most true of *Fortune*, that it is nothing in the world, 1 Cor. 8.

But who can imagine, that the people of the only true God, should take *Fortune* for a god? yet the onely true God supposeth this possible. Yea, this was so possible, that it proved fecible, and was actually done by Gods own people, as he complains, *Esay 65. 11*. Ye are they who have forsaken the Lord, and have forgotten my holy mountain, who prepare a Table for that troop or for Gad, as our Translators turn it in the margin. *Pagnin* understood the host of heaven; *Arius Montanus* turns it, *Jovi*. So *Munster* explains *Gad* by *Jovi*, and tells us, that the Jews thereby

Esay 65.  
ver. 11.

- A thereby understand  $\gamma\alpha\delta$ , that is, *Jupiters star*. Luther retains *Gad*; but understands by it, in his Notes, *Mars* or *Mercury*. But its most probable that by *Gad* in that place, *Fortune* is to be understood: for so  $\gamma\alpha\delta$  signifies *Good fortune* or *success*. And therefore *Leah* called her son born of *Zilpah* her hand-maid, *Gad*; and gives her reason,  $\gamma\alpha\delta$ , *Good fortune, success, or prosperity cometh*, *Gen. 30. 11*. Hence it was easie for the Heathen Poets, especially *Homer*, to counterfeit their god *Fortune*, as they were wont to do others, out of the ancient Monuments of persons recorded in the Scriptures; as I have formerly shewen by divers examples.
- B Hence it is that the Vulgar Latin turns *Gad Fortune*, *Ponitis Fortuna mensam*, ye prepare a Table or Altar for *Fortune*. So *Vatablus* and *Castellio* in the margin, as also the French Bible. But the Spanish Bible and that of *Coverdale* hath [*Fortune*] in the Text. But I may speak more to this on *Esay 65. 11*. if the Lord will. Meantime concerning *Fortune* we may affirm thus much. 1. That although the *Heavens* and *Stars* have their *influencies*, motions, and operations; although all inferiour *second causes*, whether necessary or contingent, have their *energie* and *causality*, and may possibly be so *shuffled* and *huddled together*, that their effect is *unknown to us*, whence it immediately proceeds, and so may be said to come to pass by *Chance* or *Fortune*; yet is the most high God  $\pi\alpha\tau\epsilon\rho\nu\ \alpha\iota\tau\iota\omega\nu\ \alpha\iota\tau\iota\omega\nu\ \alpha\iota\tau\iota\omega\nu$ , the *first cause* and *cause of all causes*; and he so disposeth and ordereth all *second causes* whether acting naturally and necessarily, or *freely* and *contingently*, that its impossible, that any thing should be *fortuitous*, *casual*, or *accidental* in regard of him. And therefore when such actions which, to men, are fortuitous and accidental, come to pass, the less of man there is in them, the more there is of God. As where its said, that a certain man drew a Bow at *adventure* or in his *simplicity*, and hit *Ahab*; there is no doubt but God, who would have *Ahab* fall at *Ramoth-Gilead*, he directed the arrow, *1 Kings 22. 34*. And when our *Saviour* tells the Story or Parable of the man descending from *Jerusalem* to *Jericho*, *Luke 10*. By *chance*, saith he, there came down a certain Priest that way, ver. 31. the words are  $\kappa\alpha\tau\alpha\ \sigma\upsilon\chi\upsilon\epsilon\lambda\alpha\gamma$ , by *chance*; which we may understand to be from  $\kappa\upsilon\epsilon\lambda\omicron$  the Lord, as well as from  $\sigma\upsilon\chi\upsilon\epsilon\iota\mu\iota$ , which is *contingere*, to happen. And so we may render the words; A certain Priest *Cum Deo* or *secundum Deum*, by *divine Providence*, came down that way, &c.
- E Hence it followes, that the most high God so disposeth and ordereth the whole *Series* of *inferiour* and *second causes*, how *various* and *different*, yea how *opposit*, yea how *contrary* soever their activity, operation, and working is, that what seems unto men the most *fortuitous* and *casual* event, the same is *foreseen*, *directed*, and *governed* by his *providence*; as the Lot, *Prov. 16. 33*.

Hence



SER. VIII

Hence also it appears, that the *most high God* having in himself *eminently and virtually* the whole causality and operative powers of all *necessary and contingent causes*, and the whole *disposing and ordering* their effects and events, he may most reasonably and justly require of *his people*, an immediate, constant, and continual dependence upon himself in their whole conversation; so that their whole *life* ought to be *lived in him*, who is their *life*, *Deut. 30.20*. All their motions moved on him, who is their centre, *Hebr. 1.3*. All their works wrought in him, *John 3.21*. Yea, it is his great love, goodness, and mercy, that he requires of his people, that they *walk with him with intire and perfect heart*.

So that so far is *Fortune* from having any power or deity, that it is to be reckoned among the *Non-entia*. And, if there be degrees of *non-entity*, *Fortune* is to be placed in the very lowest; because its born of *privation*, and imagined out of the *ignorance of causes*: For if we knew the *causes*, it would easily appear, that *Fortune* is, as I said before, a meer *Idol* which is *nothing* in the world. Wisely therefore saith the Satyrift:

*Nullum numen abest, si sit prudentia: sed te  
Nos facimus, Fortuna, deum, calog; locamus.  
There wants no God, where Prudence doth reside;  
But we poor Fools have Fortune deifi'd.*

Having disown'd the false god, let us own and honour the true God in his just providence & meeting men in their own way. Which is the fourth and last doctrine in this Text.

4. If we walk with God בָּקָרִי, by chance, and at all adventures, he also will walk with us בָּקָרִי and at all adventures.

But how can God be said to walk at all adventures with those who so walk with him? I must remember you, that these two are opposed, *Purpose*, and *Chance*, or *Fortune*. When therefore the Lord does not *purposely* and *out of intention*, walk with men, he may be said to do it, בָּקָרִי, as it were by *chance*. As for example; The Lord gave his ancient people the Jewes, the former and the later rain in their seasons, if they performed the condition of the Covenant: For this he promiseth to them who walk with him in the way of his *Commandements*, *Levit. 26.3,4*. These *seasonable raines* he gave on *purpose*, and out of *good intention* unto these who were *obedient*: but to the *disobedient* who kept not Covenant, but walked by chance with him, he gave them rain also: For he rains upon the evil, and upon the good; but upon the good, *Per se*, on purpose; on the evil, *Per accidens*, even as it chanceth.

But its here said, I will walk with you בְּחֵמָה, that is, not as we render it, I will walk contrary to you in fury; the word חֵמָה is in regimine, and so precedes קָרִי, I will walk with you in furore occurfus, in the fury of opposition; so Arias Montanus. Or rather in the fury of chance or fortune; *Fortuna reslante*, or *adversa fortuna*,

A *fortuna*, with ill fortune. Pardon the expreſſion: But why ſhould I crave pardon? Its that phraſe which the Spirit of God condeſcends to uſe.

The reaſon of this unfortunate and croſs dealing of God with his people, is evident from his peoples fortuitous, accidental and croſſe dealing with their God. The terms and conditions of the covenant broken on the peoples part, by *unſeſen* and *caſual walking* with their God, require like *walking* of God with them; or at leaſt diſoblige him from his favourable and conſtant *walking* with them, and in them, *Deut. 26. 12.* God is a moſt juſt *Retaliator*. *Sequitur ſeleſtos ultor à tergo Deus*: God followes wicked men going on in their wickedneſs. It belongs to the Judge of all the world, *reducere in ordinem*, to reduce and to bring into the order of juſtice all thoſe who *walk inordinately* with their God.

Whence it followeth; 1. That Gods threatnings are conditional as well as his promiſes; *If ye walk at all adventures with me, then will I walk at all adventures with you.*

2. The Lord takes notice of his peoples thoughts, intentions, purpoſes, wayes, workes, their outward and inward *walking*, life and converſation; and accordingly he deals with them.

3. God how ever good, and the chief good, yet is he juſt alſo, yea, ſevere in puniſhing unjuſt and wicked men; according to that of a Father; *Deus eſt primario bonus, atque ex indole natura*; at ſecondario & ex accidente ſeverus. *idem eſt ex populi peccato*. God is primarily good out of the inclination of his nature; but ſecondarily and accidentally he is ſevere by reaſon of his peoples ſin.

Hereby are they juſtly reprov'd who walk with God negligently and caſually, as if all things came to paſs by chance and fortune; though hereby I do not juſtifie thoſe who impute all things to a fatal neceſſity. We read *Acts 17. 18.* that the *Epicureans* and *Stoicks* encountred *Paul*. And indeed who ever with purpoſe of heart cleave to the Lord, and walk with him in his way, as *S. Paul* did, they ſhall be encountred with *Epicureans* and *Stoicks*.

Such *Epicurean* ſpirits, I fear, are among us who are without God and divine providence in the world, *Ephes. 2. 12.* And what then rules the world but uncertain chance, or nature, determined to one way of working? *Tully* in the place before named attributes unto Fortune theſe effects; among inanimate creatures, *Procellas, tempeſtates, naufragia, ruinas, incendia*; Storms, tempeſts, ſhipwracks, ruins, ſcarefires. Among the Beaſts, *Ittus, morſus, impetus*; ſtrokes, bitings, violence, &c. Among men, *Interitus exercituum*; deſtruction of Armies, &c. And to what elſe do many at this day refer even prodigious ſtorms and tempeſts? Are they not commonly aſcribed to the elements, to the ordinary courſe of nature, or to chance and fortune?

And



SER. VIII

And because men look no higher, the most high God, sometimes makes himself known in the world by some extraordinary and prodigious effects; and so we may understand his threatnings in the text; that if his people walk *בְּצָרָה*, by chance with him, as if all fell out by chance; or otherwise without owning him for the cause of them; I will walk with you, saith he, *בְּחַמַּת* in the heat and fury of chance. Do ye not remember our late extraordinary droughs? And when the Lord gave rain, did he not withal send destructive hail, thunders and lightnings? I shall remember you only of that memorable one, July 20. 1656. when the rain, hail, thunder, and lightning, laid all the corn and fruit-trees waste five miles broad, and between fifteen and sixteen miles in length, about the City of Norwich. I received this relation from good men of credit, and sufferers in that calamity; but the thing is sufficiently known. So the Lord walked with us *בְּחַמַּת* even in the heat, wrath, and fury of chance.

This story I the rather mention; because I have observed it to be the guise of men in this City, like that of the Athenians, Acts 17.21. to spend their time in hearing or telling some new thing; and that commonly they entertain relations of this nature under the notion of novelties, and think no more of them. And therefore God by this and like judgements awakens us, and reproves our casual and accidental walking with him; that we should turn unto him, lay his judgement to heart, learn righteoulness, and with full purpose of heart walk with him.

But the Stoicks of our time are not hereby justified, who will have all things come to pass by an immutable and fatal necessity; as if the series and order of causes and effects were so knit together as links in a chain, by an unavoidable destiny; so that howsoever Gods people walk or have walked with him, they nor could, nor can walk otherwise then they have done or do. No, nor can God himself, having bound up himself by his own decrees, walk otherwise with his people then he hath done or doth walk. Surely these men consider not, that the most high God, who made man a noble and free creature, with power to act or suspend his act, to do this or that, or their contraries, he himself reserved to himself the same liberty, or greater then what he gave to the counterpane of himself.

And since all things between God and man are transacted by way of covenant, the terms and conditions of it, alwayes suppose free agents entering into covenant; and therefore a possibility of keeping or breaking covenant; and consequently respective rewards and penalties annexed thereunto.

Otherwise, man should be unjustly punished for that which could not be avoided; or unduly rewarded for what could not be done otherwise: Yea, there should be, as no merit, so no demerit,

no

A no demerit, no ſin, no righteouſneſs. Yea, all perſwaſions and diſſwaſions, all counſels, exhortations, dehortations, all promiſes and threatnings, reproofs, admonitions, all commands, all prohibitions; in a word, all acts of God upon mans will, (which indeed, upon the matter, ſhould be no will,) all Lawes of God and men ſhould be altogether null, and to no purpoſe; or, which amounts to little more, a meer juggle, a meer pageantry of ſeeming actions done onely above-board; when indeed there ſhould be no ſuch thing.

B But alas! my heart condemns me, that I have not walked ſo evenly, ſo intirely with my God. I have had many a good will and purpoſe to walk with my God, and ſomewhat or other intervenes, diverts me and turns me from my purpoſe.

Yet fear not; the Lord with whom thou walkeſt, looks at thy heart and good will, and how thou art affected toward walking with him. I the Lord ſearch the heart and try the reins, to give to every man according to his wayes, according to the fruit of his doings, Jer. 17.10. If we have forgotten the Name of our God, or ſtretched out our hands unto a ſtrange god, ſhall not God ſearch it out? for he knoweth the ſecrets of the heart, Pſal. 44. 20, 21. He looks upon the hands thorow the heart. And therefore what we have in the Text, if ye will not hearken unto me, but walk at all adventures with me, ſpeaking of the event, the ſame ver. 21. ye may read ſpoken of the heart and affection, וְלִמָּחַת אִבְרִי, if ye will not hearken unto me; if ye have a luſt, heart, and will, not to hearken unto me. The Lord looks thorow our heart and will at our feet and walking.

O but if our heart condemn us, God is greater then our heart, and he knowes all things, 1 John 3.20.

D Thus the poor ſoul dejects it ſelf, and pleads againſt it ſelf without juſt cauſe. Let not thy heart condemn thee: God is greater then thy heart, and he knowes all things. Alas! ſaith the poor ſoul, that's my condemnation; that God is greater then my heart, and knowes all things.

1 John 3.  
Ver. 18, 19,  
20.

E It is a true ſaying, Qui respicit ad pauca, de facile pronunciat; he who looks at few things, ſoon delivers his opinion. But he who will give a right ſentence of Gods truth, he muſt look about him at antecedents and conſequents, and pray to the Lord to give him his Spirit to lead him into all truth. This place of Scripture is not well tranſlated: Let us take the whole Paragraph before us, and conſider of it, 1 John 3.18, 19, 20. My little children! let us not love in word and in tongue, but in deed and in truth: And hereby [namely, by our loving in deed and in truth] hereby do we know that we are of the truth, and ſhall aſſure or perſwade (πεισομεν) our hearts before him, ὅτι, (not for, but) that if our heart condemn us, or ἐὰν although (as Matth. 26.35. John 8.14. and elſewhere)

T t

although



SER. VIII

although our heart condemn us (for any former failing) that God is greater then our heart, (greater in wisdom, grace, mercy, and goodness) and knowes all things; he knowes our heart, and the present frame and disposition of our heart, in the deed and truth of love. So that many a poor soul dejects and casts down it self, upon a meer mistake of this place of Scripture mis-translated, which being truly rendered and understood makes for the great consolation of it.

But I have not walked with my God, in the way of his Commandments. Surely the Lord hath forsaken me. His Prophet tells me, The Lord is with you while you are with him, if ye forsake him, he will forsake you. And this is my condition.

2 Chro. 15.  
Ver. 2.

Be not discouraged, poor soul! The Prophets words are, The Lord is with you *עמי יהוה* in your being with him; if therefore thou do what is pleasing in his sight, and what he hath shewen thee, is good, if thou do justly, and love mercy, and humble thy self to walk with thy God, thou art with him, and in thy being with him, he is with thee. Continue thou in so doing, and in the good will so to do. But alas! I endeavour so to do, but I often stumble in the way. That makes thee more diligent and more wary afterward. He who stumbles, commonly takes a larger stride. Be careful and remember, that thou walkest in the midst of snares, and on the battlements of the City, *Ecclef. 9. 13.* Yet fear not; In thy being with thy God, he is with thee, and will keep thee from falling, *Jude, v. 24.* Remember what he saith to thee, and to every one who walketh with him; *ἐγὼ μὴ σε ἀνῶ ἔδ' ἐγὼ μὴ σε ἐγκαταλίπω.* I will not leave thee, no, no, by no means will I forsake thee. Its such a pack of Negatives, that I read not the like in Scripture, to assure thee, that he will be with thee in thy being with him.

Hebr. 13.  
Ver. 5.

But some who can satisfie themselves touching their own estate, take offence at others. And this hath been an old complaint: Why doth the way of the wicked prosper? And why are they happy who deal very treacherously? *Jer. 12. 1.* I envied the wicked, saith David, when I saw the ungodly in such prosperity, &c. *Psal. 73. 3.* And *Job 21. 7.—15.* seems to take the like offence. The better affected Heathen could see this cypsis of providence by dim light of nature. The old Comedian brings in one grown old in honest poverty, thus complaining: *ἐγὼ θεοσεβὴς καὶ δίκαιος ὡς ἀνὴρ κακῶς ἐπραττον καὶ πένης ἦν: ἑτέροι δ' ἐπλέτην ἱερὸςυλαί, ῥήτορες καὶ συκοφανταὶ καὶ πονηροί.* I who am a worshipper of God, and a just man, am miserable and poor: But others are rich who are Church-robbers, Lawyers, and Sycophants, and wicked men. So he. Such objections as these have troubled good men in all ages, when they see such strange ἀσύστατα such seeming impossibilities unto common judgement; wicked men, yet blest of God, men walking by chance with God, yet God walking on purpose with them, and prospering them. Good men walking with purpose and with all

A all their heart with God, yet God walking with them, as it were in the fury of fortune. Notwithstanding all these objections, its best and safest to hold the conclusion, as David or Asaph, after a long combat, as it may seem, with atheistical thoughts of sleeping providence, or none, he abruptly begins the third book of Psalmes, *Psal. 73. 1. 78. Sed, or veruntamen, Tet God is good to Israel, to the pure in heart, to such as with whole heart and with purpose of heart walk with God. And Jeremy layes down this conclusion first, Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgements. why doth the way of the wicked prosper? And Chrysostome upon Genesis 14. wisely and modestly concludes, πολλά μὲν πολλάκις ὁ θεὸς καὶ συμπεριόντως διοικονομεῖ, ἡμεῖς δὲ τὴν αἰτίαν τῶν γεγενημένων ἐκ ἴσμεν, That God no doubt oftentimes disposes things profitably, when yet we know not the reason why so or so.*

SER. VIII

*Psal. 73.  
Ver. 1.*

Yet if the places named, *Job 21. 16.—33. &c. Psal. 73. 16.—28. and Jer. 12. 1, 2, 3.* be well looked into, every objection, brings its answer with it. Howbeit, because young travellers in Gods way look much at the temporal recompence of reward, I shall speak somewhat on that argument unto them, lest, by the outward prosperity of wicked men, they should be discouraged from walking with their God with purpose of heart.

C It is possible and true that men may so regulate and order their affairs by prudence and providence, and may so use diligence, that they may stop all holes in second causes, & so make all ends meet, that it will be impossible to miss of their designs, without a miracle; because God will not suffer that order which he hath set in things, nor his universal providence, whereby he cares for, moves and helps on, and concurs with, or at least permits all the actions of all his creatures, upon every occasion to be interrupted.

D It is also possible and true, that they who lay out themselves and their utmost endeavours, and all their time in plotting and projecting and casting about for the things of this life, and will not be modest or shamefac'd in the use of any thriving advantageous means in fashion, as flattery, bribery, lying, serving every base humour, yea, and call it fair and honest dealing too, yea, and set all their wits and consciences upon the tenter, and all for the compassing of some worldly good, it is no marvel if these men have their labours crown'd with good success: since God in these cases goes along with his general providence, concurs with their actions, and permits their evil events. Bildad tels Job truly, that the earth must not be forsaken for his sake, nor the Rock be removed out of its place, *Job 18. 4.* And alas! why should such men be envied? pity them rather; tis their whole portion, tis all they have, but an estate for life, for this life; they shall shortly be sent into a far countrey, like the sons of Ceturah with their gifts, *Gen. 25. 5, 6.* when

E Tt 2



SIR. VIII

*Isaac*, when they who are as *Isaac* was, *Gal. 4. 28.* when they who with purpose of heart have walked with God, shall obtain the inheritance.

Wherefore bee wee exhorted to make it our *τὸ ἔργον*, our business to walk with our God with a perfect heart. It was the exhortation of *Barnabas* to all the new Converts and Believers at *Antioch*, that, with purpose of heart, they would cleave unto the Lord, *Acts 11. 23.* The *Syriac* there hath, with their whole heart they would cleave unto him. If so we walk with our God, he also will walk with us in goodness, grace, and mercy towards us.

But herein beloved consists our greatest danger. When our God hath been pleased to make us his people, *1 Sam. 12. 22.* made himself known unto us; and made known unto us the evil and the good experimentally, so that we have tasted of the evil and the good; when the Lord hath restored us to our freedom, and put it into our own power to cleave unto him and love him, or else to leave him and forsake him, in which state he let *Adam* (though not without counsel, rebukes, and threatnings,) with ability and liberty to stand or fall: If in this case, we hanker and halt before our best friend, if we be in and out, walk uncertainly, accidentally, casually, even as it happens with our God, if then we depart from him, he then departs from us: For the Lord is then with us as we are with him, *2 Chron. 15. 2.* So *David* saith unto the Lord, with the merciful thou wilt shew thy self merciful; with a perfect man thou wilt shew thy self perfect; with the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward, *Psalms 18. 25. 26.* And with this free conditional, and impartial providence, *David* acquaints his son *Solomon*. Thou *Solomon* my son, know thou the God of thy father, and serve him with a perfect heart and with a willing minde: For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever, *1 Chron. 28. 9.* So far are they out, who secure men in this estate and perswade them, that they cannot fall away; when indeed there is the most danger of falling away in this estate, if men continue not in the good will and obedience; or being fallen, return not into the way of righteousness, and persevere therein.

Consider I beseech you, what the Apostle saith to the *Hebrews* in this condition: It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucifie to themselves the Son of God afresh, and put him to an open shame, *Hebr. 6. 4. 5. 6.* And to the same purpose, the same Apostle writes, *Chap. 10. 16. 17.* If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgement, &c.

Consider

A Consider also, what comfort it can be to us, that we receive, as we daily do, our outward good things, as *Abraham* told the rich man, *Luke 16.25.* when we enjoy them *Cum irato Deo*, when they proceed not from Gods good will toward us or his purpose to do us good, but as it were by chance, yea, out of the fury of chance. An ingenuous childe joyes not in all his father gives him, unless he have it with his blessing. And what joy or comfort can we take in what ever our heavenly Father gives us, if it come not with a blessing? If he gives us rain from heaven, the former and the later rain in their season, with what comfort can we receive them, unless they be showers of blessings? *Ezech. 34.26.*

B But as the threatenings and terrours of the Lord are the greatest to those who walk at all adventure with their God, and forsake his way; so are the promises proportionable to those who walk with God, with full purpose of heart. All the promises of God both of temporal and spiritual blessings, are made unto those who are obedient unto him, and walk with him, as I shewed before. Yea, to walk with God in the way of his Commandements, is such a universal duty as abundantly rewards itself. For in keeping of them, there is great reward, *Psal. 119.11.* Fear not *Abraham*, I am thy shield, and thine exceeding great reward, *Gen. 15.1.* and *17.1.* I am the Almighty God, walk before me, and be thou perfect. What ever can be added unto this, its less.

C Wherefore let blinde *Homer* make *Fortune* a goddess: let the purblinde Heathen worship the goddess of blinde *Homers* making; They that make them are like unto them, so is every one that trusteth in them, *Psal. 115.8.* Let the false Christians whose iniquities have blinded them, walk by chance with the true God; as for us, let us walk with the Lord our God with full purpose of heart.

D But how shall we walk with our God with full purpose of heart in the way of his Commandements?

1. Hate every false way, *Psal. 119.104.* 2. Can two walk together and not agree? *Amos 3.3.* Agree with thine adversary quickly while thou art in the way with him, *Matth. 5.25.* *Idi. tuorum*, be well-minded, bear a good will, consent unto the Law, that it is good; that's thine adversary. The Law cannot consent to thee, while thou walkest in a way that is not good. The Law cannot remit one jot or one tittle of its strictness: and therefore that cannot agree with us in our evil way: we must go out of every evil way, and agree with it. And there is the same reason of the Prophets, as the Lord saith to *Jeremy Chap. 15.19.* Let them return unto thee: but return not thou unto them. When the government of Rome was changed from a Monarchy to a Republick, under Consuls and Lawes, the yong men of the City attempted to recover the former government; *Livy* tels us one of their reasons among others, That Kings might be of a flexible disposition, but *Legem esse rem*



SER. VIII. *rem inexorabilem*, but the *Law is inexorable*. And certain it is, the *Law of God* and *his Prophets* they are *inexorable, inflexible*. They cannot consent to us in any evil way; therein they are *enemies* unto us; we must consent unto them in the good, bear good will unto them. So the Apostle, in the person of one in that state: I consent, saith he, to the *Law*, that it is good, *Rom. 7. 16*. And so do them.

*Psal. 110.*

*Ver. 3.*

*Luke 2.*

*Ver. 14.*

3. Continue in that good will, until the power come. Thy people shall be *וְנִשְׁמָעוּ* *willingnesses, exceeding willing* in the day of thy power. For Christ the power of God, is given *ἀνθρώποις ἐν δυνάμει*, which was the old reading of that Text, which Hierom therefore turn'd, *Hominibus bona voluntatis*, to men of good will.

4. Follow that great example, which Christ hath given us, that we should follow his steps, *1 Pet. 2. 21*. Follow that great light, who is the way, the truth, and the life. He who followes him, shall not walk in darkness, but shall have the light of life, *John 8. 12*.

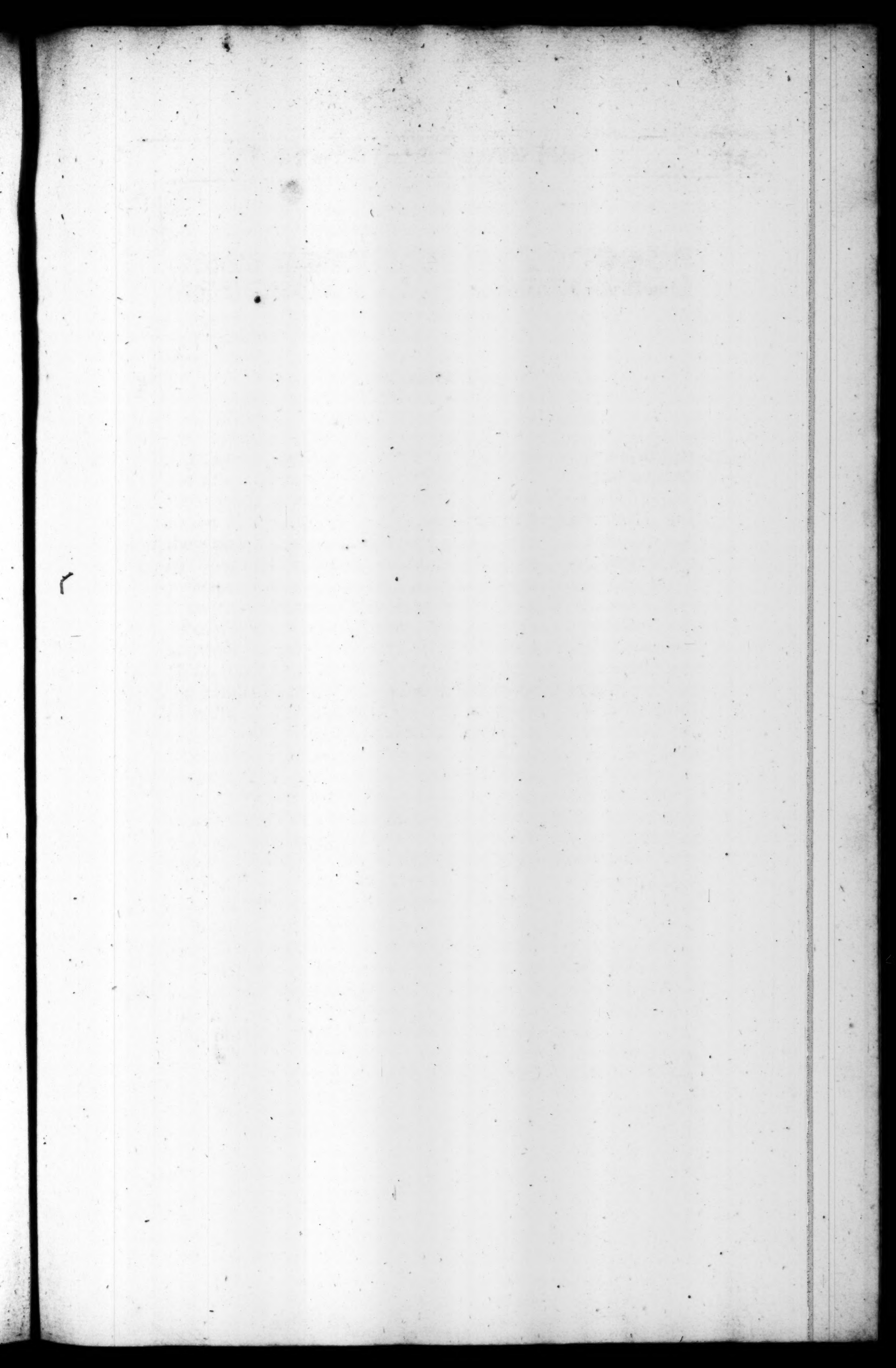
5. Walk in that most excellent way, *1 Cor. 12. 31*. which is ill divided from the first verse of the next Chapter, where we learn, what that excellent way is, even love or charity; that way wherein there is no stumbling, *John 11. 9*. *1 John 2. 10*. That way of holiness wherein the wayfaring men, though fools, shall not erre, *Esay 35. 8*. That way wherein, and whereby we keep the Commandments of God, *Exod. 20. 6*. So shall we run the way of Gods Commandments when he shall enlarge our heart, *Psal. 119. 32*. Now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be Glory and Majesty, Dominion and Power, now and ever. Amen. *Jude v. 24. 25*.

But how shall we walk in this way? The answer is, by the power of God, which is given unto us in the day of our redemption, through Jesus Christ our Lord.

And this power of God is given unto us in the day of our redemption, through Jesus Christ our Lord, who is the author of our redemption.

And this power of God is given unto us in the day of our redemption, through Jesus Christ our Lord, who is the author of our redemption.

And this power of God is given unto us in the day of our redemption, through Jesus Christ our Lord, who is the author of our redemption.







A



B

# Numbers.

C

Every male by their poll, from twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron ſhall number them by their Armies.] The main ſcope of this Book is the preparation of *Israel* for their encamping about the Tabernacle, and their march toward the land of *Canaan*; wherein, although many things of various argument, are delivered, yet, becauſe the principal matter ſpoken of, is the *numbering* of the people, (which is twice commanded and accordingly performed, Chap. 1. and 26 of this Book, as once before, *Exod.* 30. 12.) therefore this Book, according to the title of it in the LXX, ἀριθμοί, is called *Numbers*. As for the ſpecial handling of the Text, let us firſt enquire into the tranſlation of it; which ſeems not to be ſo right as were to be wiſhed. For although all they who went forth to war in *Israel*, were ſuppoſed *able*, and were *numbred*, yet in the words before us, nothing in the Hebrew text answers to *able*, nor doth זכר signify *war*, nor doth נקרא used in this place properly ſignifie to *number* onely. So that againſt the tranſlation of theſe words there lies a threefold exception. 1. Beſide the needleſs enallage and change of number, the Tranſlators adde [*able*] all that are able to go forth: which is in the Hebrew only כל־היִדֹבֵר every one going forth. And the ſame is added to the particular muſter of every Tribe, and to the total ſum of them.

D

Beſides, here ſeems to be a miſtake: For the words *every one going forth* have no reſpect to the *Army*, but to *Egypt*, as the phraſe is uſed Verſe 1. and is ſo to be here underſtood; from twenty years old and upward, every one that went forth, (viz. of *Egypt*.) And that it is ſo to be underſtood, appears Chap. 26. 4. where the ſame phraſe, upon the ſame occaſion is fully expreſſed.

E

2. They render זכר *war*, which ſignifies an *Army*, and they themſelves ſo turn it in the ſame verſe, and an *Hoſt* often in the next Chapter following.

Numb. 1.  
Ver. 3.



3. They render *נָסַף* to *number*; which though it so signifie, yet in the buliness of this and the next Chapter, its a word too general, and is more properly to be turn'd to *visit*, or rather to *muster*: as the Latin phrase imports, *Exercitum lustrare; facere militum recognitionem*. So *Armilustrum* signifies mustering; a viewing of Harness, Weapons, and Souldiers. For they who *muster* their forces, do not only take account, how many their souldiers are, and so *number* them, but also enquire and take notice how able, how well appointed, how well furnished they are for war. So *Vatablus*, *Agite delectum*, muster them, so the Tigurin Bible. *Recensete*, take a view, make a general muster; so *Tremellus*. So *Piscator* in his High Dutch and Latin *Scholia*.

Beside, the Scripture thorowout this and the next Chapter useth diverse words, as *מִסְפָּר* for *number*, and *נָסַף* for *visiting* or *mustering*. So that the translation confounds those acts which the Spirit of God distinguisheth.

In the words are contained these divine truths.

1. Every Male of the sons of Israel, from twenty years old and upward, every one coming out of *Egypt* to the Army in *Israel*, must be *visited*, *numbred*, and *mustred*.

2. *Moses* and *Aaron* were commanded to visit, number, and muster them according to their Armies.

The former contains a description of the Lords Souldiers.

The particulars are many.

1. Their *Sex*; they must be all *Males*. Every male.

2. Their *Age*. 1. Definite; every one, from a son of twenty years, which is an Hebraism; or twenty years old. 2. Indefinite, *Twenty years old and upward*.

3. The place and people: 1. Whence, and from whom, coming out of *Egypt*. 2. Whither, and to whom, to the Army in *Israel*.

4. These must be *numbred*, *visited*, and *mustred* by *Moses* and *Aaron*. So the Lord saith to *Moses*, Thou and *Aaron* shall number, visit or muster them.

If we inquire into the reason why Gods Souldiers should be *numbred*, *visited*, and *mustred*, it will appear 1. from consideration of the Souldiers themselves. 2. Their *Commander in Chief*. 3. Their *Common designe*.

1. As for the first of these. They are to be *numbred*, *visited*, and *mustred*, who are able and fit for war; as these Souldiers in the text are, choise young men in the prime of their age, valiant and couragious. Such Souldiers the Lord requires, *Deut. 20. 3, 8*.

2. Such as these are but few:

*Rari quippe boni—Pauperis est numerare pecus—*

*Gideons* Souldiers, who went to the battle with him, were but 300.

3. But

A 3. But such as these, are *excellent* absolutely, the *Excellent ones*, *Psal. 16. 3.* and comparatively *more excellent* then others, *Prov. 12. 26.*

4. And such are highly esteemed, loved, cared for, *numbred*; as appears by the contrary; as its said of persons despicable and contemned, *Extra numerum esse, nullo numero esse, nullius esse numeri*; Military phrases implying such as are of no reckoning, of no account, who stand for *Ciphers*. But the Lords Souldiers are all *numbred, visited, mustred.*

B 2. In respect of the Commander in chief. He is the God of *Israel*; *Israel* imports strength and prevalency with *God*; and *God* is the *strength of Israel*, *1 Sam. 15. 29.* And therefore his Souldiers ought to be *strong in the Lord*, and in the power of his might, whom he *visits, takes care of, numbers, and musters.*

3. As for their *designe*, it is to fight with the sons of *Anak*, the *Canaanites*, the *Jebusites*, the *Amorites*, the *seven nations* whose iniquities were full, *Gen. 15. 16.* And therefore it concern'd them to be *strong and of a good courage*, and to be numbered, visited, and mustered in order to that *designe.*

C 1. Whence it followes, that the profession of a Souldier is a lawful profession. *God* himself is the *Lord of hosts*. And he himself here commands the *Israelites* to be mustred. And surely when the Souldiers asked *John the Baptist*, what they should do, if their employment had been simply unlawful, he would not have directed them how to behave themselves in it, as he did, but would have advised them to desist from it, as he did not, *Luke 3. 14.*

D 2. The Lord takes care of his Militia; he will have them viewed, visited, numbred, and mustred.

But it is not my business to make a Military Oration, or to encourage men to the outward warfare, which throughout the whole Old Testament, is figurative of the inward. Let us therefore come to the mystical understanding of these words.

E It is a *Martial, a war-like age* all the World over, an age answering to that which they call *Seculum Supinon*, the *angry, the wrathful age*. Mens mindes and hearts are embittered one against another; their *gall of bitterness* is overflowen; they contend, they fight one with another, they themselves know not for what, like the *Andabata* who are said to have fought *blindfold*. And well they may. For their *fair Helena*, the subject and matter of contention, is *Religion*. *Revel. 8. 10.* When the third Angel had sounded, there fell a great *Star* from Heaven burning as it were a *Lamp*; and it fell upon the third part of the *Rivers*, and upon the *Fountains of Waters*; and the name of the *Star* is called *Wormwood*; and many men dyed of the waters, because they were made bitter.



What is that *Star* called *wormwood*, but the *false light* of mans wit and earthly industry? which falls into the earthly man, and embitters unto him all the waters of *divine doctrine*, Ephes. 5.26.

This *Star* fell in *Germany*, and so embitter'd the mindes of men on both sides one against the other, who should have learned and taught better, that they brought the fairest and most fruitful Continent under Heaven, to a vast desolate Wilderness. I pray God the like may not be said of this Island!

*Tantum Relligio potuit suadere malorum.*

So many mischiefs Religion could perswade.

For it is and hath been the policy of Commanders and those who set them a work on all sides, to perswade the souldiery, that their war is for God, and that it is Gods cause they fight for. And who is there who hath any opinion of God, or such as he apprehends God to be, that will not for his cause, *παρὰ βουλῆς σαδαι τῇ ψυχῇ*; who will make any account at all of his life, but will hazard it, and all he has and is, to serve his God?

Bravely resolved, Noble Israelites! But would we indeed serve the Lord of Hosts, be of his Militia, enter, and list our selves in his *Matricula*, his *Military Roll*, as his Souldiers?

I. All his Souldiers must be Males, in regard of dignity, strength, and courage. Pharaoh reason'd right, though to a wicked purpose, Exod. 1.9, 10. 16.22. The sons of Israel are mightier then we; Come on, let us deal wisely with them, lest they multiply, and it come to pass, that there fallerh out any war, and they joyn also unto our enemies and fight against us, and so get them out of the Land. Therefore lay servile works upon them; enfeeble and abase their spirits, and bring them low. As for their off-spring, kill all the male children, and save the female alive. Thus Pharaoh reasoned, and that rightly: for the males of Israel are they who most annoy the spiritual Egypt, and are most fit to expel the spiritual Canaanites.

Yet is this no prejudice unto, no exemption of the female sex from the spiritual warfare. But as there have been Virago's, Man-like women, famous for their Martial exploits, their stout and masculine valour, as Semiramis, Tomyris, the whole Nation of the Amazons, beside many other; so there have been, are, and must be of the same sex, women as valiant and able to wage the Lords wars. Ye read of such, Exod. 38.8. who *וָאֵם* waged war at the door of the Tabernacle; how so they did, I have shewed elsewhere, and the like examples ye have, 1 Sam. 2.22. For there is the spiritual and masculine part of the inward man in all faithful and holy women, even strength and vigour of minde and life. Such was in Sarah, Hebr. 11.11. and in all the genuine daughters of Sarah who are not afraid of any amazement, 1 Pet. 3. So that the natural difference of Sex, makes no spiritual difference

A in Chriſt the Leader and Captain of ſalvation, in whom there is neither male nor female, Gal. 3.28.

But as the Chriſtian fortitude is here ſignified by the masculine Sex, Chriſts Soldiers muſt be males; ſo likewise by their age.

2. The Lords warriors muſt be twenty years old. This age imports the ſtrength of the young man. The Lord requires this

age in a Soldier who is to fight againſt the inward and ſpiritual enemies? For what is here implied by this number, twenty? what

B elſe but the Law of God doubled in their number? The Ten Commandements in the letter only, Deut. 4.13. they are proper to the

childe and one as yet under age. So the Law is weak by reaſon of the weakneſs of the fleſh, Rom. 8.3. This weak Law came from

Mount Sinai; but the Law is alſo ſpiritual, Rom. 7.14. and that comes from Mount Sion, Hebr. 12.22. Even the Ten words which

the Lord gave out of the miſt of the fire, Deut. 10.4. the fiery Law, Deut. 33.2. or rather, as in the Hebrew, the fire of the Law,

that is, the Spirit of the Law, which is as fire, Matth. 3.11. Even the Law of the Spirit of life, which is in Chriſt Jeſus our Lord,

C Rom. 8.2. This is not written in Tables of ſtone;) the hard heart will not yet receive impreſſion;) but in the fleſhy Tables of the

heart, 2 Cor. 3.3. This Law brings life and ſtrength and power with it: For as the man is, ſo is his ſtrength, Judg. 8.21. I write to

you young men, *Ἰναι*, that ye have overcome *τὸν πονηρὸν* the wicked one, the Devil, 1 John 2.13, and again, ver. 14. I have written to

you young men, that ye are ſtrong, and the word of God abideth in you, (even the Law of the Spirit of life which is in Chriſt Jeſus

our Lord, Rom. 8.2.) and ye have overcome the wicked one. It is not the literal law, the Ten words in the letter only; but the ſpiritual law

D written in the heart, which having brought us to Chriſt, makes us powerfull and valiant in him. This was figured by Abner who

brought about all Iſrael to David, 2 Sam. 3.12. And what is David, but as anciently etymologized, *דָּוִד* and *דָּוִי*, *manu fortis*, the

ſtrong and able of his hands, and a notable type of Chriſt the ſtrong one? born in Bethlehem as Chriſt alſo was, that is, not only the

house of bread, but alſo the house of war. And the Lord had ſaid of David, By the hand of my ſervant David, I will ſave my people

Iſrael, out of the hand of the Philiftines, and out of the hand of all their enemies, 2 Sam. 3.18. But David hath another Etymolo-

E gie from *דָּוִד*, *Dilectus*, the Beloved one, a figure of the love it ſelf, which is ſtrong as death, Cant. 8.6. Unto this David, Abner

comes; Abner, what's he but the light of the father? that is, the fathers law, Pſal. 40.8. Prov. 6.23. which brings us to Chriſt. And he comes with twenty men 2 Sam. 3.20. the Commandements in

the Letter and in the Spirit.

3. There is no diſcharge from the ſpiritual warfare, every one who

1 John 2.  
Ver. 13, 14



who is listed in the Army of *Israel* must be twenty years old and upward, or above. So old he must be, but not only so old but above. How much above? The Scripture nowhere limits, no where sets any period or end to the Christian souldiers duty and service. But more of this anon.

4. The Lords Souldier must come out of *Egypt*. Otherwise how can he be said to be redeemed out of *Egypt*? How can he obtain any benefit of his redemption? A price indeed is paid for redemption; but it profits not them who continue in their slavery, but those who come forth of it, and serve their Redeemer in his wars. For being redeemed out of the hands of our enemies, we ought to serve him without fear, in holiness and righteousness before him, all the dayes of our life, *Luke 1.74,75*. For what is it to Come? what else but to believe? so one explains the other, *John 6.35*. Howbeit this belief is not, that Christ hath come out of *Egypt* for us; not that we should believe this, and still continue in *Egypt*. The people believed the Lord and his servant *Moses*, *Exod. 14.31*. but the people themselves came out of *Egypt*, and so must we. To believe, is expressed by coming; and to be coming is to be yielding, pliable, and obedient.

5. Here is a great difference between the outward and inward souldiery. Old age, as of sixty years, exempts men from going to war, and some of the Jews have so limited the time, but without warrant of Scripture. For hereby was figured the Christian warfare, from which no man can be discharged, no man can be relieved. Paul the aged was also a servant and souldier of Jesus Christ.

Nor can sickness excuse us from this warfare, as it doth from the outward. The *Egyptian* was left behinde, because he was sick, *1 Sam. 30.13*. But too many who in time of health and strength and welfare being called to the spiritual warfare, would not hear, *Jer. 22.21*. the same being pressed by sickness and old age, they then begin to learn the use of their spiritual arms, to repent, deny themselves, mortifie their lusts, their youthful lusts, *2 Tim. 2.22*. as of surfeiting and drunkenness, which follow them to their old age, the iniquity of their heels, *Psal. 49.5*. which dogs them to their graves; and now they would part with it, when they can enjoy it no longer. Tis true, better late then never: But I much fear, it will be then too late. For the Captain of our salvation calls us to this duty, strive to enter in at the strait gate; For many, I say unto you, shall seek to enter and shall not be able, *Luke 13.24*.

6. Howbeit the Lord would not that any of his souldiers should dispair or be discouraged, and therefore he saith *וְכָל־עַבְדִּי יֵצֵא מִן־מִצְרָיִם* *omnem egredientem*, every one who is coming forth of *Egypt*, every one who hath a good will and endeavoureth to come out of the Spi-ritual

A ritual Egypt, the Lord accepts of such an one, according to the time, sincerity, and faithfulness of his endeavours. He would not that a good thought or will should be lost, but accepts it for the deed when God himself is the cause why the deed cannot be done. *Completa voluntas pro facto aestimatur*, a complete will, accompanied with our utmost diligence, is esteemed for the deed it self.

7. Provided alwayes, that he who so cometh forth of Egypt, adjoyn himself to the Army in Israel; that is, to the Church of Christ, which is *Acies ordinata*, an Army or Armies with Banners, Cant. 6.4. He must not be *μονομαχος*, he must not fight alone, but adjoyn himself to the Army, as Paul and Barnabas assembled themselves with the Church, Acts 11.26. that so he may receive and contribute his strength, as the Poet speaks of the *συνασπισμὸς* the *Testudo*, Ἀσπίς δ' ἀσπίδ' ἐρείδε, κόρυς κόρυι, ἀνέρα δ' ἀνερ, the souldiers by joynt Targets and Shields mutually defended one the other. And thus it is or ought to be in the Church of Christ, to which he, who comes out of Egypt, ought to unite himself.

C 2. Moses and Aaron were commanded by the Lord to visit, number, and muster all the males from twenty years old and above, &c. And who so fit as they? Moses the King in Jeshurun, Deut. 33.5. and Aaron the High Priest. Moses the King by his authority (and as his name signifies) drawing forth the souldiery. Aaron the Priest interpreted *Mons Scientia* the Mountain of Knowledge, the teaching Priest. It was his duty to instruct and encourage the souldiers, Deut. 20.5. And it is the Evangelical Priests office to do the like in the spiritual warfare, Ephes. 6.10.—18. The Law commanding the Priest making intercession for the transgressours of the Law.

D These had their assistants, Numb. 1.4. principal men, of every Tribe a man; of these or most of these names Ainsworth hath given notations, which with some additions and alterations we may fit unto the present purpose. Such was 1. Elizur, My God is the Rock, and the Rock is Christ, 1 Cor. 10.4. His father is Shedeur, the light of the Almighty. The light of wildom and counsel, and the Rock of strength, two main requisites for the holy war, 2 Kings 18.20.

E 2. Shelumiel, God is my recompence, the souldiers wages, their exceeding great reward, Abrahams pay after his war, Gen. 15.4. Shelumiel was the son of Zurishaddai, the Almighty or All-sufficient God is my Rock. The Psalmist puts both together, God is the Rock or strength of my heart, and my Portion for ever, Psal. 73.26.

3. Naashon, Experiment, an experienced Souldier: the son of Amminadab, my noble or willing people. Of such Deborah and Barak sung, Judges 5.9. My heart is toward the Governours of Israel who



who offered themselves willingly among the people; all volunteers: which was not of themselves, but of God. So

4. *Nathaneel*, the gift of God; the son of *Zuar*. The little one, the humble one, the watchman of the City, as the name signifies.

5. *Eliab*, My God is the father, the strong God, the son of *Helon*, mighty and strong.

6. *Ammibud* the glory of my people. A figure of him who is the true glory of his people Israel, Luke 2.32. the son of *Elisbama*. My God hath heard, or, the hearing and obeying of God. And whosoever obey him, he plentifully rewards them: that's

7. *Gamaliel*, God is my reward; and he is the rewarder of every one who diligently seeks him, Hebr. 11.6. He is the son of *Pedazur*, the Rock, who is the Redeemer, even Christ.

8. *Abidan*, My father is the Judge, even God the Father who is Judge of all, the Judge of our just cause, for which we fight his battels. The son of *Gideon*, who treads down, breaks, and cuts off the iniquity, according to the Hebrew and Syriac etymologie.

9. *Achiezer* the helper of his brother. According to *Joab's* speech to his brother *Abishai*, If the Syrians be too strong for me, then thou shalt help me; but if the sons of Ammon be too strong for thee, then I will help thee, 1 Chron. 19.12. So we ought to help one another against pride and deceit; that's *Aram* the Syrian, and the secret sin, that's *Ammon*. He was the son of *Ammishaddai* the people of the Almighty. Such must they be who fight against such spiritual enemies.

10. *Pagiel*, who meeteth God, and God meeteth him; as *Melchisedec* met *Abraham* returning after the slaughter of the Kings, Hebr. 7.

11. Yea, God meeteth him who rejoiceth and worketh righteousness, Esay 64.5. Or, who maketh intercession with God for the people; as the word also signifieth, and is spoken of Christ, and prophesied of him, *יְהוֹשֻׁעַ* the great Mediator shall make intercession for sinners, Esay 53.12. He was the son of *Ochran*, who troubles the enemies of Israel.

12. *Eliasaph*, God shall increase or adde, viz. courage, strength, knowledge. He was the son of *Deguel*, the knowledge of God. S. Paul puts both together, Increasing in the knowledge of God, Col. 1.10. who, Numb. 2.14. is called (according to the frequent change of *ד* and *דג*) *Reguel*, the friend of God.

13. *Abira*, a friendly brother, or brotherly friend; the son of *Enan* their eyes, as a Scout, or Scout-master of the Army. According to what *Moses* saith to *Hobab*, Numb. 10.29. whom he intreats to accompany the Armies of Israel in their Expedition; Leave us not I pray thee, forasmuch as thou knowest how we are to encamp in the Wilderness; And thou mayest be to us instead of eyes. Indeed *Hobab* is so necessary unto Israel, that they can do nothing without him; *Hobab* signifies *Dilectus*, Beloved, or Love and Charity; whereby

- A whereby and wherein, *Israel* doth all things; according to 1 Cor. 16. 14. *ἡ πάντα ἐν ἀγαπῇ γινώσκω*, Let all your things be done in charity. What ever the true house of *Jacob* doth, that *Hobab* [the love of God and man] must be the doer of it; otherwise they are not *Israel* indeed. And therefore the Prophet *Micha* speaks of a false *Israelites* who devise iniquity and work evil upon their beds: when the morning is light, they practice it, because it is in the power of their hand. And they cover fields and take them by violence, and houses and take them away. So they oppress (or defraud) a man and his house, even a man and his heritage. Whereupon, the Lord threatens an heaveie judgement against *Israel* falsely so called; *Micha* 2. 1. 6. and then adds an Epiphonema; O thou that art named the house of *Jacob*, is the Spirit of the Lord shorned? Are these his doings? Is the Lords hand shorned that he cannot save you from doing these things? *Eſay* 59. 1. Are these his doings, whose spirit ye pretend? Are these things done in charity?
- B And these are the Assistants of *Moses* and *Aaron* in the numbering, visiting, and mustering the Armies of *Israel*.
- C Whence its strongly intimated; what manner of people the souldiers of *Jesus Christ* ought to be; even such as *Moses* and *Aaron* and their Assistants were; or such as their well-boding names imply, and hold them forth to have been. For since similitude and likeness is one main ground of love, how could these choose or approve of such for the Lords Souldiers, who were not, in some good measure, like unto themselves? Yea, what wise and devout Souldier will not endeavour, by such ensignes of true valour, to render himself approveable? It is part of the fatherly advise which *S. Paul* now a Veteran, and an old Souldier gives to his son *Timothy*, endure thou hardnes as a good Souldier of *Jesus Christ*. No man that warreth, intangleth himself in the affairs of this life, that he may please him who hath chosen him to be a souldier, 2 Tim. 2. 3. 4.
- D The business of *Moses*, *Aaron*, and their assistants, was numbering & mustering the *Israelites*. The people of *Israel* were thrice mustered. 1. In the first year after their eating the Paskal Lamb & their coming out of *Egypt*; when they were to pay every one half a Shekel for the Ransom of his soule, *Exod.* 30. 11, 12. which figured our Redemption by *Christ*. For we are not redeemed with corruptible things, as silver and gold, from our vain conversation received by tradition from our Fathers, but by the pretious blood of *Christ*, as of a Lamb without blemish and without spot. And every one is to pay his half shekel, whereby some understand Faith: which yet is of no value without holiness of life, and the Redemption is from the vain conversation. And therefore the Apostle speaking of our Redemption through *Christ*, exhorts us to be holy as God is holy, 1 Pet. 1. 15. because it is written, Be ye holy, for I



am holy, ver. 16. This holiness is in part at the first, when men are newly come out of Egypt, as an half shekel, being the halings of obedient children, ver. 14. and not purified according to the purification of the Sanctuary, 2 Chron. 29. 18, 19, 20. Howbeit having kept the Pasover by faith, and by faith and hope passed thorow the red Sea, Habr. 11. 28, 29. they continue sincere in the good will, (figured by the unleavened bread, 1 Cor. 5. 8.) until a greater power come, that they may cleanse themselves from all filthinesse of flesh and spirit, and perfect holiness in the fear of God, 2 Cor. 7. 1.

That filthiness of flesh and that of the spirit, are the two sorts of enemies against which the Israel of God is to be numbred, mustered, set in rank and file. And the mustering in this Chapter, is against the former enemies, 1 Pet. 2. 11. And that which we read, Chap. 26. is against the later.

Of both, the Apostle speaks, Ephes. 6. 12. When these enemies are subdued, we take possession of the eternal inheritance. And therefore being mustered the third time, unto these, saith the Lord, shall the land be divided for an inheritance, Numb. 26. 53. According to which, in that excellent hymn called, *Te Deum laudamus*, prayer is made for the Church, in these words, Make them to be numbred with thy Saints, in glory everlasting. Wherein some have thought *numerari* to be numbred, should be read, *munerari*, to be rewarded: But according to the sense given, both will amount unto the same thing.

O ye true Israelites! ye who are of the Church Militant; ye Males of masculine valour and prowess, ye young men, who overcome the wicked one, 1 John 2. 13, 14. Ye are the true *בְּחֵירוֹתַי*, *ἐκλεκτοί*, Choise young men, chosen men of Gods Israel, such as are so often mentioned in the Old and New Testament, strong and able to wage the spiritual warfare; fight the good fight of faith. Adde unto, or in your faith vertue, 2 Pet. 1. 5.

O ye Veterans, ye old souldiers of Jesus Christ! who have known him from the beginning. There is no limitation, no stint of time for continuance in your service from twenty years old and upward, or above, how much above, is not defined.

Your old age is no diminution to your strength and courage. Remember what Caleb saith to Jehoshuah, Chap. 14. 10, 11. I am this day fourscore and five years old: As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now for war to go out and to come in. Caleb hath his name from *כלב* *Canis*, as being one of the Lords Dogs, Psal. 68. 23. figuring out good will to his Lord and his righteousness; as ye may read in that good old book, under a new title, the *Treasure of the soul*; to the shame of those who jeer that excellent book of Tobit, because mention is there made of his Dog. These men know not the mysteries of God, by which character the ungodly

- A** godly are deſcribed, *Wisd. 2. 22.* Such *Calebs* are כלל *Secundum Cor.* according to the heart of God. Theſe wait upon the Lord, and renew their ſtrength, *Eſay 40. 31.* as trees of righteouſneſs, *Eſay 61. 3.* for as the dayes of a tree are the dayes of Gods people, *Eſay 65. 22.* which bring forth more fruit in their age. Let us do ſo, brave ſouldiers! Let us fight the good fight of faith, let us be faithful unto the death (of all and every ſin) and the Lord of hoſts will give us the *Crown of life*, as he hath given it unto that old ſouldier *S. Paul*; I have fought a good fight (ſaith he) I have finished my courſe, I have kept the faith: henceforth there is laid up for me a *Crown* of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but to them alſo who love his appearing, *2 Tim. 4. 7, 8.* And *Eccl. 9. 4.* O ye brave and valiant ſouldiers! quit your ſelves like men.

**C**

**D**

**E**

Xx 2

Chap.



Numb. 2.  
Ver. 2.

A far off about the Tabernacle of the Congregation shall they pitch.] In the former Chapter, Moses relates the numbering, visiting, and mustering of the Israelites, in order to their encamping about the Tabernacle, and their march toward the land of Canaan. In this Chapter, he declares their posture and order of encamping round about the Tabernacle.

Before we speak particularly to these words, let us set the translation right; wherein two words may be better expressed, מועד and מועד. The former is here turn'd the Congregation, the later, A far off.

As to the former; What they turn the Tabernacle of the Congregation, it were more properly rendred, the Tabernacle or Tent of meeting or of Testimony. For howsoever מועד signifies a festival time, when the people were congregated and gathered together, as at the three solemn feasts in the year, 1. The Passeeover (to which answereth the Christians Festival called Easter.) 2. The Feast of weeks, (to which agrees our Feast of Pentecost or Whitsuntide,) and 3. The Feast of Tabernacles, (which answereth to the Feast of Christmas; when is commemorated the Nativity of Christ who took flesh, and ἐσθῆναι ἐν ἡμῖν, took up his Tabernacle in us,) beside other solemn Feasts celebrated yearly by the Jews; yet מועד hath not the name from thence, but from Gods convening and meeting with Moses, or Aaron or such as came to enquire of the Lord there. Its the Etymologie which God himself gives of it, Exod. 25.21,22. Thou shalt put the covering Mercy-Seat upon the Ark, and in the Ark thou shalt put the Testimony which I shall give unto thee לך ומועדתי, and I will meet with thee there. And more plainly, Chap. 30.36. Before the Testimony אשר מועד אשר לך, in the Tabernacle of meeting, where I will meet thee. And Moses confirms this, Exod. 33.7. And Moses took a Tabernacle or Tent (not the Tabernacle, as our Translators render it, as if it were that which God commanded to be made, but either σκηνὴν αὐτοῦ His own Tent, as the LXX turn it; or some other, in imitation of Gods Tabernacle; of the making whereof ye read not before Exod. 36.) and he called it the Tabernacle of meeting: and it came to passe, that every one who sought the Lord, went out to the Tabernacle of meeting which was without the Camp.

It may also be called the Tabernacle or Tent of Testimony or Witness. Which hath warrant also from the aforesaid place, Exod. 25.21. in the Ark, thou shalt put העדות the Testimony that I will give thee. And where Moses calls it the Tabernacle מועד of meeting, Exod. 33.7. there the LXX render it σκηνὴ μαρτυρίας the Tabernacle of witness. So S. Stephen also cites the words, Acts 7.44. Where the roots עיר and ירע are changed in their significations. And

Exod. 33.  
Ver. 7.

A And for further proof of this, *Moses* alſo calls it אהרן חקור the Tabernacle or Tent of Teſtimony or witneſs, *Numb.* 9.15. Becauſe the principal thing contained in the Tabernacle, was the Law or Teſtimony of Gods will. Thither alſo *Moses* reſorted to enquire the minde of God, and there God met him, and revealed his will unto him. Whence the Targ. turns the Tabernacle of meeting, *Exod.* 33. 7. The Tabernacle of the houſe of doctrine. And where the Lord ſaith, I will meet with thee, the Targ. hath, there I will direct my word unto thee. And from hence the Lord delivered his Oracles;

B whence that part of the Tabernacle was called דביר the Oracle; *1 Kings* 6.16. Hither the Tribes went up, the Tribes of the Lord, to the Teſtimony of *Israel*, *Pſal.* 122.4.

So that our Tranſlators do much wrong to the ſons of *Israel*, to ſet them at ſo great a diſtance from their God, when they render the Text, A far off about the Tabernacle of the Congregation ſhall they pitch. This Tranſlation they took upon truſt from that of *Geneva*, and the other called the Biſhops Bible; both which have the words, as ours here render them; whereas that of *Tyndal* expreſſeth מנגר on the other ſide, which yet is obſcure; because no mention is made as yet of different ſides of the Tabernacle.

C There is no doubt but מנגר, word for word, ſignifies *ex regione*, ſtraight over againſt; or, *ex adverſo*, over againſt. And ſo *Vatablus*, *Munſter*, *Ar.* *Montanus*, the *Tigurin* Bible here turn the word: and *Caſtellio*, *obverſa*, toward, or againſt.

D The LXX render the word *ἐναντίον* which exactly answers to the foreſaid Latin tranſlations. But it ſeems there hath been ſome doubt touching this word, how it ſhould be rendred, whether far off or over againſt. And therefore ſome, to avoid the inconvenience which might follow upon either of them, have left them both out, and מנגר altogether without tranſlation; ſo *Hierom* and the *Doway* Bible, and *Coverdale*. On the contrary, ſome have put in both verſions, for ſailing, *Ex adverſo procul*, aver againſt far off; ſo *Tremellius* and *Piſcator*. And our Tranſlators put one in the Text, the other in the Margent, which had not been amiſſe, had they not miſ-placed them.

E That which occaſioned the difference, is 1. the *Pſalmiſts* explaining מנגר by מרחק a loof, or far off, *Pſal.* 38.11. My lovers and my friends ſtand aloof (מנגר) from my ſore, and my Kinſmen ſtand (מרחק) far off. 2. A diſtance from the Tabernacle, ſuppoſed to be 2000 Cubits, becauſe ſuch a ſpace was between the Ark and the people, *Jof.* 3.4.

But neither of theſe proves, that the people ſhould pitch their Tents far off from the Tabernacle. 1. Not the former. For that cannot be ſaid to be far off which is within our kenning; as the Lord ſaith to *Moses*, Thou ſhalt ſee the Land before thee מנגר *ex regione*,



regions, over against thee, Deut. 32. 52. But because that representation seems to be made unto Moses by spiritual vision, as that to Ezekiel, Chap. 40. 2. that to our Lord, Luke 4. 5. and that also to S. John, Revel. 21. 10. In all which examples, the distance is great; the same word *מרחק* is used where the distance is only about a Bow-shoot, and so expressed, Gen. 21. 16.

2. Nor doth that space of 2000 Cubits, Jos. 3. 4. enjoined the people in their march, prove the same distance from the Tabernacle in their encamping; For if the distance had been the same with that in their ordinary marching, they had not now needed a new precept, as this seems to have been.

But although these words of distance, far off or neer may be comparatively understood, surely it is more harmonical unto other Scriptures, to affirm, that Gods people are neer unto him then far off from him. As I shall shew anon.

The words thus opened in general contain in them these divine Doctrines.

1. The Lord hath his Tabernacle or Tent of meeting.

2. The sons of Israel must pitch their Tents over against the Tabernacle of meeting.

3. They must pitch round about the Tabernacle of meeting.

1. The Lord hath his Tabernacle or Tent of meeting. So Tremellius turns the words, *Tentorium conventus*, and so Arias Montanus, and the French Bible, and the Italian.

Gods Tabernacle is that portable house wherein he walked many years with the sons of Israel, until the Temple was built, 2 Sam. 7. 6. But what need hath the great God of any either Tabernacle or Temple? Heaven is his Throne, and the Earth is his Footstool; and what House, Tabernacle, or Temple can be built for him? Esay 66. And do not I fill Heaven and Earth? saith the Lord, Jer. 23.

Tis true, the Heaven of heavens cannot contain him. He is incomprehensible; so that if we look for his adequate Tabernacle or Temple, we shall finde no other but Himself: And therefore Revel. 21. 22. The Lord God Almighty and the Lamb are the Temple of the holy City.

So that its a wonderful condescent of the incomprehensible God, that he owns any Temple or Tabernacle upon earth: That of Salomons building was most magnificent; yet that most wise King admires the Lords dignation, But will God indeed dwell on the Earth? Behold, the Heaven and the Heaven of heavens cannot contain thee: how much less this house that I have builded? 1 Kings 8. 27. How much more may we wonder at that far greater condescent? Revel. 21. 3. Where he saith, Behold the Tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, their God. Wherein there is expressed the force of Immanuel, God with us.

This

A This is that *Tabernacle*, namely, the Church, thorow which the Lord Chriſt paſſed into the *Holieſt of all*; according to which we may underſtand that otherwiſe difficult place, *Hebr. 9.* where the Apoſtle telling us of two *Tabernacles*, or the two parts of the *Tabernacle*, the high Prieſt paſſed through the firſt part, or the *Holy*, into the ſecond or the moſt *Holy*, once every year, with the blood of Bulls and Goats: But Chriſt being come an high Prieſt of good things to come, entred once by his own blood into the *Holy* (*viz.* the moſt *Holy*) the Church triumphant, through a greater and more perfect *Tabernacle*, that is, his Church militant. For as the paſſage to the moſt *Holy*, lay through the *Holy*; ſo the way to the Church triumphant, lies through the Church militant.

*Hebr. 9.*  
*V. 7. to 12.*

B In this *Tabernacle* our God dwells with us, as he had promiſed, *Exod. 25. 8.* Let them build me *בְּמִקְדָּשׁ* a *Tabernacle* or *Sanctuary*, and I will dwell *בְּתוֹכָם* in the miſt of them; which our Tranſlators turn, *amongſt them*; as alſo Chap. 29. 45, 46. Men are not willing, I fear, that God ſhould be ſo near them as he promiſeth to be, if we prepare him a *Sanctuary*, even an holy habitation in us. Or elſe they fear, that Gods indwelling, his *שְׁכִינָה* or divine preſence requiring ſuch a *Sanctuary* wherein he would dwell, might ſtrongly argue an inherent holineſs; which rather then they would admit, they render *בְּתוֹכָם* amongſt them; even at ſuch a diſtance as they would have the Tribes to pitch their tents, a far off from the *Tabernacle*. Thus commonly when Chriſt is ſaid to be in his people, they render *ἐν* and *ἐντός* (which is *in* or *within*) either in the text or margent, among you, as *Luke 17. 21.* *Gal. 3. 1.* *Col. 1. 27.* and elſewhere: unleſs it cannot poſſibly be avoided, without peril of reprobation, as *2 Cor. 13. 5.*

*Exod. 25.*  
*8. and 29.*  
*45, 46.*

C So that if we compare our eſtate under the Goſpel, with that under the Law, we may thence note the happy condition of the Church of Chriſt; if they knew their happineſs or would believe it. The Lord had his *Tabernacle of meeting* whither *Moses* and the *Israelites* reſorted, ſometimes from a far off; but it was an Evangelical ſpeech, *Deut. 30. 14.* and accordingly *S. Paul* makes uſe of it, the word, that is, Chriſt is nigh thee, in thy mouth and in thy heart, *Rom. 10. 8.* The *Tabernacle of witneſs* was of mans building, and figurative only; and therefore made by *Bezaleel*, that is, in the ſhadow of God, implying, that the *Tabernacle of meeting* was a ſhadow; made alſo by *Aholiab*, that is, the Tent and *Tabernacle of the Father*; repreſenting only the economy and diſpenſation of God the Father; whereas the better and more perfect *Tabernacle* was of Gods own building wherein the Deity it ſelf dwells bodily, *Col. 2. 9.* wherein the *Λόγος* the divine word took up his *Tabernacle* and dwells in us, *John 1. 14.* which our Tranſlators turn among us: the words are *ἐν ἡμῖν* in us. Happy Chriſtians — *bona ſi ſua norint*! if they knew their own happineſs.

2. The



2. The sons of *Israel* must pitch their Tents over against the Tabernacle of meeting. The Metaphore is taken from *Military* affairs. The sons of *Israel* pitch their Tents every one over against the Pavilion of the Commander in Chief, the *Corps du gard*; as the Souldiers of the Lord ready prest to receive the word of Command, to go whither he bids them go; to come, when he bids them. As his servants ready to do what he bids them do; as the faithful Centurion saith to the Captain of our salvation, *Matth. 8. 9.*

The reason of this, is the resemblance and likeness which ought to be between the Church Militant and the heavenly host, whereof *Daniel* saith, Thousand thousands ministred unto him; and ten thousand times ten thousand stood before him, *Dan. 7. 10.* And the Church of God, the Mother of all the living ones, was made to be עזר כנגדו, an help as before him, *Gen. 2. 18.* to help him among the mighty ones, *Judg. 5. 23.* So the Targ. Hierom, LXX, Vatablus, Tremellius, Castellio, Pagnin, Munster, all the Dutch High and Low, the French Bible, and, of our old English Translations, Tyndal and Coverdale, and two others, all render כנגדו, with or among the strong or mighty ones; not against the mighty, as our Translators have turn'd that πολυθμ' αλαντ, that Scripture so much named, and so little understood. Such a *Virago*, such a valiant Spouse, the Lord hath chosen, to stand before him, as the Apostle with allusion to *Gen. 2. 18.* writes to the *Ephesians* 1. 4. He hath chosen us in him before the foundation of the world, that we should be holy and without spot (as ours also turn ἀμωμ, *Ephes. 5. 27.*) before him, in love.

3. All the Saints are round about the Lord.

The reason why the Saints of God are round about him, is the εὐδοκία δεῖς the good pleasure of God whereby he hath made us accepted in the beloved, *Ephes. 1.* It hath pleased the Lord to make you his people. And therefore where should the Children be but about their Father, the Servants, but about their Lord, the Disciples but about their Master, the Subjects but about their Prince, the King of Saints, the Sanctified ones but about their Sanctifier, the younger brethren of Christ but about their elder brother?

This description of Gods Saints is taken from the disposition and placing of the twelve tribes about the Tent of meeting; every man of the children of *Israel*, shall pitch about the Tabernacle of meeting, so the Chald. Paraph. turns it, ye that dwell about the Sanctuary. The word is סבביו all his circuits; They are of larger compass then the land of *Canaan*. So that this description of Gods Saints is too strait. And therefore the Jewes themselves enlarge this interpretation unto the Gentiles, and extend it unto all Nations dwelling round about the holy Land, which was the middle of the world then inhabited, *Psal. 74. 12.* Operatus est salu-

Gen. 2.  
Ver. 18.  
Judg. 5.  
23.

A

B

C

D

E

**A** rem in medio terra, which the Lord ſeems to have made choice of, that from thence he might convey, as from the centre of the known world, the knowledge of ſalvation into all the world, accordingly tis ſeemingly moſt convenient for that purpoſe in the fourth or middle Climate, to our Saviour ſaith, ſalvation is of the Jews.

**B** *Obſ. 1.* This diſcovers the diffuſive and common nature of our good God. He is no Topical God, he is not confined to ſome one place or nation: but as the Sun extends the beams to all parts of the Horizon; even ſo he ſends forth a new ſpring of living waters, *Hebr. 1.* And therefore he is called *newly our ſaviour, Jude v. 3.* I gave all diligence to write unto you of the common ſalvation, common faith, *Titus 3. 4.* He was *Notus in Judea Deus, &c.* But the true Judea is the Church of thoſe who confeſs him. The true Jew is he who is ſuch within, *Rom. 2. Gen. 29. 33.* The true Iſrael is the pure in heart, *Pſal. 73. 1.* without guile, *John 1. 47.* who walk according to the rule of righteouſneſs, *Gal. 6. 16.* His Temple are ye, *1 Cor. 3.* At Salem is his Tabernacle. His Tabernacle: what is that? what but his dwelling among men? *Revel. 21. 3.* In ſalem? where is that? where elſe but in peace? *Ecclus. 1. 12.* *Ver. 16.* *Vulg.* where the ſon of peace is, there the peace reſts. *Pſal. 76. 1.*

**C** Thus the ſtraits or narrow bounds of Gods goodneſs which ſeemed to be limited unto the Jews, are enlarged even to all people, *Eſay Eſay 54. 2, 3.* and *65. 16.* *Pſal. 71. 21.*

*Obſ. 2.* If the people of God be about him, he himſelf is in the miſt of them. He converſes with them as a Father among his children, as a King in the miſt of his people. The beſt place as the wife Indian told Alexander the Great, and demonſtrated it by reading on a piece of Leather on the one ſide, it roſe on the other, &c.

**D** God is in the miſt of the City of God, it ſhall not be moved, *Pſal. 46. 5.* But is he no neerer? There is one in you whom ye know not, *John 1. 26.* No, did we know him, we would not crucifie the Lord of glory, *1 Cor. 2. 7.* Know ye not that Chriſt is in you? &c. *2 Cor. 13. 5.* Maſter, where dwelleſt thou? *John 1. 38.* come and ſee. Where two or three are gathered together in his Name, there he is in the miſt of them, *Matth. 18. 20.* According to that ſpeech of the Jews, where two or three are met and ſpeake of the Law, the Lord is in the miſt of them, the Deity is among them, *Mal. 3. 16.* They that feared the Lord, ſpoke often one to another, and the Lord harkned and heard it, &c. *Luke 24. 14.* When the two Diſciples travelled and communed about the things which had hapned, Jeſus himſelf drew neer and went with them. Yea, Chriſt with his Saints, Brethren, and Members, make but one and the ſame body, one myſtical Chriſt, *Rom. 12. 4. 5. 1 Cor. 12. 12.*

**E** *Y y* *Reproof.*

*Eſay 65.  
Ver. 16.*



*Reproof.* This reproveth our narrow brain and strait heart and affection, who confine God and his goodness within the narrow bounds of our knowledge and acquaintance, and will hardly allow him to be good to any beyond those whom we know, love, and affect. An envious, a malignant, a Jewish disposition, unworthy the large bowels of Christians. When our Lord named *Sarepta*, *Luke 4.26.* when he hinted to them, that Heathens should be partakers of his salvation, they would needs cast him down headlong, *ver. 29.* when *S. Paul* mentioned the *Gentiles*, they gave him audience to *that word*, but then they were stark mad: away with such a fellow from the earth, *Acts 22.22.* Yea the Jews Interpreters are of more large bowels then such Christians, who extend this speech unto the Nations round about the Lord. Is our eye evil because God is good? what else do we mean when, by way of distinction, we call our selves the *godly*, the *Saints*, &c. and arrogate all such titles of honour to our selves, as if God wrought only in us, and we would exclude him out of all the world beside? as if the dew of Gods grace fell only upon *our fleece*, and left dry all the world about us. How dare we thus limit the Holy One of Israel? *Psal. 78.41.* Hath not our God his *circuits*? Is not he in the *midst* of his *Saints*? are not his people all *round about him*? In every Nation he that fears God and workes righteousness, is accepted of him, all the world over, *Acts 10.34,35.* And to all such this may be a strong consolation.

What people hath the Lord our God so *neer* them, &c? *Deut. 4.7.* What Nation so great, that hath God so *nigh* unto them, to hear their prayers? *Nigh* to all them that call upon him, *Psal. 145.18.* and *148.14.* *Nigh* to all such as draw *nigh* unto him by prayer. They are in covenant with him, *Ephes. 2.13.* They are *neer* at command to do him service, *Levit. 10.3.* They are true *Levites* joyued unto him. They have spiritual *alliance* with him by Christ, *My Father and your Father, John 20.17.*

But alas! while we are *round about* our God, we lie exposed to the adversary *without*. He goes about like a roaring Lion, &c. *1 Pet. 5.8.* Yes, but it follows, whom resist strong in the faith; and greater is he that is *in you*, then he that is *in the world*, *1 John 4.4.* in the *midst* of you, so strong that, resist him that is in the world, and hee'll flie from you; and surely you'll say who are Souldiers, that's but a weak enemy, who can conquer onely those who *yield* themselves, and *will not resist him*, *James 4.7.* This promise is to the Saints who keep the Law of God, who are undehiled in the way, and walk in the law of the Lord, such *ἐπιμαρτυροῦσι τῷ Χρῆστῳ*, build a wall about themselves, *Prov. 28.4.* as the LXX turn it. The Lord promises that he will be a little *Sanctuary*, to his people, *Ezech. 11.16.* Yea, as we are *round about* the Lord,

**A** Lord, the Lord is round about us; we have a strong City: saluation will the Lord appoint *Murale & antemurale*, Walls and Bulwarks, *Esay 26.1.* As the hills stand about *Jerusalem*, so the Lord is round about his people, *Psal. 125.2.* But God is our Captain and Leader, *Hebr. 2.10.* True, but also the Lord is the reward, *Esay 52.12.* The God of *Israel* will be our reward. The Lord is in the midst of his people, his Saints are round about him; yet not only so, but he is round about *Israel* also, *Zach. 2.4.* There we have this objection answered, if *Jerusalem* be inhabited as Towns without walls, by reason of the multitude of men and cattle therein, then shall we lie exposed to the malice of the enemy; Nay, it followes, I, saith the Lord, will be unto her as a wall of fire round about, and will be the glory in the midst of her.

**C**

**D**

**E**

Yy 2 Chap.



Numb. 3.

Ver. 3.

*These are the names of the sons of Aaron the Priests, which were anointed, whom he consecrated to minister in the Priests office.] Moses having numbered, visited, and mustered the other Tribes, Chap. 1. of this book, and Chap. 2. disposed them according to Gods command, about the Tabernacle of meeting: In this third Chapter, he recites the names of the Priests of Aarons house, and commemorates their unction and consecration unto the Priests office. And the Lord having given the other Levites to the Priests, for the service of the Tabernacle, the Lord commands Moses to number, visit, and muster the Levites, according to their families, the Gershonites, the Kohathites, and the Merarites.*

Of this verse, I have chosen only the later part to treat of at this time, *whom he consecrated to minister in the Priests office.* In which words, we have 1. The consecration of the Priests, he consecrated them. 2. The end of their consecration, to minister in the Priests office. Accordingly there are in the words these two divine truths.

1. He consecrated them.

2. He consecrated them to minister in the Priests office.

1. He consecrated them. Who consecrated them, we shall shew anon. But first let us inquire into the Priests consecration.

What is here turn'd, *whom he consecrated*, is word for word in the Hebrew **וּמִיָּדָיו מָלֵא**, *whose hand he filled.* So Arias Montanus, *Quorum manum implevit*: whose hand he filled. So the Spanish Bible, *Martin Luthers translation*, and *Piscators*, and three Low Dutch, and Coverdale, Ainsworth, and another old English translations; all which render the words, *whose hand he filled.* The LXX have **ἐς ἐτελείωσαν τὰς χεῖρας αὐτῶν**, whom they consecrated their hands. *Hesh. Hierom, Quorum repleta & consecrata manus*, whose hands were filled and (that is) consecrated: And this last the most of the other Latin & English translations follow.

By filling the hand, some here understand *Oleo consecrare*, to consecrate with oyl. But in regard of oyl, it were more proper to fill the Head, on which the oyl was poured, then the hand; since only the Thumb of the Priest, and that of the right hand only, was anointed; and that with blood, not with oyl, as appears, *Exod. 29.20.*

Others have conceived, that by *filling of the hand*, is to be understood the Priests taking somewhat in their hands to offer: and this they prove by *Jeroboams consecration of Priests*, 1 Kings 13.33. and 2 Chron. 13.9. Whosoever cometh to fill his hand with a Bullock and seven Rams, he shall be a Priest **וְלֵאֵלֹהִים** to the no-gods. But this is a very weak proof, to say no worse of it; especially since the Scripture saith expressly, This thing became sin to the house of Jeroboam, even to the cutting it off, and

to

A to deſtroy it from off the face of the earth, *1 Kings 13.33,34.* That therefore we may know whats here meant by *filling of the Priests hand*, let us inquire 1. With what the Priests hand was filled. And 2. who filled it. The hand of the Priest was filled with the Oblations and Sacrifices to be offered up unto God. What thoſe Oblations and Sacrifices were, we ſhall beſt learn out of the firſt *inſtitution* and *conſecration* of the Priests, which ye read of, *Exod.29.9.* Where, after the clothing of them, follows this command of the Lord to *Moses*, Thou ſhalt *conſecrate Aaron* and his ſons, the words are the ſame with thoſe in this Text, *Thou ſhalt fill the hand of Aaron* and his ſons. With what? That we read at large, together with the rite of *conſecration*, *ver.22,23,24,25.* Thou ſhalt take of the Ram the fat and the rump, and the fat that covereth the inwards, &c. And thou ſhalt put all in the hands of *Aaron*, and in the hands of his ſons, &c.

B 2. But who here filled the hand of the Priests? Here is no mention in the text; ſome ſay *Aaron*. And *Vatablus* ſupplies his name in the margent. But *Moses* is ſaid to have *conſecrated Aaron*, and his ſons; and the *Spaniſh Bible* puts in the marg. *Moses*, according to *Exod.29.9. Levit.8.33. Ecclef.45.18.* And therefore if either of their names be to be ſupplied, ſurely 'tis rather the name of *Moses* then that of *Aaron*. But whether it were *Moses* or *Aaron*, it was no doubt at Gods command; and therefore *Piſcator* in his High Dutch hath *Deren hand der Herr gefullet hatte*, whoſe hand the Lord hath filled.

C The reaſon of this, appears 1. From the conſideration of the Priests office. For ſince every high Priest is ordained to offer gifts and Sacrifices, *Hebr.8.3.* theſe muſt have ſomething to offer.

D 2. No man might aſſume this power unto himſelf, *Hebr.5.4.* but he who is called of God, whoſe hand the Lord filleth.

*Myſtic.* What is meant by the hand? *Manus eſt anima virtus qua tenere aliquid & conſtringere quis poteſt, velut ſi dicamus, actus ejus & fortitudo.* The hand is the virtue and power of the ſoul, whereby we may apprehend ſomething, &c. It is the ſtrength and actions proceeding from inward power and ſtrength. Thus to have ſomething given into our hand, that is into our power. Thus *Abraham* ſaith to *Sarah*, Thy Maid is in thy hand, *Gen.16.6.* that is, in thy power. For ſo it followes, Do to her what is good in thine eyes. *Num.21.2.* If thou wilt indeed deliver this people into my hand; that is, into my power, as it followes, then I will utterly deſtroy their Cities. Now what is that which is given into the Priests hand? what is that wherewith the Priests hand is filled? in the place before named, we read, *what.*

E 1. The fat. That's held either the beſt, as *Genefis 4.4.* *Abel* brought of the fat: or the worſt, as *Pſalm 119.70.* Their heart is fat as greaſe.

2. The



2. The rump or tail of the Ram, either the *best*, or the *worst*. The *best*, *Cauda iubetur adoleri Deo*, saith S. Gregory, *ut omne bonum quod incipimus, etiam perseverantia sine impleamus*: that whatever good we begin, we may also fulfil with the end of perseverance. The *rump* or *tail* of the Ram hath a special name *אֵלֵא*, which is from *אֵל*, to *curse*, which is due to the Prophet who perseveres in speaking lies, *Esay 9.15*.

The *inward part*, that is the *heart* as *כֶּלֶב* signifies, as also the *minde*: and so what *Hebr. 8.10*. is called *διάνοια* the *minde*, that *Jer. 31.33*. is the *inward part*, which may be good or evil: for the *good man* out of the good treasure of his *heart*, bringeth forth that which is *good*, & the *evil man* out of the evil treasure of his *heart*, bringeth forth that which is *evil*, *Luke 6.45*. And the like may be said of all the rest.

Who puts all these in the Priests hand? who else but the great God, as was shewen before. He puts in the mans power to do good or to do evil.

Take notice from hence, what the Wiseman saith, *Eccles. 15. 14*. God himself made man from the beginning, and left him in the hand of his counsel, (the *good and evil is put into thy power*) if thou wilt, to keep the Commandements of God, and to perform acceptable faithfulness: He hath set *fire* and *water* before thee; *Stretch forth thine hand to whether thou wilt*. Before man, is *life* and *death*, and whether him liketh, shall be given him. This however Apocryphal, hath prime Canonical Scripture to confirm it with a witness. I call Heaven and Earth to record this day against you that I have set before you *life* and *death*,  *blessing* and  *cursing*; therefore choose *life*, that thou and thy seed may live; that thou mayest love the Lord thy God, and mayest obey his voice, &c. *Deut. 30.15.19,20*. And I beseech you take notice how the Angel in *Esdra*s interprets that place, having spoken of this argument with the Angel, *2 Esdr. 7.1. — 58*. then ver. *59*. the Angel saith, This is the *life* whereof *Moses* spake unto the people, while he lived, saying, choose thee *life*, that thou mayest live. God puts the good, in special, into our hand.

Thus *to fill the hand* is to give possession of the heavenly goods, whereof God hath made Christ the high Priest, *Hebr. 9.11*. and put all things into his hand; and he makes his believers such when he gives them an earnest of the holy Land. As when possession is given, a clod of the land is given into his hand who takes possession of it, *Acts 20.32. Ephes. 1.14*.

Note from hence, who is the great *high Priest of our profession*; who else but the Son of God? *John 3.35*. The Father loved the Son, and hath given all things into his hand: his right hand is full of righteousness, *Psal. 48.10*.

Here

- A Here is the accomplishment of all the typical Priests, in Christ. For what was meant by the first-born Priests, but Christ the first-born of every creature? What was Aarons Priesthood, or Melchise's, and the execution of their respective offices, in expiation and intercession and manifold particulars, but representations of Christ and his Priesthood and the execution thereof? He was the true Aaron the Mountain of knowledge, the Teaching Priest; who teacheth like him? The true Melchisedec, Heb. 7. 1. 2. 3. The true Eleazar, Gods helper: the true Abiathar, that excellent Father, Esay 9. 6. *Pater futuri seculi*, the Father of the after-world, as Hieron turns it, the everlasting Father. Sadoc, the righteous one. Jehoshuah, the Lord the Saviour, the son of Jehosadac, the righteous Lord, Zach. 6. 11. Such an high Priest becomes us to have.
- B Observe, whence the true believers obtain their office of a royal Priesthood unto God, Revel. 1. 6.
- Here is no man named, neither Moses nor Aaron who fills the hand of the Priests; it is the Lord alone who makes Priests.
- C Hence also we learn, what manner of men the Evangelical Priests ought to be, Clean-handed men, *Manus habere consummatas*, as one of the Ancients speaks, to have perfect hands. Hear what Philo Judeus speaks to this purpose; God requires of a Priest, first of all, a good minde, holy and exercised in piety; then a life adorned with good works, that when he layes his hands on any, he may say with a free conscience, *These hands are neither corrupted with bribes, nor polluted with innocent blood; they have done hurt, injury, wounds, violence, to no man; they have not been instruments unto any dishonest thing, but have been imployed in things honest and profitable, such as are approved by just, honest, and wise men.*
- D So he.
2. Axiom. Wherefore was the Priests hand filled? To minister in the Priests office. That's the end of his consecration. And it is in the Hebrew in one word, *מלא* which our Translators express by so many; the LXX render it by one, *τεταρακωτε-vo*. Castellio succinctly turns all the words thus, *Quorum manus ipse Sacerdos sacrauit*, whose hands he hallowed for the Priesthood.
- E 1. Hence we may learn who they are who truly judge themselves to be of the royal Priesthood. Who but they who are *τεταρακωτε-vo*, made perfect or consecrated? so the Apostle renders that phrase, whose hand is filled, and so the LXX express it, who stand complete in all the will of God. And having done their own work, are ready to offer something up for others, as prayers, intercessions, giving of thanks, &c. Such were they who stood idle in the market-place. They had done their own work. For shall wee think, they were a company of *Circumforanei*, a sort of lazy fellows, such as are often in our markets? Our Lord entertaines no such into his service.

2. Hence



2. Hence it appears, that no man taketh this honour to himself, *Hebr. 5.* That is, that no man ought to take to hand the Priests office, unless it be first put into his hand by the Lord.

This justly reproves those who do involuntarily take unto themselves the Priesthood, who assume and arrogate that office to themselves by their own private; That is, no authority, under pretence of gifted men who boast of a false gift; whereas indeed God hath not filled their hand with any such gift; but they have gotten it by a kinde of *Legier de main*, they have taken it to themselves by *Brachygraphy* or *Short-hand*; and so by a competent measure of boldness, intrude into the Priests office, and into the things which they have not seen, wittely, putt up by their fleshy wunde, *Col. 2.*

Nor yet do I here confine the gifts of God, unto mans approbation or ordination. Surely the Lord may fill whose hand he will, speak by whom he will; as he is said to speak, not only by the mouth, as *Acts 1. 16. & 3. 18.* but also by the hand of his Prophets; as by the hand of Moses, *Numb. 4. 37.* by the hand of *Abijah*, *2 Chron. 18. 15.* and many the like, which our Translators render only [by,] as *Haggai 1. 1.* and often elsewhere.

Thus he hath in all ages raised up his Priests and Prophets, without the authority, yea, against the authority of men, *Amos 3. 8.* *Acts 4. 20. 2 Pet. 1. 21.*

For certainly it is unreasonable, and most presumptuous to confine the Spirit of God unto certain *Theses, Articles, confessions,* and opinions of mens making, which yet seems so much the more daring, and indeed provoking of the only wise God, in that they cannot say, that their *dictates* proceed from an infallible spirit; yet would they limit and bound the infallible Spirit of the God of truth, by their presumptuous humane spirit, which, as they themselves confess, is fallible and subject unto error. This, where ever it appears, its the spirit of Antichrist, according to which, the Scribes and Pharisees boldly examined our Lord himself, *By what authority dost thou these things, and who gave thee this authority?* And as they dealt with our Lord himself, so likewise with his Apostles, as it is evident in their Acts often. And after the same manner the wisdom of the flesh hath alwayes advanced it self over the wisdom of God. So true is that which our Lord tells us, *If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*

Which yet seems the more strange, that the same men who have heretofore judged it most unjust, so to have their hands bound, & their mouths stoppt, that they might not exercise their gifts (their own complaint, and phrase) the same men or of the same spirit are the most zealous persecutors of others, and that upon the very same grounds: whereby they justify the least warrantable

prol

A proceedings of thoſe heretofore in authority, which formerly they moſt condemned. SER. IX.

*pudet hac (pudeatue) opprobria vobis,  
Et dici potuiſſe, & non potuiſſe refelli.*

Be we exhorted, who ever are made *Prieſts* unto God, that we become like unto the great high *Prieſt*, who fills our hand and makes us *Prieſts* unto his Father. He is ſtyled by the Apoſtle a merciful and faithful high *Prieſt*, *Hebr. 2. 17.*

B As for *Mercy*, it is 1. The common Character of all who fear God, *Pſal. 112. 4.* 2. It is his command whoſe *Prieſts* we are, *Zach. 7. 9.* 3. He gives example in himſelf, *Luke 6. 36.* and 15. 20. *Exod. 20. 6.* 4. As this mercy is not without example, ſo not without reward, *Prov. 14. 21.* He who hath mercy on the poor, happy is he. Or rather, O the bleſſedneſs of him, who hath mercy on the poor! Bleſſed are the merciful for they ſhall obtain mercy. 5. It is more acceptable unto the Lord then Sacrifice, *Matth. 9. 12.* and 12. 27. Its the primary will of God, whereas the other is the ſecondary, leſs principal, and good only in order to the firſt.

*Prov. 14.  
Ver. 21.*

C 2. As the great high *Prieſt* is merciful unto men, ſo is he faithful unto God in things belonging unto God. The Father hath given all things into his hand, *John 3. 35.* And he was faithful unto him who appointed him, *Hebr. 3. 2.* which was neceſſary in regard of the covenant between the Father and the Son, *Pſalm 40. 6, 7, 8.* which the Apoſtle applies, *Hebr. 10. 5. — 9.*

And as the great high *Prieſt* was faithful, ſo ought we to be in things belonging to God, in our *Prieſts* office.

D We have many kindes of Oblations to offer unto our God, which the great high *Prieſt* hath put into our hand. Every *Prieſt* muſt have ſomewhat to offer. And I fear, we have many of us too much to offer. Have we offered up our free-will offering? *Rom. 12. 1.* Our treſpaſſes-offering, *Pſal. 51.* Our daily whole burnt offering? *Pſal. 44. 2* 2. The Wiſeman tels us of many Oblations, *Eccleſ. 35. 1.* &c. Theſe are the moſt acceptable Sacrifices when the *Prieſt* offers, not *alienam carnem*, at *ſuam maſtat voluntatem*, not the fleſh of beaſts, but his own will. For the inward offerings are moſt pleaſing unto our God, who is a ſpirit; when we mortifie, kill, and crucifie our corrupt affections and luſts, which are contrary

E to the law and will of God. So that he who keeps the Law, offers Sacrifices enough, ſaith the Wiſe man, *Eccleſ. 35.*

Such are all acts conformable to the will of God; all acts of obedience to the law of God, which the high *Prieſt* hath put into our hand and power, and enabled us to do, *Rom. 8. 3.* *Phil. 4. 13.* It is the ſaying of an holy Father, *Verum ſacrificium eſt omne bonum opus quod agitur, ut ſancta ſocietate Deo inhaereamus, &c.* A true Sacrifice is every good work which is performed, that with holy fellowſhip, we may cleave unto God.

L z

And



SER. IX.

And doubtless it is the will of God, and which was at first intended by him, that such a Priesthood should be the common office of all his faithful and obedient people. And therefore, upon condition of obedience, the Lord makes promise to all Israel, that they shall be unto him a kingdom of Priests, *Exod. 19. 6.* And this promise no doubt had been fulfilled, had they continued in their obedience: But when they fell by idolatry, *Exod. 32.* upon occasion hereof, God made choice of the Tribe of Levi, who according to their name, came intirely to the Lord, when all the other Tribes revolted.

Yea, and upon the disobedience of Levi, the Lord saith, he will have no pleasure in them, nor will receive an offering at their hand, *Mal. 1. 10.* but that his Name shall be great among the Gentiles, ver. 11. And Chap. 2. Because the Priests corrupted the covenant of Levi, and they made the people stumble at the law, (which hath been and is the great sin of the present Priesthood) therefore hath the Lord rendered them contemptible and base before all the people; where their crime is again repeated, ver. 8, 9.

Hence also it is, that the Lord threatneth, that he will cut off the name of the Chemarim with the Priests, *Zeph. 1. 4.* Therefore the promise of the Priesthood is enlarged, even to all the penitent believers and obedient ones; and is said to be fulfilled, *1 Pet. 2. 9, Revel. 1. 6.*

O that the same Priests office were fulfilled by us! into whose hand and power the Lord puts such spiritual sacrifices, as shall be accepted of God, through Jesus Christ the great high Priest. By him therefore let us offer up the sacrifice of praise to God continually, that is, καρπὸν καὶ ᾠδὴν ᾠδοῦντων, the fruit of lips confessing to his name. *Τὴς δὲ ἐκτελέας καὶ κοινωνίας μὴ ἐπιλανθάνεσθαι.* But forget not doing good and communicating; for with such sacrifices God is well pleased.

Hebr. 13.  
Ver. 15, 16

Sermon

A

By the most holy things, from the temple part of the  
Chapter, we are to understand the Ark, the shewbread, the  
Candelstick, the golden Altar, and Brazen Altar, with the instruments



B

SERMON IX.

MYSTAGOGUS.

The Dispenser of Divine Mysteries.

C

Numbers 4. ver. 19, 20.

When they approach unto the most holy things, Aaron and his sons  
shall go in, and appoint them every one to his service, and to his burden.  
But they shall not go in to see, when the holy things are covered, lest  
they dye.

D

These words contain part of the Cohathites service; which  
is positively and negatively set down.

1. Positively; They may approach unto the most holy  
things every one to receive and bear his burden.

2. Negatively; They shall not go in to see when the holy things  
are covered, lest they dye.

In the words are contained these divine sentences.

1. The Cohathites may approach to the most holy things.

2. Aaron and his sons shall appoint every one to his service  
and to his burden.

3. The Cohathites shall not go in to see when the holy things  
are covered, lest they dye.

E

1. The Cohathites may approach unto the most holy things.

What is here rendered, the most holy things, is in the Hebrew  
קדושים קדושים Sanctitas Sanctitatum, the Holiness of Holinesses;  
which although it be an expression proper to the Hebrew tongue,  
whereby the Superlative degree is to be understood, yet is there  
more then a Grammatical consideration meant in these words,  
as I shall shew, when we have enquired and found what these  
most holy things are.



SER. IX.

By the most holy things, its plain, from the former part of the Chapter, we are to understand the Ark, the *Shew-bread*, the *Candlestick*, the golden *Altar*, and brazen *Altar*, with the instruments and utensils belonging unto all these.

Which are not to be considered only in themselves; but as they refer us to things far better than themselves; whereof they were only types and examples: and therefore *Moses* had a charge to make all things according to the *patern* shewed him in the Mount, *Exod. 25. 40.* which he exactly performed, *Chap. 39. 42, 43.* The Apostle took notice of this, *Hebr. 8. 5.* and *9. 23.* He calls them *ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς*, *paterns of things in the heavens.* And those things are called *ἐπεφύτα*, heavenly things.

These heavenly things signified by these *paterns*, particularly to relate and explain, would spend too much time, and the Spirit of God contents it self with the general name of *heavenly things*.

The Ark by the *Philistines* is called, 1. *God himself*, *1 Sam. 4. 6, 7.* 2. By the Wife of *Phinees* its called *Glory*, that is, the Son of God, the brightness of Gods glory, *Hebr. 1. 3.* The glory of his people *Israel*, *Luke 2. 32.* By the *Psalmist* its called the strength of God, *Psal. 78. 61.* In the Preface of that Psalm, he saith he will open his mouth in a Parable, and utter dark sayings. So that what he delivers in that Psalm, are not only Stories, but Mysteries. The golden *Altar* signifies the Spirit of grace and supplications, *Zach. 12. 10.* teaching us, and helping us to offer incense, that is, to pray unto the Father, *Psal. 141. 2. Rom. 8. 26.*

The *Shew-bread*, or the bread of faces, *לחם פנים* signifies, which the LXX call *ἐνώπιος*, imports unto us the presence of God with his people, and his people with him.

The *Candlestick* holding forth the Word and light of life, which is performed by the Church, *Phil. 2. 16.* which is therefore called a *Candlestick*, as particular Churches are called, *Revel. 1. 20.*

The brazen *Altar* signified the spirit of patience, whereby we mortifie the deeds of the body, *Rom. 8. 13.* Christ himself is expressly called *קדוש קדוש*, The holiness of holinesses, *Dan. 9. 24.* Both because he is most holy in himself, *formaliter*, and because *effectivè* he makes others holy. 1. In himself, the *Demoniac* spake truly of him when he called him *ὁ ἅγιος τοῦ Θεοῦ*, that holy One of God. For so *Luke 1. 35.* the Angel had said unto the blessed Virgin, *τὸ γεννημένον ἐκ σὺ ἁγίου*, That holy thing which shall be born of thee, shall be called the Son of God. For the Lord Christ was known by this Title of honour, Gods holy One, *Psal. 16. 10. Acts 2. 27.* Thou wilt not suffer thine holy One, or merciful One to see corruption. Thus *Deut. 33. 8. Esay 49. 7. Hos. 11. 9. Acts 3. 14. 1 John 2. 20.* beside many other places.

2. *Effectivè*, effectively also he is The holy One, as he who sanctifies and justifies the people of God, so *Hebr. 2. 11.* He is called Gods

A Gods holy one, *Psal. 16. 10.* And accordingly the word is rendered by *S. Peter*, *Acts 2. 27.* ἁγίου σου, *Sanctum tuum*, thine holy or merciful one, in the singular number; yet is the word *ἁγίων* plural, thine holy or merciful ones; which secretly intimateth unto us what *S. Paul* saith to the believing and obedient souls, *Rom. 8. 11.* that if the spirit of him who raised up Jesus from the dead, dwell in you, he who raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you, and many other places import the same conformity unto our Lords death and resurrection, as *1 Cor. 6. 14.* *2 Cor. 4. 14.* *Ephes. 2. 6.* *Col. 2. 12.*

B We have heard what these holy things are. Come we now to inquire who are they who may approach unto the most holy things? Who but the *Kohathites* the sons of *Kohath*?

C *Kohath* or *Kehath* hath his name from *קָהָה*, and signifies *Obtusitas*, *obstupescitio*, *stupidity* and *dulness*, according to *Eccles. 10. 10.* If the Iron be blunt, and he do not whet the edge, then must he put to more strength. Metaphorically it imports that *stupidity* and *dulness* that's opposite unto *acuteness* and *sharpness of wit*. Such *dulness* was supposed in the *Kohathites*, because, though they might approach unto the holiness of holinesses, yet they might not touch them nakedly and without interposition of divers coverings, *Ver. 15.* as I shall shew anon. Whence note that,

1. The God of glory, his strength, and power, his Christ, his Spirit, his divine presence, his light of life, his spirit of patience; these, all these and infinitely more, are here called the holiness of holinesses, as being the *αὐτο-ἀγίον*, as I may so speak, the essential holiness, the *Primum exemplare*, the substance, the Idea of all what ever can be called holy.

D 2. These holy things make all other things holy which they touch. Thus the Altar sanctifieth the gift, *Matth. 23. 19.* The flesh of the sin-offering sanctifieth him who toucheth it, *Levit. 6. 27.* And the true holiness imparts the likeness of it self unto whosoever worthily receives it. He who receives the chastening of the Father, receives also the holiness of the Father, *Hebr. 12. 10.* And so many as receive the Son the holy one of God, receive also power to be sons of God, *John 1. 12.* And he who receives the spirit of holiness, receives holiness also.

E 3. That which is made holy, is not such by imagination, estimation, imputation, account, or opinion only, but by real and true participation of holiness: The essential holiness imparts and communicates of its holiness unto it, and makes it holy. According to which, he who is wise, is so, by wisdom imparted to him, which is really and truly in him; he who is righteous, is such by righteousness which is truly and really communicated unto him and indeed in him. And the like reason there is of all and every grace.

SER. IX.  
Psal. 16.  
Ver. 10.  
Acts 2.  
Ver. 27.



SER. IX.

grace communicated unto us by the God of all grace. Accordingly the Apostle saith, that God the Father makes his children partakers of his holiness, *Hebr. 12. 10.* and renders them holy as he is holy. All this is necessarily to be understood, when we render *קדושים קדושים*, holiness of holinesses; that essential holiness is it which makes all these persons and things holy, which are truly such. Which understanding of this phrase is quite lost, if it be rendered only most holy. And therefore Pagnin renders the words, *Sanctitas sanctitatum*, Holiness of holinesses. The Targum Bible, *Sanctum Sanctorum*, holy of holies. To the same purpose Tremellius, Munster and Vatablus.

2. Aaron and his sons must appoint every one to his service and to his burden. The whole burden of the Tabernacle, when the Camp removed, lay upon the *Kohathites*, the *Gersonites*, and the *Merarites*, as appears at large in this fourth Chapter of *Numbers*. The service and burden mentioned in these words before us, concerned the *Kohathites*.

And this is reasonable according to the prudence and equity of the high Priest who apportions unto every one his burden, according to his strength to bear it: That one be not eased, and another burdened, but that there be an equality. That there be no confusion, but that every one may know his own business. That there be no intrusion of one upon another's work. Whence it appears;

1. The Levitical office is a laborious office, a service, a burden. He who desires the office of a Bishop, desires a good work, *1 Tim. 3. 1.* *Docet Apostolus, quid sit Episcopatus, nomen scilicet esse operis non honoris.* The Apostle, saith *S. Augustine*, teacheth what Episcopacy is, viz. the name of a work, not of an honour.

2. One man must not bear two mens burdens; there is no equality, no equity in that.

3. Hence it appears, that there were orders and degrees of Ministers in the Old Testament, some imposing, others bearing burdens imposed on them. And because the Law was *Gravida Evangelio*, big with the Gospel, there must be degrees and orders also of Ministers under the Gospel, and these not inferiour unto those under the Law; both of them representing the degrees and orders among the Angels.

We read of three sorts of Ministers distinct in degree from one another. 1. There were inferiour Elders or Ministers, to whom Timothy and Titus gave power to ordain, set up, reprove, restrain, &c. These were as ministeriall *Devites* of the lowest order. 2. There were superintendents or Bishops, such as Timothy himself was at Ephesus, and Titus in Crete. These answer to the Priests in the Old Testament, and to the Angels called principalities and powers.

**A** powers. 3. There were higher then these ~~superintendent~~ Bishops, who had power to ordain, and set up the Bishops of the second order. And such were the Apostles themselves. For an ἐπισκοπή is expressly attributed to the Apostles, 1 Tim. 3. 1. ἐὰν τις ἐπισκοπῆς ὀρέγεται, if any man desire a Bishoprick: and Acts 1. 20. τὴν ἐπισκοπὴν αὐτοῦ, his Bishoprick, was spoken of Judas fallen from his Apostleship, let another take his Bishoprick. In this sense, S. Paul called Peter, James, and John, who were of highest reputation, Pillars, Gal. 1. 9. So that the name of Ecclesiastical Hierarchy is both venerable for antiquity, and wants not its basis and foundation in the heavenly Hierarchy.

Ser. IX.

Acts 1.  
20.

**B** I speak not of persons who may, nay, who have sometimes unworthily intruded themselves; and have been by men, by undue means, advanced thereunto, and have arrogated honours to themselves; I speak of the degrees and orders themselves found both in the Old and New Testament. Those orders themselves may be piously retained and maintained, if the persons admitted thereunto be called of God, and worthy of such honour, 1 Cor. 12. 28.

**C** Ephes. 4. 11, 12. we read of divers orders. Whereof the first three Apostles, Prophets, and Evangelists are by some godly and judicious Divines made all one, or such as may be found in one and the same person: For whosoever is an Apostle, or hath seen Jesus Christ in the Spirit, by which token S. Paul asserts and proves his Apostleship, 1 Cor. 9. 1. he must needs be a right Prophet, and a true Evangelist. The other two may be reduced to the other two subordinate sorts of Ministers. Now where our Lord saith, he that is μέγας, great, (or greater V. L.) among you, let him be your Minister, Matth. 23. 26. And he that will be greater or greatest, must be among you, Matth. 23. 11. shall be your servant; great, greater, and greatest therefore there are among Christian Ministers. But he that is greater or greatest, hath the greatest burden. What a speech was that of S. Paul, 2 Cor. 12. 15. I seek not yours but you: and I will gladly spend and be spent for your souls. ἐπερὶ τῶν ψυχῶν ὑμῶν.

2 Cor. 12.  
Ver. 15.

**D** They shall not go in to see when the holy things are covered, lest they die.

**E** The Kohathites might approach to the most holy things, to receive everyone their service and their burden, as appears by the former words. These words discover how far the Kohathites might go. Not so far as to see when the holy things are covered, (no, not upon pain of death) lest they die. But these things will better appear in the particular handling of the several contained in gross in these words. The Kohathites must not go in to see when the holy things are covered, lest they die. Wherein, these divine truths are contained.

i. The



SER. IX.

1. The holy things are covered. A  
 2. The Kohathites must not go in to see the holy things when they are covered.

3. They must not go in to see when the holy things are covered, lest they die.

1. The holy things are covered.

What are here called *holy things*, are in the *abstract* with an *emphasis*, *קדש* the holiness; and it is no other then what was called before *holiness of holinesses*. This *holiness* is said to be covered. The word here turn'd covered, is *כָּבַד*, which properly signifies to be swallowed up, devoured, destroyed. So *Arias Montanus* turns it here, *juxta obforbere*, at the swallowing up. And though it be often used in Scripture, its no where used to signifie covered, except only in this place. Howbeit I shall speak somewhat unto both senses.

1. The holiness is swallowed.

2. The holiness is covered.

1. The holiness. Some would understand hereby *Res sanctam*, some holy thing. Others, *Res sanctas*, the holy things. But why should not the Spirit of God express it self in its own sense? The word is *קדש* the holiness. B

But can holiness be devoured, swallowed up or destroyed? Can it not? if it cannot, what's become of it? There is a great deal of inquiry made, what's become of the Ark, the golden Altar, and the other patens of the holy things; whether the Romans carried them away among their other spoils, when they took Jerusalem.

But who inquires after the holy things themselves? who inquires after God? God himself was signified by the Ark, as I shewed before. The Ark signifies the glory of God, the beauty of holiness. Where, O where is that glory to be found? *Ichabod*? where is the glory? saith the wife of *Phineas*, she understood the Ark of God. And may not we make the like inquisition and complaint? *Ichabod*? where, O where is that glory, that beauty of holiness? Its taken captive by the Philistines; who are they but *Potu-cadentes*, as *Hierom* interprets them, fallen with drink; or earthly spirits. The Drunkards, the wine-bibbers have swallowed up the beauty of holiness. The Gamesters have lost it. The earthly spirits have buried it. Its certainly swallowed up. C

The Son of God that holy One, and the Just, was understood by the Ark; it is the signe he gives of the Son of man, that as *Jonah* was three dayes and three nights in the belly of the Whale; so should the Son of man be in the heart of the earth. *Matth. 12. 40.* And is he not yet swallowed up in the heart of the earthly man? He so complains, I am become as a dead man but of minde, *Psal. 131. 12.* D

The

**A** The perfection of life figured by Joseph, that's swallowed up. Jacob saith, Gen. 37. 33. an evil beast hath devoured Joseph: Joseph without doubt is rent in pieces. And it is a dangerous thing at this day to say, Joseph is yet alive, Gen. 45. 26. His father would hardly believe it when his sons told him so, Gen. 45. 26. *Veritas in puteo*; truth was in the pit; and when Democritus went about to draw it out, his countrey men the *Abderites* said, he was a mad man, and sent to Hippocrates to bring him to his wits: as our Lords kinsmen said of him for the like reason, that he was beside himself, Mark 3. 21. Yea, others said he had a Devil and was mad, John 10. 20. So Festus said to Paul, Acts 26. 24. And the Philosophers called him a babler, because he preached concerning Jesus and the resurrection, and life to be by him, which they and many at this day think to be utterly swallowed up and lost, and will never appear.

The reason why the holiness and holy things are swallowed up and devoured, may be understood from the consideration of Satan and his ministers their envie against the holiness of God and his holy ones, 2 Cor. 11. For Satan hath had in all ages his ministers who have devoured the holy things and Gods holy people: Such an one was Balaam, whose name sounds a devourer of the people. And these devour the narrow way, the patience of Jesus Christ figured by the Altar, Esay 3. 12. These devour the oyl of the Lamp in holy, even mercy, Proverbs 21. 26. And what they destroy not they decry, as errour, heresie, false doctrine, and what not? So that the holiness and holy things themselves, and they who bear them, which should shine gloriously, are under a cloud of aspersions, reproaches, slanders, as David speaks, Psalm 57. 3. The reproach of him that would swallow me up. Thus we read of the Devil who goes about seeking whom we may drink up, or swallow up and devour, 1 Pet. 5. 8. the word is *καταπιν*, to drink up. And he stands before the woman to devour her childe, Revel. 12. 4. and he casts a floud of water, even persecution, obloquies, and reproaches after the woman to overwhelm her, ver. 15. it is in the old Epigram when one sober man was among a company of drunkards, he alone was by all the rest reputed as mad and drunk; as they are thought at this day, who affirm, Joseph the perfection is alive; that the life of God, whence we have been estranged, Ephes. 4. is to be restored; that transgression shall be finished, and that here shall be an end of sin; and that the everlasting righteousness shall be brought in; and that the holiness of holinesses, even Jesus Christ himself the anointed one shall appear in our mortal flesh, Dan. 9. 24. 2 Cor. 10. 11. That evil shall be put out, and deceit shall be quenched; that faith shall flourish, and corruption shall be overcome, and the truth which hath been long without fruit, shall be declared, 2 Esdras 6. 27, 28. Who ever dares aver these things for truth, shall be de-

1 Pet. 5.  
ver. 8.



SER. IX.

cried as a mad man; and it is the great mercy of God if he be not swallowed up and devoured by lyars, evil beasts, and slow bellies, Titus 1. I have spoken hitherto of the word *כס* in the proper sense of it, as it signifies to be swallowed up, devoured, and destroyed. And so the holiness or holy thing or things are swallowed up. Now because what is so devoured, is hidden from our sight, hence the word hath the signification of *hiding* or *covering*. And so the words will afford us this sentence also; the holiness or holy thing or things are covered.

This sense is warranted by the fifteenth verse of this fourth Chapter, where Moses useth *כס* to cover, instead of *כס* in this text. And the Chald. Paraphrast so renders the words; which covering, because it was speedily done, the LXX render *ἐκτίνα* *confestim*, quickly. So the Tigurin Bible, *cum involvantur sancta*, when the holy things are wrapt up. So Munster, Vatablus, and others.

The holiness or holy things are covered and hid from us by two kindes of vales; whereof one upon the object or holy things themselves; the other upon us.

1. The vales upon the objects holiness or holy things themselves, are the ceremonial services in types and figures. Thus we read of the manifold coverings of the Ark, the Mercy seat, the table of shewbread, the Altar, &c. All which are patterns of heavenly things, as hath been shewen. For as in the body of man, the most tender & pretious part is covered by a soft one, as a film, and that by some harder and stronger part; as the sight of the eye, by the tunicles; the brain by the pia mater, that by the meninx and dura mater: So have the holy things of God their next, inward, and subtil coverings, as riddles, parables, and numbers; and these more sensible and outward, as the outward coverings of the worldly Sanctuary, Hebr. 9. 1.

2. Other vales there are upon us, whereby the holy things are hidden from us. And these are either 1. As it were innate and inbred, according to which the Apostle saith, that *ἀνθρώποις ψυχικοῖς* the natural or souly man perceiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14. Or 2. there are vales acquiste and of our own making; and these are of two sorts, whereof the one, we draw or suffer to be imposed and drawn upon our mindes; the other upon our hearts.

1. That which is drawn upon our mindes is the vail of knowledge falsely so called; a vail of false notions and misunderstandings of spiritual things, saith S. Hierom, which hath covered all the world: and, since there are many Antichrists, 1 John 2. 18. this is one, and a great one, a vail upon the minde, the *ἡγεμονικόν*, the ruling part of the soul.

2. The

- A 2. The other *vail* is that of *abstynacy* and *unbelief* cast upon the heart; of which the Apostle speaks, 2 Cor. 3. 15. the *vail* is upon their heart. Of these two is twisted and woven that large black thick *vail* that covers all nations, *Esay* 25. 7. The words are remarkable, פני הלוט הלוט, the face of the covering covered, המסכה חוסרת, and the *vail* *vailed*. The covering is covered and the *vail* *vailed*, that the covering and *vail* might not be discerned, but the false light taken for the true light, knowledge falsely so called mistaken for the true knowledge; wisdom from beneath, for the wisdom from above, the strong imagination which is *unbelief* and *disobedience* mistaken for the operative, powerful, and living faith; the blackness of darkness for the brightness of Gods glory. This is meant by Gog and Magog, the great and last enemies we read of, *Ezech.* 38. 9. which compass the Camp of the Saints, *Revel.* 20. 9. Their names signifie covering; and accordingly the Spirit of God makes use of them. Thou shalt be like a cloud to cover the land. And therefore the Apostle tels us, that the man of sin must be revealed and *untased*, who opposeth and exalteth himself above all that is called God and is worshipped, 2 *Thess.* 2. He would be taken for the true light, for God himself; and takes up his place in the Temple of God, the mindes and hearts of men. This the Apostle calls the myserie of iniquity, and the deceiveableness of unrighteousness. And so it is indeed, when iniquity it self is taken for righteousness it self; when erroneous opinions are taken for the truth it self; when gross ignorance is taken for true knowledge; when palpable darkness is taken for the light it self. A mystery of iniquity, a strong delusion, when men are brought to believe a lie instead of the truth.
- B
- C
- D 2. These coverings are patcht together with great artifice by the subtilty of the old Serpent, which, to hide and defend himself, hath found out a world of distinctions, without any ground of them in the Word of God; as the *Sepia*, to escape the Fisherman, and preserve her self, casts forth a filthy black liquor, saith *Ælian*.  
The Reason why the holiness and holy things are covered, may be considered either in regard of the things themselves, which are covered, or in respect of the persons whether he be *μυσαιργος* discovering the holy things, or *ἀμύνητοι* those from whom they are covered, or *μεμυνημένοι*, those to whom the holy things are discovered and revealed. 1. As for the holy things themselves, there is a kinde of necessity, that they should be concealed; because they have no name of their own, nor sensible figure, nor any outward semblance proper to themselves, saith *Dionysius Areop.* all which they must borrow from things known to us if we must know them. So that the reason why the holy things are inveloped and hidden, is *εὐ necessitate materia*, as the Philosopher speaks of the
- E

SER. IX.

*Esay* 25.  
v. 7.



SER. IX.

2 Cor. 4.  
ver. 7.

hair, though in somewhat a different sense, it proceeds from the necessity of the matter it self. But further, as the hair is also a glory to the woman, 1 Cor. 11. 15. (though effeminate & womanish men have robd them of that ornament) so it is for the excellency & glory of divine truths, that they be so hidden in mysteries. Nature hath concealed her treasures from open view: for tis from the worth of gold and silver, that they are hidden under the barren earth; and from the worth of the kingdom of heaven, that is, a treasure hidden in the field, Matth. 13. Thus Pearls are hidden in shells and under water. And the kingdom of heaven is a goodly Pearl, a treasure, *ἐν δοξαρίοις οὐρανοῦ*, in earthen vessels, or rather vessels of shells; as the word properly signifies; and the Apostle may be conceived to allude unto the Pearl in the shell, 2 Cor. 4. 7. unless we may think, that he had reference unto Gideons light in earthen pitchers: for so the kingdom of God is the kingdom of light, as the Devils kingdom is the kingdom of darkness, Col. 1.

But that is a needless and superfluous ornament, that beside adorning is for no other use. And therefore as the hair is a glory to the woman, so it is given unto her as a necessary covering. Ye know, precious Stones and Jewels are wont to be kept and conveyed from hand to hand, not nakedly and openly, but in Cabinets and Caskets, or other coverings. And this is the most profitable and pleasing way of conveying these precious Jewels, these heavenly treasures of divine truth unto men, saith Aquinas.

The other reasons considerable in the persons both revealing mysteries, and thse to whom they are revealed, and from whom they are hidden, will be more properly and seasonably alleaged for the proof of the following points.

1. Hence we learn the object, ground, and matter of all or most controversies in the Church of God. The holy things of God are covered. For men differ not in opinion touching things openly known: For who but a mad man or stark blinde would dispute, whether it were day or not, when the Sun shines forth bright and clear at high noon? Some divine truths there are as clear and evident as the Sun shines, so that no question can be made of them: they give testimony of themselves, and need no other argument to prove them to be. These prevent all controversies and strivings of men about them.

But other divine truths there are mystical and hidden; and about these and these only, men differ; and hence proceed most controversies, which distract and divide the Church of Christ at this day. Which when we hear, we may well conclude, that the truths whereabout they differ, are not known: For were they known, there would be then no further difference about them; we will not quarel a blinde man, but pity him rather, if he say, tis dark, when the Sun shines. Of such as these, S. Paul speaks, they are

turnd

**A** turnd aſide, ſaith he, unto vain jangling, deſiring to be teachers of the Law, (yea, and the Goſpel too) *underſtanding* neither what they ſay, nor whereof they affirm, 1 Tim. 1.7. and 6.20. he rightly calls *controversies dividiſſimas ſeudaveras ymoſiores*, the *oppositions of ſcience or knowledge falſly ſo called*: For did they truly know the truths whereabout they contend, they would not contend about them as they do.

**B** And therefore when *controversies* are ſtarted and hotly purſued in the Church, its a good rule not to be over-haſty in ſiding and adhering to *ſpirits of contradiction*; but rather to do, as they ſay, tis the ſafeſt courſe for a traveller in a *dark night*, and in danger to be miſlead by the *Ignis fatuus* or *fools fire*, to ſit down, and wait upon the heavens for *light*. The Prophet *Eſay* preſcribes the ſame courſe for avoyding the like *fools fire* of contention kindled by *ignorant and unſecret zelots*, Chap. 50. 10, 11. Who is among you that teareth the Lord, that obeyeth the voice of his ſervant, that walketh in *darkneſs* and hath *no light*? Let him *truſt in the Name of the Lord*, and ſtay upon his God. Behold all ye who *kindle a fire*, who compaſs your ſelves about with *ſparks*, walk in the *light* of your fire, and in the *ſparks* that ye have kindled: This ſhall ye have of my hand; ye ſhall lie down in ſorrow.

**C** 2. The Scripture is not ſo plain, *perſpicuous*, and eaſie, as ſome conceive it to be. No, no; For though I dare not ſay with *S. Hierom*, that *Nullus apex vacat myſteria*, there is not a *little* without a *myſtery*, yet well may I complain with that Father, That, though the meanest and eaſieſt Trade requires long time, perhaps *ſeven years*, to learn the *myſteries* contained in it, (and when they are known, perhaps ſome of them are little better then *myſteries of iniquity*) yet ſome notwithstanding entertain ſo poor a conceit of the moſt *myſtical art of life*, that it may be gain'd *extempore*. The daily experience of this makes me often renew this complaint, That men who can thrive at *no Trade*, *Repente ſic Theologi prodire*, ſuddenly turn *absolute Divines*,

**D** *Postquam omnis res — Janum*  
*Ad medium fracta eſt, aliena negotia curant,*  
*Excusi propriis —*

*Broken* men make themſelves whole again by the cure of other mens ſouls, who have had but little care of their own ſouls, or bodies, or eſtates.

**E** 3. Yea, hence it followes, that it is *no diſhonour*, as ſome think it to be, to diſcover a *myſtical, ſpiritual, and allegorical ſenſe* of the holy Scriptures, both of the Law and of the Goſpel. Nay rather, *Magna gloria eſt ſequi Dominum*, Its a great glory to follow the Lord, who, by *Moses* and the *Prophets*, in this *Scheme*, ſpeaks unto us. And our Lord *Jeſus*, *Mark 4. 34.* ſpake not without a *parable* unto the multitude. And his *Apoſtles* writings are full of them, and diſcove-



SER. IX.

Luke 24.  
v. 26, 27.

discoveries of them. And who is there of all the *Fathers*, who hath not used them? And shall it be a *discredit* unto the *children* to imitate their fathers? Will not the *disbonour* rather fall on them, who adhere only to the *Letter*, yet hold themselves to be *stewards* of the *mysteries of God*, 1 Cor. 4. 1? when yet they declare only the letter and history of the Scripture, which every one already knowes to whom they speak. To such as these, our Lord spake, when he said, *O fools*, and *slow of heart* to believe all that the Prophets have spoken. Ought not Christ to have suffered these things and (so, Vulg. Latin, *Munster*, and *Castellio*) to enter into his glory? And beginning at *Moses* and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself. Had these things been meerly *literal* and *historical*, what need had there been of exposition? But because they were *mystical*, and they understood them not, therefore he calls them *αἰνόητοι* such as understood not spiritual things, as the Apostle useth that word in that sense, Gal. 3. 1. As I may hereafter shew, if the Lord will.

2. The *Kohathites* must not go in to see when the holiness or holy things are covered.

There is reason enough for this, if we alleage the Lords prohibition; he hath forbidden them to go in to see. But there is reason also for the Lords prohibition, in regard 1. of the *secrets covered*, as hath been shewen: and 2. in regard of the *persons*; 1. The *μυσταγωγοί*, God himself who reveals and conceals his secrets; and 2. in regard of the *Kohathites* themselves who were *αἰμῶντοι*, unqualified for the sight of divine mysteries; and 3. in regard of those who are *μεμωρμένοι* persons initiated and fit to see and know them.

The great *μυσταγωγός* the *Dispenser of secrets*, he hides them from the wise and prudent, and reveals them unto babes: and the reason follows; even so Father, for so it seemed good unto thee; *Hoc videlicet ostendens quod injustum esse non potest quod Justo placet*, shewing thus much, that it cannot be unjust that pleaseth the just God, saith S. Gregory. And his justice will appear from the consideration of the *unqualified* and *qualified persons*.

1. The *Kohathites* prefigured men in their natural or *animalish* condition; also such as are under the Law: In both which regards, they were *αἰμῶντοι*, not fit to see the *holy things covered*.

1. The *Kohathites* prefigured men in their natural condition, who are not capable of the things of Gods Spirit, 1 Cor. 2. 14. And therefore the *Kohathites* have their name from *stupidity* and *dulness*. 2. These Levites represented such as are under the Law; and the *holy truths* of the Gospel were not made known to such, but were hid from ages and generations, Col. 1. 26. These were commanded to keep out and not come in to see. To them who are

A are without, all things are in *parables*, and not plainly revealed,

Ser. IX.

*Mat. 13. 35.* And as it is just with God to exclude those who are *unworthy* and unqualified persons, so just it is also with him, yea, and his gracious act to reveal his secrets *μυστήρια* to qualified persons initiated and fitted to receive them. For to God gives to the man that is good in his sight wisdom and knowledge, *Eccles. 2. 26.*

But this, will some say, proves a fatal decree of *hiding* the holy truths of God from some, and *revealing* them to others. As our

B Lord seems to say expressly, *Matth. 13. 11.* To you it is given to know the mystery of the kingdom of God; but to them it is not given. Holy *Chrysostome* will not admit of any such collection. His words are these on *Matth. 13. 11.* τὸ τοῦτο εἶπεν ἕκαστος ἀνά γινῃ ἐκαστος, ἵνα δὲ καὶ ἀποκλῆσθαι τινὰ ἀπὸ τῆς χάριτος, ὡς εἴ τι καὶ γινόμενον ἵνα δὲ δεικνύσθαι τῆς ἀποκλήσεως αἰτίαι, οὐκ αὖτε τῶν περὶ τὴν παρὰ τὸν θεὸν δόξαν ὅτι δωρεὰ τὸ πνεῦμα ἐστὶ καὶ χάρις ἀποδοθῆναι δέδωκεν. Christ speaks thus, saith that holy Father, not as if he meant to bring in any ne-

C cessity or fatality into the world, no, nor chance and casualty, but that he might shew, that *evil men* are the cause of their own evils, and that the knowledge of divine mysteries is the gift of God.

But this seems hard measure, and at least an unkind exclusion of the *Kohathites*, men in their natural estate, and such as are under the Law, that they should not be admitted to see the holy things. Not so; for God is the God of order; and in all ages the Law, and the legal services, and the Ministers of the Law are in order to the Gospel, according to the Apostle, *1 Pet. 1. 12.* unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you, &c.

D Besides, although they know not the secrets and holy things of God, yet some things are so plain that they cannot but know them, which God hath imparted indifferently to all. Thus when the Scribes of *Esdra*s had written 204 books, the Highest spake thus unto him; The first that thou hast written, publish openly, that the worthy and unworthy may read; but keep the Seventy last, that thou mayest deliver them only to such as be wise among the people. For in them is the Spring of understanding, the Fountain of wisdom, and the Light or stream of knowledge, *2 Esdras 14. 45,*

E 46, 47. If the *Kohathites*, men in their natural condition, stupidity, and dulness, yea, men under the Law, must not go in to see the holiness or holy things, then surely men under sin & dominion of sin, ought not to go in to see them. These are *exclusissimi* of all other most excluded. They are without the fold of Christ, and therefore not of his sheep; nor do they hear his voice, nor know him, *John 10.* who is the wisdom and holiness of holinesses, *Dan. 9. 24.* They are not of the household of God, *Ephes. 2.* but without the house, where Christ



SER. IX.

expounds *mysteries* to his Disciples, *Mark* 4.34. and 9.28. and 10. 10. There is a wall round about Gods house to make a separation between the Sanctuary and the profane place, wherein they are who are without, *Ezech.* 42.20. They are without the City of God, aliens from the Common-wealth of Israel, strangers and foreigners, not fellow Citizens with the Saints, among whom God reveals his mysteries, *Col.* 1.26. They are without the kingdom of God, rebels unto Christ, such as will not that he should reign over them, or should be other then a Priest, and he such an one as they feign him to be, by whom they may imagine-away their sins; they will by no means admit him as a King who may bear rule, and reign over them. Now *mysteries* of State mysteries of a Kingdom are not revealed to Strangers, much less to Enemies and Rebels.

Hence it appears, that there are degrees of holy things, as also of holy persons who may approach unto them, as also of the spiritual sight and knowledge of them.

As for the holy things some were within the veil, and in the most holy, others were without the veil. Accordingly there are some great mysteries, as that of union with God, *μυστήριον*, a great mystery, *Ephes.* 5.32. These are called *σοφία*, wisdom, *1 Cor.* 2.8. we speak wisdom amongst them that are perfect; and *Rev.* 13.18. here is wisdom.

Proportionably to these two kinds of holy things there were two degrees of holy persons. 1. The high Priest who alone might enter into the most holy only once a year, *Levit.* 16.2. *Hebrews* 9.7. 2. The Priests of the second order might enter and approach and see the holy things without the veil.

Accordingly there are degrees of holy persons: whereof some are young and weak, and of little understanding *ἀπειρολογία*, *ἀπειρολογία*, unskilful, or rather, according to the margent, having no experience in the word of righteousness, for they are babes. Unto which are opposed perfect men, in the next words, *Hebr.* 5.13, 14. the perfect men, among whom the Apostle spake wisdom; or rather, he spake the wisdom, that is *ἐν τοῖς τέλει*, in perfect men, *1 Cor.* 2.6.

Yet there rests one main doubt. For whereas the holy things are here said to be covered and hid from men in their animalish condition, and from those under the law, and yet much more from wicked men, who, of all other, are *ἀμυντάτατοι* and exclusissimi most of all excluded from the sight of the holy things; yet we read of many wicked men, false Prophets, false Apostles and others, who have seen far into the secret things of God, to whom many Mysteries have been revealed: And many such Seers and pretending Saints there are at this day, *Qui curios simulant & Bacchanalia vruunt.*

*Hebr.* 5.  
*ver.* 13.

*1 Cor.* 2.  
*ver.* 6.

A

B

C

D

E

- A It is very true. Yet we must understand a difference of *revelations*, and men to whom they are revealed. For *revelations* being proportioned unto the diverse receptivities and apprehensions of men; whereof some are fitted unto *sense*, others to the *understanding*, others above the natural reach of both: men of ordinary capacity, who busie not themselves much with divine truth, may attain unto the first kinde; of which sort was *Pharaohs*, and *Nebuchadnezzars* dreams. But the second sort requires a more sublime and subtil *understanding* which also hath a *genius* of *divining* in it. And into such *understandings* some divine truths may glide, as a sound into the *ear*, or a light into the *eye*, without our choosing either to *see* or *hear*. And such were *Balaams* visions and *revelations* concerning Christ. He *heard* the words of God, and *saw* the *visions* of the Almighty, having his *eyes* open, *Numb.* 24. 4. Both these may befall all men alike without difference of good and bad, since *revelation* abstractly taken is terminated upon the *apprehensive faculties*, and respects precisely the *sense*, *imagination*, and *understanding*, according to none of which, a man is said to be *morally good or bad*, but according to the *will* and *charity* the best habit of it. So that it cannot be denied, but that the *sense*, *fancie*, and *understanding* of flesh and blood may *know* and *pry far* and *reveal* much of divine truth; yea, *see farther* then some others who are *spiritually minded*. Thus *Caiphas* saw it was necessary, that Christ should die; which *S. Peter* himself *saw not*. Yet are these said not to *know* them nor *reveal* them; because neither *extensively* according to the latitude of the *object*, nor *intensively* according to the due and thorow perfection of the act.
- D 1. Not *extensively*, because there is yet a *vail* and *covering* upon the *object* which they *see*: so that albeit they *see far* into divine matters, yet not unto the *end* of the things they *see*, saith the Apostle, *2 Cor.* 3. 13. their *sight* is bounded with a *shadow*, *Col.* 2. 18. So that *seeing* they *see not*; somewhat they *see*, that's true, yet they *see not* the utmost truth of what they *see*. For who more skilful in the *letter* of *Moses's Law*, then the Scribes and Pharisees were? yet they believed not in *Moses Law*, saith our Saviour, and proves it, because they *believed not in him* who is the *end* of the *Law*. They desire to be teachers of the law, saith the Apostle, *understanding* not what they say, nor whereof they affirm, *1 Tim.* 1. 7.
- E 2. And as they fail in *extent* of the *object*, so in the *intensiveness* of the act. For there must be not only *Urim*, but *Thummim* also in the breast-plate: not *illumination* only, but *integrity* of life also in him who truly *knowes* and *reveals* divine truth; and therefore *knowledge* in the Scripture notion, is then through and perfect, when it is terminated upon the *heart*; and *revelation* is then through and perfect, when it proceeds from the *heart*. According



SER. IX.

According to that true rule; *That the heart is the term of all actions from without, and the fountain of all actions from within*, whether they be words or deeds. Thus the true knowledge and wisdom which is the ground of revelation, is *affective* and *experimental* and *effective*. Whence it is that knowledge and wisdom, and their contraries are ascribed unto the heart the seat of the affections. The fear of the Lord is the beginning of wisdom; and men are said to be *wise hearted*, or contrarily to have their *foolish heart* darkened; and out of the abundance of the heart the mouth speaketh. According to this notion of knowledge, the Lord speaks to *Jehoiakim*; did not the father do judgement and justice, and judge the cause of the poor and needy, and then it was well with him? And was not this to know me, saith the Lord? *Jer. 22. 15, 16*. Such is not the knowledge and revelation of flesh and blood; its not *affective* nor *experimental*; they have no part of what they know; but as Cooks they dress meat for others palates; or as Leaden Pipes they convey and derive the water of life thorow them to others, but drink not of it. So Poasts and Curriers carry mysteries of State, but are not privy to them: and as the *Kohathites* bare the secret holy things, yet saw them not. Hence it is, that, though the Scribes were the most learned of the Jews, yet when they rejected and disobeyed the word of the Lord, and would not be taught to the kingdom of God, the *Pen of the Scribes was vain*, and there was no wisdom in them, saith the Prophet *Jeremy, Chap. 8. 9*. Yea, though what they said was true, yet as they said it, it was not true. For though they say, *the Lord liveth*, they swear *falsly* saith the same Prophet, *Jer. 5. 1, 2*. And therefore our Saviour silenced the Devil when he revealed him. And the reason is, *He that names the Lord Jesus Christ must depart from iniquity*. For no man can say, that *Jesus is the Lord*, but from the holy Ghost, *1 Cor. 12. 3*. Thus did *S. John*: That which was from the beginning, which we have heard, which we have seen, which we have looked upon, and our hands have handled of the word of life: That which we have seen and heard, declare we unto you.

Since therefore what speculative knowledge of divine mysteries wicked men have, *doth not make them good*, since their sight and discovery of them, extendeth not unto the true end, nor proceeds from the true beginning, they may be truly said to know and not to know, to see and not to see, to hear and not to hear; which in Gods true estimate is not at all to hear, see, or know them. The *Kohathites* bare those holy things which they must neither touch nor see.

Is not this the condition of many at this day, who, as *S. Paul* saith, desire to be teachers of the Law, and understand not what they say, nor whereof they affirm? *1 Tim. 1. 7*. Nay, do not many teach the Gospel, and preach Christ born, crucified, dead, buried, risen, ascending into heaven, &c. yet understand no more then the

bare

- A** bare letter of all theſe articles of faith: what underſtand they more of Chriſt, then the dull Kohathites did, of the holy things which they carried, yet neither toucht nor ſaw them? For what elſe is the letter covering the ſpirit to theſe, then the many coverings of the holy things to the Kohathites? They have no ſpiritual, no tactual, no experimental knowledge of the things they ſpeak of. The ſpiritual, the tactual, the experimental knowledge is that whereof ſ. John ſpeaks of himſelf and his fellow Apoſtles, they had heard and ſeen and handled of the word of life, 1 John 1.1.
- B** How ſhall we come to ſee and know the holineſs and holy things of our God? Surely this comes not to paſs by any *αἰσχρολογία*, any ſagacity or curious inquiſition of our own. We cannot know the holineſs and holy things, unleſs the holy one himſelf teach them, and reveal them to us. And this he will do in his due time if we do not hoodwink our ſelves with the black vail on our mindes and hearts.
- For ſince there is nothing covered that ſhall not be revealed, nor hid that ſhall not be made known; ſurely it is not the will of God that his holineſs of holineſſes ſhould alwayes be concealed; nor from all men; ſince the Priests ſaw them.
- C** And ſo ſhall we, if we be Priests unto our God; if we ſore not up too high; if we intrude not haſtily into the things that we have not ſeen; if we exerciſe not our ſelves in things that are too high for us; if we behave our ſelves and quiet our ſouls as children weaned from their mothers womb, *Psalm 131.1,2*. If we climb not up into Gods houſe ſome other way, but can be very well content to enter in by the door, and ſit down in the loweſt room. For every Teacher of Myſteries, how much more the great Myſtagogus, the great diſpenſer of his ſecrets, he requires belief and humility in all thoſe whom he teacheth: *Οπουτις διſκοντιναι τρεφεται*, the Diſciple muſt believe, and humble himſelf to be taught. For ſo all the *Σοφιδότατοι*, all who have been taught of God, have abaſed themſelves and humbled themſelves before him. *Eſay 6.3*. Wo is me, for I am undone; becauſe I am a man of unclean lips, &c. This humiliation made way for his purging and illumination, which follow in that Chapter. Thus Daniel was prepared for his Viſion, *Dan. 10.2*. In thoſe dayes I ate no pleaſant bread, &c. And Saul muſt be firſt caſt down and humbled, and then directed to *Ανανίας*, that is, as *Ιωαννης*, the grace of God, and then immediately taught of God. For with the lowly there is wiſdom, *Prov. 11.2*. And therefore what we read, *Pſalm 119.141*. I am ſmall and deſpicable, yet do I not forget thy lawes; [*yet*] is a moſt abſurd and deſtructive ſupplement. The words ſound thus, I being little and deſpiſed have not forgotten thy precepts. Littleneſs and deſpicableneſs are no repugnancy to the learning of Gods lawes. That note of diverſity without doubt were far better left out; and if any ſupplement

See IX.

*Pſalm 119.  
ver. 141.*



SER. IX.

plement be needful (the words make a good sense without any) a rational and illative were more fitly put in the room of it, I am small and of no reputation, therefore do I not forget thy precepts. So our Lord saith to his Father, *Matth. 11. 25.* Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, humble ones and little ones.

Such as these God the Father teacheth. The Prophet *Esay 30. 20.* speaks thus to the Church, *וְיָרִיב*, thy Teachers shall not be far from thee; but thine eyes shall see thy Teachers. The word is in the form plural, but rendred most what in the singular, noting the Unity in Trinity. But that it is to be understood of God the great Teacher, the next words prove, Thine ears shall hear a word behinde thee, &c. So God the Father speaks to his Disciples, *Esay 8. 16.* Seal the Law among my Disciples; whom he brings up under the pedagogy of the Law, which is God the Fathers Law, *Psal. 40. 8.* Herewith he corrects us and instructs us, *Psal. 94. 12.* Hereby he makes us partakers of his holiness; hereby he reveals Christ unto us, *Gal. 3.* For the Law is the Schoolmaster unto Christ, who is the holy of holies, the holiness of holinesses, *Dan. 9. 24.* And he is our other Teacher, our Master even Christ.

And what does our Master Christ teach us? 1. Self-denial, and 2. Taking up the Cross daily, *Luke 9. 23.* 1. There are abridgements of three selfs in man since the fall; one whereby he agrees with the beast, and lives according to the principles of brutish man. Another whereby he becomes one with the old Serpent, called the Devil and Satan, who deceives all the world with false principles of corrupt reason, *Revel. 12.* A third, whereby man stands conformable unto God and the heavenly man, *1 Cor. 15.* And this is the man and all the man, *Eccles. 12. 13.* Fear God and keep his Commandements; for this is *כָּל הָאָדָם* all the man; what ever else is in man contrary unto this, its either the beast or the Devil.

2. His second precept is taking up the Cross, even the Christian patience which *S. John* calls the patience of Jesus Christ, *Revel. 1. 9.* The yoke of Christ, *Matth. 11.* the narrow way of mortification. Walk in this way, bear his yoke, his Cross, his patience, and follow him through his death in humility, meekness, faith, and obedience.

But how shall I obey unless I know? Hast thou not been instructed out of the Fathers law? Thou art not, (its impossible thou shouldst be) without all knowledge. Obey therefore what thou knowest. To him who hath not yet denyed the brutish life, the Scripture saith, be sober. Let not your heart be overcharged with surfeiting and drunkenness and the cares of this life, *Luke 21. 34.* Obey that which the very beast obeys. Neglect not the meanest precept. Whatsoever he bids you do, that do. Fill the water

*Ecces. 12.  
Ver. 13.*

**A** water-tots with water; if thou hold that, he will turn it into wine. To him that hath, shall more be given. Depart from all known iniquity. Believe every Precept every Commandement. Adde to that faith, vertue, prowess, and courage; and then followes knowledge, 2 Pet. 1.

SER. IX.

**B** Such self-denyers, such Cross-bearers who persevere in so doing, are the true Disciples of Christ, whom they follow into his death; and by conformity unto his death, he destroyes, he swallowes up (the word *עָלָה* is used Esay 25.7.) he deuoures in all such, the vail vailed and the covering covered: And swallowes up death in victory. And thus we understand Simons speech touchiing our Saviour, Luke 2.32. Where he calls him, *ὡς εἰς ἀποκάλυψιν ἐθνῶν*, *Lumen ad revelationem Gentium*, so Hierom turns those words; and so they sound in the Syriac interpreter, A light for the revealing, uncovering, & taking the vail from off the nations, whereby Christ who is *ἀπαύλασμα τῆς δόξης αὐτοῦ* the brightness or off-shining of his Fathers glory, he is also the glory or great light (to glory signifies, 1 Cor. 15.40, 41. and elsewhere) of his people Israel. And blessed be God the Father of lights and the Father of our Lord Jesus Christ, that he hath revealed the brightness of his glory, whereby the thick darkness and black vails begin to be discovered and taken off all nations, and the scales of false notions and misunderstandings begin to fall from the eyes of men.

Esay 25.  
Ver. 7.

Luke 12:  
Ver. 32.

Hebr. 1.  
Ver. 3.

**C** But let us come to the third and last particular.

**D** 3. They shall not go in to see when the holiness or holy things are covered, lest they die. As if it were a speech like that Genesis 3.3. *וַיִּמְנָח יְהוָה, ne forte, lest ye die.* But the text is word for word, according to the Hebrew; *They shall not go in to see when the holiness or holy things are covered, וַיִּמְנָח and die* which words import what would be the issue and event of the Kohathites bold intrusion and curiosity, if they should go in and see them. So they render Psal. 143.7. Hide not thy face from me, lest I be like to them (or, as in the margent, For I am become like to them) that go down into the pit. The word is *וַיִּמְנָח* and I am like; and both may be a good paraphrase. Yet the Chald. Par. in both places follows the Hebrew, so doth the LXX, and Hierom, and Pagnin.

Psal. 143:  
Ver. 7.

This menace and threatning was really fulfilled upon the Beith-shemites, 1 Sam. 6.19.

**E** This comes to pass by the pride and curious searching of the earthly man, of which the Apostle speaks, Col. 1.18. They intrude into the things which they have not seen vainly puffed up by their fleshly minde. And therefore Hierom turns the words, *Alii nulla curiositate videant quæ sunt in Sanctuario*; let others with no curiosity see the things which are in the Sanctuary. This proceeds also from the vast disproportion between the most holy God his holiness of holinesses and the natural man; much more the sinful man.

Would



Srt. IX.

Would we see the most holy God, and his holiness of holiness? Nor he, nor they can be seen by other then they who are like him. That's the main end of the true religion to be like unto our God; But wherein? even in holiness and righteousness. We cannot otherwise see the most holy God and his holiness in our selves; as the eye cannot see the Sun unless it be soliformis, in some sort like the Sun, and have its image in it. God is light and life; and such is the mystery of God. And therefore to the seeing of God and the things of God, there is required the light and life of God: In thy light shall we see light. The mystery of Christ the new man the holiness of holiness cannot be known but by a renewed mind, a mind renewed in knowledge according to the image of him that created him; Col. 3. 10. which the genuine Disciples of Christ have, 1 Cor. 2. 16. No man can otherwise judge of spiritual things, unless he be spiritually minded. Our God is most pure and holy; and therefore only the pure in heart can see God. For whereas holiness is *separatio ab aliquo* & *applicatio ad aliquid*, the first part of it, is separation from all uncleanness of flesh and spirit. Which done, the second takes place, applies us and dedicates us unto God. Thus when the sinful life is deadened and mortified, we then see our God. For no man can see God and live his own sinful life, Exod. 33. There is a death necessarily preceding the sight of the most holy God & his most holy things. This that is precious death of the Saints in Gods sight, Psal. 116. 15. This is that death wherein the righteous hath hope, Prov. 14. 32. And his hope is crowned with the beatifical vision; as at the death of Christ the veil of the Temple was rent in twain from the top to the bottom, Matth. 27. 51. so that the holy of holies appeared? And when Christ, who is our life shall appear, then shall we also appear with him in glory, Col. 3. 4. Then shall all vail be removed: And the Spirit which searcheth all things, even the hidden things of God, shall teach us all things, and lead us into all truth. For which let us pray, that God of our Lord Jesus Christ the Father of glory, may give unto us the Spirit of wisdom & revelation in the acknowledgement of him, the eyes of your heart being enlightened to know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. To him be glory and honour and thanksgiving now and for evermore. Amen.

Ephes. 1.  
Ver. 17, 18

**A** When a man or woman shall commit any sin that men commit or do a trespass against the Lord, and that person be guilty, then they shall confess their sin that they have done, and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the Priest.] Ye may perceive, it was not without cause, that I shewed that the word **תָּפַח** which is

Numb. 5.  
Ver. 6, 7.

**B** is often by our Translators turned to number, does not in the former Chapter of this book properly so signifie, but to muster, and view, and visit the Lords army, in order to their encamping, and marching toward the land of Canaan. For having so done in the four first Chapters, in this Chapter the Lord gives order for the purging and cleansing of the Camp, as from bodily pollution; and to every Leper, & every one who hath an issue, must be put out of the Camp; and the pollution of the soul, which is either ceremonial; as whosoever is defiled by the dead, as by touching or having communion with dead works, ver. 2. or moral, and such is that in the words before us.

**C** Wherein we have 1. A supposition of sin committed, and guilt contracted by it: *When a man or woman shall commit any sin that men commit, &c.* 2. An imposition of a penalty for his sin. Or, a direction how he should expiate his sin, which is to be done by Confession, and Restitution. He shall recompense his trespass with the principal and addition of the fifth part unto the person damaged. But put case that the person who hath suffered damage, yea, and his Kinsman be dead, what is in that case to be done? Let the trespass be recompensed unto the Lord, even the Priest.

**D** The supposition I read thus, word for word out of the Hebrew; A man or woman if they commit of all the sins of man to trespass a trespass against the Lord, then that soul shall be guilty. Wherein are contained these divine sentences.

1. It is possible that a man or woman may commit one or other of all the sins of man.

2. That they may commit some sin of all the sins of man, to trespass a trespass against the Lord.

3. The soul that so doth, shall be guilty.

**E** 1. A man or woman may commit some of all the sins of man. So the Hebrew, so the Chal. Par. and the LXX to a word, *ὅστις ἐν παντί καὶ ἑκάστῳ τῶν ἀμαρτιῶν τῶν ἀνθρώπων*. So Pagnin, *Si fecerint ex omnibus peccatis hominis*.

2. A man or woman. It is the observation of Abenezra, and of divers out of him, that **אִישׁ** the man, and **אִשָּׁה** the woman, have in them **אִ** and **ה**, both which make up the name of **יְהוָה**, the name of the Lord; so long as man and woman, husband and wife



wife have in them the *name of the Lord*, so that they fear God and love one another, so long the *Lord is with them*, and helps them; but if they forget the Lord, and hate one another, that name *יהוה* is lost, and there then remains only *שנא שנא*, fire, fire; the fire of contention and debate between them (such as often proceeds from jealousy, as in the latter part of this fifth Chapter,) and the fire of Gods wrathful indignation upon them. A

2. What are all these sins of man or men? there are divers kinds, divers sorts of injuries, a multitude of sins implied in these words *כָּל חַטֹּאת הָאָדָם*, of all the sins of man, or men; such as men are wont to commit one against another. Which we may reduce to two heads, *violence and deceit*, which is more properly understood by the word *מַרְעָה*, which does not only signify *prævaricari prævaricationem*, to prevaricate and deal unfaithfully, but to steal, filch, minn, purloin, cheat, cousin, circumvent, go beyond a man, over-reach him, &c. B

This is called *מַרְמָה* from *רָמָה* which signifies to raise up or lift up, as also the contrary, to cast down; which suits well with the nature of *deceit and fraud*. For he who deceives another, he either directly or indirectly raiseth up the party deceived to an hope and confidence in him who is now about to deceive him; and having wound up his hope and expectation of some good, he foully frustrates him, and casts him into a mischief which he feared not. So that in *deceit* there are commonly these two things. 1. *ἀποχρημα*, depriving and frustrating of the thing we hoped for; and *δυσχρημα*, an evil, a mischief, a damage which we feared not. C

The possibility of this, is understood by the particle *when or if*. It needs no proof when the acts themselves appear. For, that a thing is possible, does not prove the thing to be. *A potentia ad actum non valet consequentia*. But if a thing be, certainly it is possible to be. *Ab actu ad potentiam valet consequentia*. That it is possible to commit some or other of all the sins of men, appears by the manifold examples, *Rom. 1. 28.—32*. And such as *S. Paul* prophesied of, *2 Tim. 3. 1.—5*. And would God that the examples of these sins did not so abound among us to prove the possibility! D

Let us inquire into the reason of this, why men are so fraudulent and deceitful, so violent and mischievous one to another, so full of cheating, theft, and rapine. Truly we must refer the reason of this to the principles of *Atheism*, *Ephes. 2. 12*. without God in the world; or, which is next unto it, *Epicureism* excluding divine providence from this lower world, *Ezech. 8. 8.* and *9. 9.* when they think that the Lord hath forsaken the earth. Or, which is near to that, *Saduceism*, denying rewards and punishments after a well or ill lead life. Or, which borders upon that, corrupt principles of false Christianity; That the duties of the Moral Law belong not unto them who are in Christ; as they fanfie themselves to be. That E

God

- A** God will see no sin in them. That all things indeed are theirs; and that they who are thought to be the true owners of them, are but intruders and usurpers. That sin is unavoidable, and that it is impossible to cease from sin, though by the power of God; yea, by the greatest power that can be given to man in this life. That solemn agreements and covenants between man and man, are but covenants of works: That we must not hope to be justified by our own works, though they proceed from the spirit of God, but by faith in Christ; That he has been just, for us, and done all things that we are commanded to do, 1600 years ago, and has suffered the punishment due to us for our not doing them. That the very best works we do, are sins. That cheating, confusing, deceiving, circumventing, fraudulent dealing, overreaching, of all the sins that men commit, the very worst of them are but infirmities in the Saints, what ever they are in other men. From these corrupt principles, and such as these, men work, and for one end men work to be rich in this world; and by the abuse of these riches, to take their ease in their old age, eat, drink and be merry; as our Lord discovers the rich mans reasoning, Luke 12. 19. So violent men argue, Prov. 1. 11, 12, 13. wisd. 2. In like manner the deceived heart is inticed by hope of stolen waters, Prov. 9. 17. and bread of deceit, Prov. 20. 17.
- B**
- C** So that the true reason of all deceit and violence and wrongful dealing among men who pretend religion, is corruption of doctrine, and, may be referred to it directly and demonstratively, as to the proper source and Fountain of it, Esay 30. 10. They say to the Seers, see not, and to the Prophets prophesie not right things: speak unto us smooth things, prophesie deceits, Jer. 5. the last ver. The Prophets prophesie lies, &c. and the people love to have it so.
- D** But who sets the false Prophets a work? who but the Abaddon and Apollyon, the destroyer, the author of violence and wrong? who but the same subtil Serpent who deceives all the world? Revel. 12. 9. who is called in the Syriac תרמול, The Deceiver.
- E** What therefore our Philosophers commonly ascribe to habits contracted by frequent actions either good or evil, are indeed to be referred to the good or evil spirit. As the Apostle saith of the good spirit, all these things, saith he, worketh that one and the self-same spirit, 1 Cor. 12. 11. So on the contrary, all these evil things worketh the evil spirit, which fills men with all unrighteousness, deceit, and violence, Rom. 8. 13. And because the universal and first cause cannot be idle, we shall finde him giving those up to a reprobate minde, who refuse to retain God by Rom. 1. 28.
- O that men and women (the Lord here speaks of both,) could or rather would yield to be dissuaded from their gainful sins! This Scripture reacheth all, as well of the military profession as the civil state;



state, as well the Souldier as the Citizen. The words are **CONFESSION** of all the sins of man, especially those sins of injury and wrong done one to another for gain and advantage sake, whether by violence or deceit. John Baptist saith to the Souldier, do violence to no man; accuse no man falsely, and be content with your wages. 3. Paul saith to the Citizen especially, let no man go beyond and defraud his brother, 1 Thess. 4. 6. Vend not false wares. Put not *Quid pro quo*. Set not forth the refuse for good, Amos 8. 6. Set not your clothes nor your consciences too much upon the tainters. Do not falsifie the ballance by deceit. Use no false weights, false measures, false balances, false coynes, false lights. Get not your treasures by a lying tongue, Prov. 21. 6. Officers! use no false accusation, forged civillisation, Luke 19. 8. Exact not undue fees. Do not falsifie your trust. Workmasters! Grinde not the faces of your poor workmen, whose labour is your gain. Delay not, detain not, defalcate not his due. Pay him clear off. Keep him not obnoxious to thy work and service, by withholding part of what thou owest him. Covet not, thirst not after a long mornings draught, out of his dear earnings, out of the sweet of his wife, children, & servants, who want that for their necessary support which thou causest thy workman wastefully to spend at the Tavern, Alehouse, or Gaminghouse. These are crying sins which enter into the ears of the Lord of hosts, James 4. 4. who is the avenger of all such, 1 Thess. 4. 6. These are some of all the sins of man. Some of our Cities sins.

O that we considered aright, how contrary these things are, not only to our Christian profession, as hath been shewen, but also to the very light of nature! Would it not shame us to hear this out of the mouth of an Heathen man, as he is accounted?

*Detrahens aliquid alteri, & benehominis incommodo, suum augere commodum, magis sibi curat a statu quam mors, quam paupertas, quam dolor, quam cetera quae possunt esse corpori accidere aut rebus externis.* To take somewhat from another, and one man to increase his own profit by the disprofit of another, its more against nature than death, then poverty, then grief, then what ever else can befall the body or outward estate. So Tully, and much more to the same effect.

2. Its possible, that a man or woman may commit some one or other of all the sins of man, to *trespass* a trespass against the Lord. This expression [*to trespass a trespass*] bught not to seem strange unto us, that the Noun of the same Verb is repeated with it, as *gaudere gaudium, pugnare pugnam, vivere votum, militare militiam*, which the N. Test. hath made familiar, as to war a good warfare, 1 Tim. 2. 18. to fight a good fight, 2 Tim. 4. 7. What some say, that the sin committed against man, is here said to be committed against the Lord in regard of his denial or oath, Levit. 6. 2, 3. It hath some truth in it: But in other finnes against men, where

A where no denial or oath is interpoſed, the ſin yet is ſaid to be committed againſt the Lord, as *Gen. 38. 7, 8.* and *39. 9.* Sins committed againſt *men*, are committed alſo againſt *God*, *1 Cor. 8. 12.*

The 2 Tables of the Commandments are ſaid to contain laws teaching our duties toward *God* and toward our neighbour. Which is not ſo to be underſtood as if the four firſt Commandments adequately contained our duty towards *God*, and the ſix laſt our duties toward *men*. For without doubt the ſix laſt contain our duty towards *God* alſo; and forbid the breach of it. Our heavenly Father is to be honoured, according to the fifth Commandment. And ſpiritual murder, as by Crucifying *Chriſt* in us, is forbidden by the ſixth Commandment. And by the ſeventh is forbidden ſpiritual whoredome againſt *God*, as well as corporal againſt our neighbour. So that we ſee reaſon why it is ſaid, that the Tables were written on both their ſides, *Exod. 32. 15.*

B But does any man commit any ſin on purpoſe to *trespaſs* a *trespaſs* againſt the Lord? The words ſound ſo, *לַעֲוֹן לַעֲוֹן* to *trespaſs* a *trespaſs*; and ſo our Translators turn the words.

C If ſo the words be to be underſtood, every ſin committed againſt our brother, ſhould be a ſin with an high hand, as intended againſt *God* himſelfe.

We muſt know therefore that there is a twofold end: 1. *finis regis*, and 2. *finis rei*, the end whereat he aimes who doth any thing, as he who doth injury to his neighbour, he aimes at the increaſe of his own wealth.

2. The *finis rei* or the end whereunto the deed it ſelfe done tends, is quite another thing than that the ſinner aimes at, as the breach of *Gods* law, provoking His wrath, &c.

D Let us conſider ſome examples of this kinde. *Eſay 3. 8.* Their tongue and their doings are againſt the Lord to provoke the eyes of His glory. *Ier. 25. 7.* Ye have not hearkened to me ſaith the Lord, that ye might provoke me to anger with the works of your hands. It is not probable, that the people, though a ſinfull people, had any ſuch aime, or intended any ſuch thing, as to provoke the Lord. That of all other were a moſt fooliſh and impious enterpriſe. Doe we provoke the Lord, ſaith the Apoſtle, are we ſtronger than He? *1 Cor. 10. 22.*

E Surely they did not intend to provoke the Lord to wrath; they had no ſuch end, no more than they intended to doe themſelves hurt: Yet they did thoſe things which tended to provoke the Lord to wrath, and in the effect tended to their own hurt. Mark how the Lord reaſons, *Ierem. 25. 8.* Provoke me not to anger with the works of your hands, and I will doe you no hurt. Yet ye have not hearkened unto me, ſaith the Lord, to provoke me to anger with the works of your hands, to your own hurt. No doubt they intended not to provoke the Lord to anger; they intended not to them-



selves hurt. Yet the *finis rei*, the end that their sin aimed at, was to provoke the Lord to anger, and to doe themselves hurt. A

Observe how the Lord prizes neighbourly-love and faithful-dealing of man with man. He accounts the breach of brotherly love by unjust dealing, as done unto himselfe.

3. Then the soule that so doth, shall be guilty. So I would read the words, as here to end the sentence. When a man or woman hath committed of all the sins of men, to trespass a trespass against the Lord, then that soule shall be guilty. I shall shew reason for this anon. Meantime, I am not alone in the opinion. B For here *Munster* ends the sentence; and *Piscator*, *Martin Luther* also, and two low Dutch translations, the French Bible and the Italians. And of our old English, *Tyndall*, and *Couerdall*, and two others. That soule hath guilt upon it. And indeed how can it be otherwile? If we consider well what it is to sin 1. against man, and to sin 2. against God, and 3. to be guilty.

1. To sin against man, as directly or indirectly to rob him, deceive him, cheat him, goe beyond him, overreach him, is to break the society of men, which is contrary to nature; as you heard before from the voice of nature. And the same Author fully presses it, lib. 3. de Off. *Si etiam hoc natura prescribit, ut homo homine quicumque sit, ob eam ipsam causam quod is homo sit, consultum velit, necesse est, secundum eandem naturam, omnium utilitatem esse communem.* If even nature prescribe this, that man be willing to provide for the good of man who ever he is, even because he is a man, its necessary, that, according to the same nature, the profit of all men be common. Whence by strong reason he infers, that they who deny that any regard is to be had of those among whom they live, but that, to encrease their own profit, they may rob or steal from others. *Hi derivant communem humani generis societatem, They, saith he, break the common society of mankind.* So that he who commits any of all the sins of men, as he breaks, so he is broken off from humane society, and stands alone by himselfe, divided from all men. And that much more, that, by the same sin, he sin against God, as this Scripture speaks expressly. D

And the same voice of nature confirms it, as the same Author goes on. *Qua sublatâ, take away humane society, saith he, and bounty, liberality, goodness, justice is utterly taken away. Quae qui tollunt, etiam adversus Deos immortales impii judicandi sunt: At is enim constitutus inter homines societatem evertunt.* Thus, saith he, who take away these, they are to be judged impious against the immortal God: For they overturn that society which is constituted of God among men. So he: As therefore he who so sins against man, breaks himself off from mankind, and stands alone by himself; so he who by sinning against man, sins also against God, he breaks himself off from God; according to that of the Prophet, E

Your

A Your sins have separated between you and your God. Esay 59. 2. And I am broken by your whorish heart which hath departed from me, Ezek. 6. 9. He who hath so sinned against God and man, and by so doing hath broken himself off from the society of both, he must be guilty.

3. What is it to be guilty? The words here used are *נפש חוטא*, then that soul shall be guilty. Which our Translators turn, that person shall be guilty. But surely *נפש* though of large signification, (as I shall shew ere it be long, if the Lord will) yet the first and principal signification of it, is the soul. And guiltiness is properly in the soul. So I render the words, that soul shall be guilty.

B What we call guilty, Tremellius here turns *rea*; but not so properly. for *reos appello non eos modo qui argumentur, sed omnes quorum de re disceptatur*. I call them *reos*, not only who are reprov'd, but those concerning whole business, question may be made, saith the Orator. And so a man may be called into question who is not guilty of any crime; as its said of Cato that noble Roman, that he was accused four and forty times, but never found faulty.

C Who ever is so accused and questioned, and proves faultless, is probably an honest man, then he who was never accused. For he who has been accused has been searched and tryed; whereas he who was never questioned may have many faults though hidden. He who is here said to be guilty, having been tryed is culpable and faulty, and such as is called *reus sons*, that is *nocens*, a faulty person; For *si bonus est insons, contrarius & malus est sons*; Auson. So that *sons* is an evil man, from *שון* rebellious against God and man. Or from *שון*, odious, hateful to God and man, and to himself also.

D If we consider the original word *חטא* rendred here to be guilty; which from its affinity with *שמה* *חטא* and *חטא* imports an horror and abomination as from blasting and as it were a lonely and desolate estate; such as needs must the guilty mans be, who is broken off from the society with God and man.

E So that to be so guilty, to be in fear and horreur, after committing some of all the sins of man, to trespass a trespass against the Lord, to be so guilty its a duty, an obligation that lies upon the sinner; as in the day of expiations the people are commanded to afflict their souls, Levit. 16. 29. under penalty of being cut off, Levit. 23. 29.

And such a duty it is as the Lord expects, Hos. 5. 15. I will go and return to my place until they acknowledge their offence. The words are *עו אשמו* until they be guilty: *Donec deficiant*, as Raguin turns the word, until they fail, faint, and quail in their courage, till fear and horreur overtake them; and to the words following sound, Until they be guilty and seek my face, in their affliction [or strait *בצרה* unto them] they will seek me early.

Hos. 5.  
ve. 15.

Such



Such a desolate state sin committed against God and man, the sinner, through mercy, is disposed unto, *Lam. 3. 28, 29, 30.* He sits alone, and keeps silence, because he hath born (the yoke) upon him. He putteth his mouth in the dust, if so be there may be hope. He giveth his cheek to him that smiteth him, he is filled with reptoach. A

Such an abaled condition the Lord requires toward repentance, remission of sin, and expiation of it, *2 Chron. 7. 14.* If my people upon whom my Name is called shall humble themselves, and pray, and seek my face, and turn from their evil wayes, then will I hear from heaven, &c. B

If we consider this well what it is to be guilty, and how it follows upon sin committed against God and man, we cannot but wonder at an impudent and daring generation, who have on their souls an heave load of guilt, yet bear it lightly, at least with pretence of much innocency.

*Spem vultu simulat, premit alto corde dolorem.*

Confident in face, but full sad in heart.

*Nil conficere sibi, nulla pallefcere culpa.*

Own's no guilt to himself, appall'd at no fault. C

Yea, with great boldness they intrude into the Congregation of Saints, as if they were of their communion.

The Lord himself seems to marvel at the peoples impudence, *Jer. 7. 8, 9, 10.* Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery and swear falsely, and come and stand before me in this house which is called by my Name, and say, we are delivered to do all those abominations? as if they should say, we come into the Temple to thank God for the success of our sins, or to pray for help to do them; or we are free'd or redem'd [1271] to commit these abominations. B

And truly its wonderful, that the just God shewes not some notable example upon such hypocrites. He hath so done, as appears by what the Wiseman speaks, *Eccles. 1. 29, 30.* Be not an hypocrite in the sight of men; and take good heed to what thou speakest. Exalt not thy self lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the Congregation; because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit. E

Hence it followes, that the man hath in himself a *judicatory*, a *Tribunal* where he judges, or may judge himself, *1 Cor. 11.* Judge your selves, &c. accuse or condemn himself, *Rom. 2.* According to wch a man is said to be worsted in his cause, *1 Cor. 6. 7.* This is utterly *inimica*, a fault among you that ye go to law one with another; it is a *working* as when a man does *causa* to lose his suit. According to which, a man is *autoxatex* self.

*Jer. 7.  
ver. 8, 9,  
10.*

*1 Cor. 6.  
ver. 7.*

A ſelf-judged and condemned, *Tir. 3. 11.* according to which, a man being ſelf-judged, ſelf-worſted, ſelf-condemned, he is alſo *αὐτοκτενέτης*, a ſelf-tormentor; yea ſo often *αὐτοκτενέτης*, a ſelf-executioner.

Take notice hence how partial men are unto themſelves; they will not own their own guilt. *Achan* took, *Joſh. 7.* And *Micha* took, *Judg. 17. 2.* Neither of them ſtole. And the Civil Law calls ſtole goods, *Res amota*, things put out of their place. The figures *Euphemismus* and *Charientismus*, whereby graceful names are put upon diſhoneſt and ſoul actions, are of notable uſe in theſe evil dayes. Which may diſcover the egregious folly of many vain men who go about to ſilence the clamour of their guilty conſcience, with a noiſe of Muſicians. Alas! to what purpoſe are the Minſtrels, when the Damſel is dead? *Matth. 9. 23.* Or who put themſelves into merry company of ſome Buffoons who may jeaſt away their ſorrow. Or elſe they get them among their associates and carnal friends, perhaps as deep in guilt as themſelves; and there they hope to drive away their guilt with a Club, or play it away at Cards or Dice. Or elſe they get into the counreys, and hope to run away from their purſuing guilt. But evil hunts the wicked man to overthrow him, *Pſal. 140. 11.*

—*hæret lateri lethalis arundo.*

Alas! Theſe and ſuch ſhifts as theſe, are but like the ſkimming over of a feſtered wound: It will break out again. And when men have uſed all their arts and policies to hide themſelves from their guilt, their ſin will at length finde them out.

Mystice. We read Verſe 5. that the Lord ſpoke unto Moſes. This form of words ſo often iterated, are not vainly to be neglected, like *Homers* *τὸν δ' ἀποκρίσθαι*, nor to be underſtood onely according to the dulneſs and incapableneſs of the hearer, but according to the Maſteſty of him who ſpeaks. For the Lord Jeſus tells us, that God is a Spirit, *John 4. 24.* And the Apoſtle, The Lord is a Spirit, *2 Cor. 3. 17.* And therefore what he ſpeaks, muſt be ſpiritually underſtood. Yea it is not onely ſpiritual, but even Spirit it ſelf. The Lord Jeſus, *John 6.* when he had in myſtical words delivered at large the ſecret of his body and blood; ſome who were fleſhly minded, ſaid, How can this man give us his fleſh to eat. My words, ſaith our Lord, are ſpirit, and they are life. And, whereas the words before us are a part of the Moral Law, and belong to the eighth Commandement, *Thou ſhalt not ſteal*, *Exod. 20.* S. Paul tells us, that the Law is ſpiritual, *Rom. 7. 14.* and therefore it hath a ſpiritual underſtanding.

Theſe words therefore have their myſtical meaning hinted in divers parts of the text; both in the ſuppoſition of the crime and guilt, and in the impoſition of penalty, expiation of the trespas, and reconciliation of the trespasſers. Any of all the ſins of man committed,



Levit. 6.  
Ver. 23.

mitted, involves and implies the trespassing a trespass against the Lord. Wherein this trespass consists, will appear if we compare the parallel Scripture, *Levit. 6. 2, 3.* If a soul sin, and trespass a trespass against the Lord, and lie unto his neighbour in that which was delivered to him to keep, &c. This supposition seemed strange to one of the most pious and learned Fathers, That there should be any soul found guilty of these, or any such crimes among the people of God. *Absit hoc ab Ecclesia Dei:* and again, *Absit, absit, inquam, ut hæc ego de aliquo fidelium sentiam.* Far be it, far be it, I say, that I should believe these things to be spoken of the Church of God. Yea, saith he, I dare confidently affirm of you, that ye have not so learned Christ; (would God I could as truly say the same of the present Church of Christ!) Wherefore since those enormities concern'd not the Church of Christ according to the letter, that holy Father applyed that law spiritually to the Church. And let us inquire what is the *Depositum*, that which is *delivered to be kept*. Surely the Lord hath delivered unto every one of us a *depositum*; somewhat he has committed to every one of our charge to be kept, even our pretious soul and body, and the image of our God imprinted in it, and stampt upon it, as his *coyn*, his *money*, to be employed to our Masters use. Most certain it is, thou hast received this thy Lords money, the image and superscription of thy God, without blemish, no way adulterate, not at all abased. For nothing can proceed from the most holy God which is not holy.

This image, this *depositum*, this pledge must be restored unto thy God, intire in specie; there is no recompense to be made in value for it, it self must be restored unto God. If therefore thou be holy as he is holy, 1 *Pet. 1. 15.* If pure as he is pure, 1 *John 3. 3.* If perfect as he is perfect, *Matth. 5.* If merciful as he is merciful, thou bearest his image, the image of the heavenly, 1 *Cor. 15. 49.* These, all these are in thy God by nature; and all these are in his image, which is to be imitated and drawn out in thee, and restor'd intirely to him, as thou receivedst them. If these be in thee, happy, thrice happy thou! This was that pledge which *S. Paul* gave *Timothy* a charge to keep, 2 *Tim. 1. 14.* O *Timothy*! that good thing committed to thee keep by the holy Ghost which dwelleth in us.

But if now we have imbezill'd our Lords money, if we have been unholy and prophane, if impure and unclean, if unmerciful and cruel, if we deride, as many do, the perfect life, and jeer it out of the Church as an impossible thing, thou hast wasted thy Lords money, thou hast spent thy fathers substance, thou hast defaced the image of thy God, thou hast adulterated his coin; and thus thou hast lyed and denied that good thing committed to thy charge, and hast the Devils image minted and imprinted on thy soul.

2. We

A 2. We read of fraudulent dealing in fellowship, *Lev. 6. 2.* What fellowship, what partnership is this? Does not the Apostle say, If there be any fellowship of the spirit? *Phil. 2. 1.* This fellowship of the spirit cannot be without fellowship with the Father and his Son Jesus Christ, which *S. John* and his fellow Apostles had; *1 John 1. 3.* And *S. Peter*, we are made partakers, saith he, of the Divine Nature having escaped the corruption that is in the world through lust, *2 Pet. 1. 4.*

B Since therefore so blessed a fellowship is vouchsafed unto us, even a fellowship with the Father, and with his Son Jesus Christ, and with the holy Spirit, if we be partakers of the Divine Nature, O how careful, how watchful ought we to be, lest, by our unfaithfulness we deny that blessed society! It is denied in works, not in words only, *Tit. 1. 16.* For what fellowship hath righteousness with unrighteousness? what communion hath light with darkness?

C 3. The Lord discovers another trespass; taking away a thing by violence, or, by putting of the hand, as in the marg. If we render that place word for word, it sounds thus, If a soul sin and trespass a trespass against the Lord in putting of the hand, or in rapine, or hath oppressed his neighbour by violence or fraud. For *פשוט* signifies both. 1. To over-power one by forg'd cavillation, *Jer. 7. 6.* *Mich. 2. 2.* 2. To deceive and circumvent, by fraud, *Mal. 3. 5.* Where the Translators put oppress in the Text, and defraud in the Margent, (as they might have done here,) implying that the word hath both significations. Where they quite leave out *בא* which signifies to take away by open violence. For what they turn [taking away by violence,] they otherwise render in the margent, [putting of the hand.] What they adde, or hath deceived, answers to *פשוט*, as hath been shewen; so that *אגב* or by rapine is quite left out, and not translated.

D By [putting of the hand] may be implied nimming and pilfering and such like close theiving; where by a kinde of Legier de main, men steal the word one from another; whereof the Prophet speaks, *Ver. 23. 30.*

E By rapine is understood open force and violence, whereby men forcibly take to themselves all the promises of God, which belong not unto them; and thereby lay violent hands upon the kingdom of God, before John Baptists day dawns unto them, *Mat. 11. 13.*

Of both these the Prophet speaks, *Hos. 7. 1.* The thief comes in and the troop of robbers spoyleth without. And our Lord, He that entreth not by the door (even the death and life of Christ) into the sheepfold, but climbeth up some other way, the same is a thief and a robber, *John 10. 1.* Where the old English Manuscript renders *κλέπτης* and *λῃστής*, a night-thief and a day-thief.



Hitherto we have had the *supposition of a crime, and the guilt of it*. Come we now to the Lords *imposition of a penalty, and the means of expiation of the sin, and reconciliation with the parties wronged*, which are literally in this order, *man, and God himself*; and accordingly he ordains the means.

The *penalty and means of reconciliation* unto man is two fold, *Confession, and Restitution*.

*Confession* is here enjoined by *והתוודו* a Verb in the reciprocal form; then they shall *confess themselves*; which is an inward and reflex *confession* of the heart. *Confitebuntur se*; so *Pagnin* renders the word: but then it followes *אשר חטאתם*; which I know not well how to make English of, unless as he renders the word, *super peccato suo*, concerning their sin. But [*Super, concerning*] is here added to the Text: and the particle *אשר* imports the case following. I shall therefore understand and suppose the inward and reflex acknowledgement of sin, and render the words as ours do, They shall *confess* their sin.

What sin is here meant, appears out of the former verse. As for *confession*, the Schoolmen following *S. Austin*, have distinguished it into *confessio*  $\left\{ \begin{array}{l} \text{Laudis.} \\ \text{Fraudis.} \end{array} \right.$

*Confessio laudis*, *Confession of praise* is to the honour of God: *Confess* or *praise* the Lord; for he is good, *Psal. 106. 1*. *Confessio fraudis* *confession of fraud* is to the dishonour and shame of our selves, that we have suffered our selves to be beguiled with the deceitfulness of sin. Such a *confession* the Apostle makes, *Tit. 3. 3*. we our selves have been sometimes foolish, disobedient, deceived, serving divers lusts and pleasures. This we may call a reflex confession; there is also a direct confession which will follow upon this, *Confessio fraudis* a confession, that we having been deceived our selves, have also deceived others. And this *confession* supposes the other; *For no man deceives another, but first he is foully deceived himself*.

Hitherto we have had the first means of *expiation and reconciliation*, *viz. Confession*. Come we now to the second, *viz. Restitution*, in the words following. And he shall *recompense* his trespass with the principal thereof, and adde unto it the fifth part thereof, and give it unto him, against whom he hath trespassed.]

Which words I would rather, for more exact answer to the Hebrew, thus render. And he shall *restore* his trespass in the head-sum thereof, and shall adde over and above it, the fifth part thereof, and shall give to him against whom he hath trespassed.

For although to *recompense* and *restore* seem to be the same, yet they indeed are not so. For to *restore* is properly applyed to the same thing filched and stolen; as *Micha* *ושיב* *restored* in specie the eleven hundred shekels of silver, *Judges 17. 3*. But to *recompense*, is more properly understood of the price or value of the thing taken

or

A stolen; whereas no doubt but the Lord here requires the thing it self to be *restored*; as it evidently appears by comparing the parallel place herewith, *Levit. 6. 4.* where the same law is given, and restitution of the same thing taken away, enjoined.

*Levit. 6.  
ver. 4.*

In the words we have these divine directions to him who hath committed some or other of all the sins of men, to trespass a trespass against the Lord.

1. He shall restore his trespasss in the head sum thereof.  
2. He shall adde over and above it, the fifth part thereof.  
3. He shall give to him against whom he hath trespassed.

B 1. He shall restore his trespasss in the head sum thereof.

His trespasss here is that thing wherein the guilty person wronged his neighbour, so called by metonymie. Which is to be restored in the head sum. The word is *capite ejus*, as *Arias Montanus* turns it, and the Vulg. Latin, and the Chald. Paraph. as also the LXX.

He must restore his trespasss: So five of our old English translations have it; nor doth this our last amend them herein.

C Restitution in the School is largely taken; sometime according to the multiplicity of goods wherein our neighbour is unjustly dammified: for there are goods 1. of the soul, some naturall endowments, and others conferred on us by grace; 2. there are goods also proper to the body, as strength, health, integrity of parts, beauty. 3. Goods of fame, as a good name. 4. There are goods of fortune, as they are called, as riches; and these in the letter are here properly understood.

D And thus Restitution is described by *Aquinas*, *actus justitie commutativa*, an act of commutative justice, whereby the true owner is restored into possession of his own goods. In which description, one main thing is wanting, which is supplied by *Gabriel Biel*, viz. That those goods now restored were violently or fraudulently taken away. Violent and fraudulent dealing, deceit, cheating, consening, makes a breach upon proper interest, breaks the bond of humane society, yea, the bond of union with God; renders the soul desolate and alone without God and man.

E These Bonds cannot be reunited, unless there be *restitutio integri*, until Restitution be made to the full. *Non remittitur peccatum nisi restituatur ablatum*. The sin of deceit and violence (that *Davus* which makes all this trouble) is not remitted, unless what is taken away, be restored.

This is an hard lesson, will some say; who have otherwise learned Christ. These are the very times which our Lord foretold, should come; that there should be false Christs and false Prophets. For some have imagined such a Christ to themselves, as hath so done and suffered all things for them, that he has left nothing for them to do, nothing for Christ to do in them; A Christ



that hath been just for them, so that they need not be just. Such a Christ as has been sober, chaste, continent for them, so that they need not be so. Such a Christ as has paid their debts for them to God and man. Against these I shall lay down these two positions.

1. There are distinct dominions, rights, and proper interests in temporal things. How else can there be thefts? since theft is the taking away that which is anothers. If it be anothers, then hath that other no right in it, which he may call his. He hath dominion over it, power to use it, spend it, alien it, sell it. Hence it is, that the Lord requires in every believer, contentment, 1 Tim. 6. 8. Yea, that every one be provident for time to come, Prov. 13. 25. that he make provision for himself, and his house; that he be not burdensome to others, 2 Cor. 8. 12, 13. Yea, so provident he ought to be, that he have wherewith to pay publick charges, Matth. 22. 21. Yea, that he may supply the necessities of the poor Saints, according to brotherly love, 2 Cor. 8. 12. Yea, that, according to common love, he may have to give to him that needeth, Ephes. 4. 28. Now, were there no proper interest, no *meum* nor *tuum* in the world, no man could call any thing his own, or use it, spend it, alien it; nor have wherewith to be content. Nor would there be buying, or selling, giving or receiving, borrowing or lending, or any other act which supposeth property.

2. This right and proper interest in temporal things, is not founded in grace; so that a man who hath grace, may not take away that which is another mans who hath no grace. Our Lord determined this long since, when he forbad his own gracious people, to intermeddle with the graceless Edomites, Moabites, and Amorites; and that they should by no means invade their possession; and his reason is convictive; he had given them their possessions, Deut. 2. Which yet will appear more forcible, if we consider the ends why the Lord gives his temporal good things unto graceless men; that they may seek out God, Acts 17. 27. that they may repent, Rom. 2. 4. So that he who takes away the goods of graceless men, he hinders them from the means of finding God, and repenting of their sins. Yea, if those two things be granted, 1. That the dominion and right to temporal things is founded in grace. 2. That a man may be his own judge, who is, and who is not in the state of grace, no man shall quietly possess any thing, he has. If a gracious man steals, his grace is no grace. Yea, hence will follow a prodigious distinction of the every, that which a graceless, and that which a gracious man commits.

Come we to the measure and manner of Restitution. He shall restore his trespass with the principal thereof, and adde unto it the fifth part thereof, and give unto him against whom he hath trespassed.

1. He

**A** 1. He ſhall reſtore his trefpaſſes; that is, the thing wherein he hath trefpaſſed, by a Metonymie. But what is here meant by the words following? *with the principal thereof.* What is this principal? Is it ſome other thing beſide the trefpaſſes? Surely no; Why then is it ſaid, he ſhall reſtore the trefpaſſes *with the principal thereof*, if the principal and trefpaſſes be the ſame thing? This doubt muſt be cleared by a ſpiritual ſenſe; of which anon. Meantime, as to the letter, we may obſerve, The wiſdom and goodneſs of the moſt righteous God the Judge of all the World, in removing all impediments and lets from among men, that his royal law might take place in their hearts; ſo that we might owe nothing unto any man, but to love one another.

**B** And what reaſon is therefor this Reſtitution? What is more juſt then the rule of the moſt righteous Judge of all the World? The Lord tryeth (or purgeth) the righteous; but the wicked, and him that loveth violence (or rapine) his ſoul hateth. For the righteous Lord loveth righteousneſſes (inward and outward righteousneſſes). The word is plural; רַחוּמָיו his countenance doth behold the upright, *Pſal. 11. 7.* Whence the Pſalmiſt adviſeth us to make trial of this by our own experience among men; Mark the perfect man, and behold the upright; for the end (or reward) of that man, is peace, *Pſal. 37. 37.* So the Lord bleſſed the latter end of Job more then the beginning, *ſec. Job 42. 12.* Ye have heard of the patience of Job, and have ſeen the end or reward of the Lord, *James 5. 11.* But the tranſgreſſours ſhall be deſtroyed together: The end (or reward) of the wicked ſhall be cut off.

**C** And truly if men patiently wait on the Lord, they ſhall obſerve that he will bring forth the flying rowl in his due time, even the curſe that goeth forth over the face of the whole earth, *ſec.* and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by Gods Name (forſwearing what he has ſtole) and it ſhall remain in the miſt of his houſe, and ſhall conſume it with the timber thereof, and the ſtones thereof, *Zach. 4. 1. — 4.* For it muſt have a time; becauſe 1. God is patient and long ſuffering, and would not that any ſhould periſh. And the ſin being conceived in the heart as in the womb, *Pſal. 7. 14.* it muſt have a time to bring forth: and ſo muſt the judgement and the curſe which goes along collaterally with the ſin. And when ſin is perfected, it bringeth forth death. And when once the curſe hath ſetled; it is no flatter, but it remains in the miſt of the houſe; (for puniſhments were wont to be inflicted on the houſes of malefactors, *Ezra 6. 11. Dan. 3. 29.* to root out their name and memory.) And when the curſe hath taken up its place in the houſe, its not idle there, but it conſumes and eats where-ever it comes. For as the bleſſing increaſeth, *Gen. 9. 1.* ſo the curſe diminiſheth, and brings to nothing, *Levit. 26. Deut. 28.* This curſe

**D**

**E**

*Pſal. 11.  
ver. 7.*

*James 5.  
ver. 11.*

goes



goes along with goods however unjustly gotten by fraud or violence. The story of *Glaucus the Lacedemonian*, which *Herodotus* reports, is remarkable. He had received a sum of money of a certain *Milesian*, for the use of his children under age: *Glaucus* denied the receipt of the money, with an oath. *Glaucus* afterward guilty, consulted with the Oracle, which gave him this answer; That the curse

*Συμάρπας ὀλέσθαι γενήντε κ' ὅλον ἀπαντα.*  
Seizing stock and house, wholly shall destroy.

Which as the Historian affirms, afterward accordingly came to pass. For howsoever violent and fraudulent men may flatter themselves and one another, we shall finde all pretious substance, we shall fill our houses with spoil, *Prov. 1. 13.* yet *ver. 32.* The prosperity of such fools shall destroy them.

Yea, we may refer the ruines and destructions of Kingdoms and Commonweals, as wise Historians and Statemen do, unto the same causes. For of that Anarchy and ruin of *Judah*, whereof ye read, *Esay 3.* ye finde the cause *ver. 14.* the spoil of the poor is in their houses. And *Jeremy* having told the house of *Israel* and *Judah*, *Jer. 5.* That their sinnes had with-held good things from them; what sins were they? Verse 26, 27. As a Cage is full of Birds, so are their houses full of deceit. And *Zephany* having denounced an heavy judgement against the Jews, *Ver. 9.* among other causes deserving it, he saith that the servants filled their Masters houses with violence and deceit.

But let me again minde you of what one of the most antient Fathers hath written concerning these very sins, whereof the Lord here speaks; *Abfit, abfit, inquam, ut hac ego de aliquo fidei sum sentiam!* Far, yea far be it from me, that I should think these things of any of the faithful! And good reason; since this is the character given of those Primitive times: *Adeo sancta erat illis temporibus fides, ut fallere aliquos posse non crederetur.* There was such faithfulness and integrity among them, that they thought it impossible that any one of them should deceive. And because they themselves loved truth and faithfulness, and knew not what it was to deceive, they thought no man would deceive them. So the *Virgin-Church* might say of her self,

—Ego nescia rerum,

*Difficilem culpa suspicor esse viam.*

Vpon this very consideration, that holy Father understood the former part of this law spiritually. And I believe, upon the same grounds, we may so understand the latter part of it. Let us inquire and make trial.

This ground we may lay, or rather, its laid to our hand, *The law is spiritual*, and this law, as hath appear'd in the former part of it.

A Its here ſaid, he ſhall reſtore חַטֹּאת his treſpaſs, his ſin. So חַטֹּאת ſignifies, and is rendred by the LXX *πλημμελεια*, treſpaſs, *Eſra 9.6.* *αμαρτια*, ſinne, *Gen. 42.21.* *αδινια*, iniuſtice, *Jer. 51.5.* *ανομια*, lawleſneſs, *Ezek. 46.21.* So *Varabius*, and the *Tigurin Bible*, *Reddet culpam ſuam*, he ſhall reſtore his fault. If therefore חַטֹּאת ſo ſignifie, as it doth, how ſhall the ſinful man make any reſtitution, ſatisfaction, or recompenſe for his ſin? a man may run into debt, but how he ſhall diſcharge it, how he ſhall pay his debt, there's the queſtion.—*Facilis deſcenſus Auerſi, ſed reuocare gradum ſuperasq; aſcendere ad auras, hic labor, hoc opus eſt*—we may abate our ſelves even to Hell, *Eſay 57.9.* But how ſhall we ariſe? *Corruption, O Iſrael, is thine own; but thy help is in me.*

*Hof. 13.  
ver. 9.*

And what is the condition of one, is the ſame of all. For all haue ſinned, and fallen ſhort of the glory of God, *Rom. 3.23.* And who can ſatiſfie one of a thouſand?

What then ſhall the treſpaſſer, the ſinner, the unjuſt perſon do?

Alas! Bankrupt; as he is wretched, miſerable, poor and beggarly! how ſhall he pay his חַטֹּאת, his treſpaſs? The Text anſwereth this queſtion, חַטֹּאתָ, He ſhall reſtore the treſpaſs in his

C Head. And 1. What is the Head? And 2. How ſhall the poor indebted man pay or reſtore his treſpaſs in his Head? Surely the Head is Chriſt, *Ephes. 1.22.* He is Head over all, eſpecially to his Church, *Ephes. 5.23.* *Col. 1.18.* Yea, yet more eſpecially, the Head of every man is Chriſt, *1 Cor. 11.3.* to rule and govern the man. This is the ranſom which God findes, upon the mans acknowledgement of his ſins, *Job 33.23,24.* whom the Lord ſets forth a ranſom for all to be reſtiſied, *in idolorum ualegiis* in their ſeuerall feaſons, *1 Tim. 2.1.* Of this debt and diſcharge of it, the Apoſtle ſpeaks, *Rom. 3.23.* That we may the better underſtand this great work of the Lord Jeſus our Head, and only Mediator, and how he makes reconciliation for the ſins of the people, *Hebr. 2. 17.* I beſeech you conſider it in this order. The Lord Jeſus makes reconciliation, 1. Paſſively and exemplarily. 2. Actively. 1. Paſſively, by his inward and outward ſuffering, his dolours and agonies of his ſoul, the buffetings, the ſcourgings, the contradictions of ſinners againſt himſelf; yea, the ſuffering of death it ſelf. 2. Actively, and that two ways.

E 1. Purgatiuely, by incorporating and embodying or fleſhing us with his fleſh: For ſo Believers are members of his body, of his fleſh, and of his bones, *Ephes. 5.* And arming us with a lowly, meek, obedient, watchful, wiſe, and long-ſuffering minde and ſpirit, and ſpiritual blood; whereby we are enabled againſt carnal and fleſhly pollutions, as alſo againſt ſpiritual defilements.

2. Meritoriouſly, by taking away the guilt of theſe ſins, whereof we have repented, and which we have left, *Gal. 3.13.* Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.

2. The



2. The debtor must adde over and above, the fifth part. I shall not here trouble you or my self with what one of the ancient Greek Fathers descants upon ἐπίπemptον, the word here read in the LXX; but his mystical sense is good, *Quinq; muneris frequenter, imò pene semper pro quinq; sensibus accipitur*, saith he; The number five often, yea almost alwayes is taken for the *Five Senses*.

These five senses may be restored in holy actions; so as, if we have abused them in worldly businesses, and imployed them in those things which are not according to the will of God, we may now restore them in holy & religious actions; and adde over and above, five others, which are the senses of the inward man: according to which, being become pure in heart we see God, *Mat. 5*. And having ears to hear, we may hear what our Master Christ teacheth. That we may receive that sweet savour, whereof the Apostle saith, we are a sweet savour of Christ unto God, *2 Corinthians. 2*. And that we may taste and see that the Lord is gracious; that our hands may handle the word of life *1 John 1*. Accordingly the Apostle prayes, that our love may abound yet more and more, in knowledge and all judgement, *Phil. 1. 9*. The words are, ἐν τῇ ἐπιγνώσει καὶ πάσῃ αἰσθήσει, in acknowledgement, and in every sense.

Unto all these, one must be added, saith he, *Ut ad unum Deum hæc cuncta referamus*, that we refer all these to the one and onely God. So he.

Or, by the fifth, we may understand what ever is above that which is elementary, visible, and of this lower world, all whatever is holy, just, good, wise, patient, meek, loving, gracious, honourable, excellent. This, and infinitely more then all this is to be attributed unto him, against whom we have sinned. To him be Glory, Majesty, and Dominion for evermore.

Phil. 1.  
Ver. 9.

Chap.

A

*All the dayes that he ſeparateth himſelf unto the Lord, he ſhall come at no dead body. He ſhall not make himſelf unclean for his father or for his mother, for his brother or for his ſiſter when they die; becauſe the conſecration of his God is upon his head.]* Theſe words contain a

part of the *Nazarites Rule*; which wholly conſiſted in abſtinen-  
 1. From all what ever the Vine brought forth, as wine;  
 and alſo from ſtrong drink. 2. From polling or ſhaving his  
 head. 3. From what ever was unclean, as from touching or co-  
 ming at a *dead body*; ſo that he might not go to any funeral.

B

What? Not of his Father or Mother, or Brother, or Siſter? No:  
 He ſhall not be unclean for any of them when they die. So that  
 the third part of the *Nazarites rule*, is in the words before us;  
 and the reaſon of it. Which words generally contain theſe di-  
 vine Axioms.

1. All the dayes that the *Nazarite* ſeparates himſelf unto the  
 Lord, he ſhall not come at a *dead body*.

2. He ſhall not make himſelf unclean for his Father or for  
 his Mother, for his Brother or for his Siſter, when they die.

C

3. This he muſt not do, becauſe the *conſecration* of his God is  
 upon his head.

In the firſt of theſe, are virtually contained theſe propoſitions.

1. The *Nazarite* is ſeparated unto the Lord.

2. The *Nazarite* muſt not come at a *dead body*.

3. All the dayes that the *Nazarite* ſeparates himſelf unto the  
 Lord, he muſt not come at a *dead body*.

1. The *Nazarite* is ſeparated unto the Lord.

And 1. Who was a *Nazarite*? And 2. What is it to be ſe-  
 parated unto the Lord?

D

1. The Lord in the former words gives us a deſcription of a  
*Nazarite*, A man or woman who *marvellouſly ſeparates* him or  
 himſelf to *vow a vow* of a *Nazarite*, to ſeparate themſelves unto  
 the Lord.

Theſe *Nazarites* were either perpetual, as *Samſon*, *Judges* 13.7.  
 And *Samuel*, 1 *Sam.* 1.11. Or for a certain time, as *Paul* and others  
 with him, *Acts* 18.18.

This vow, although according to the ceremony, it required  
 abſtinenſe from certain things, as hath been ſhewen, yet in the  
 realty and ſubſtance of it, it imported a dedication and conſecra-  
 tion of holy perſons unto God, although they abſtained not ex-  
 actly from thoſe things. Thus the *Rechabites* who abſtained from  
 Wine, *Jer.* 35. are accounted *Nazarites* by *Suidas*, whether they  
 abſtained from the other two, it appears not. Nor could *Samſon*  
 exactly obſerve that prohibition *not to come at a dead body*, when  
 he made ſo many ſlaughters among the *Philiftines*, *heaps upon*  
*heaps*. So that in a large ſenſe, we may ſay of all devout perſons

E

E e e

who



who renounce the world and the lusts thereof, and wholly devote and consecrate themselves unto God, that they are spiritual Nazarites. Such an one was *Jeremy* and *John Baptist*, and *Joseph*, who long before them both, and before the institution of the ceremonial separation, was called a Nazarite, as I have shewen on *Gen. 49. v. 26*. And if we consider well the Christians vow in Baptism, To forsake the Devil and all his works, the vain pomps and glory of the world, with all covetous desires of the same, the carnal desires of the flesh, so as not to follow, or be lead by them; he who performs this vow, (and every Christian soul is obliged so to do) he may well be accounted a spiritual Nazarite.

2. What we turn to separate, נָזִיר, supposes and implies adjoyning. For the separation is properly from something. And therefore he who is here said to separate himself unto the Lord, he ver. 8. is said to be holy unto the Lord. And so the Nazarite is understood to separate himself from those three things before mentioned, and to dedicate and apply himself unto the Lord.

*Eccles. 10.*  
*v. 19.*

For 1. Whereas wine is a figure of earthly delight and joy, as being that which rejoyceth the life, or the living, saith Solomon, *Eccles. 10. 19*. The will of the Lord is, that all the joy and delight of our souls should not run out unto any of the creatures, but should be wholly centred in his love, which is better then wine, *Cant. 1. 2*.

2. And whereas much pride and vanity is discovered in shaving, and crisping, and curling, and trimming, and powdring the hair; the chaste and modest Spouse of Christ hath power and glory on her head, and thereby professeth her subjection to her Lord and Husband, *1 Cor. 11. 10. — 15*.

3. And because our natural affections, loves, & desires, are carried forth to our relations, as our Parents, Fathers, and Mothers, or Brethren, and Sisters, the Lord will that these affections be all called home, and placed, and fixed on himself.

*Esay 6.*  
*v. 3.*

There is great reason, that the Nazarite be separated and holy unto the Lord; because he is holy: So he declares himself, *Lev. 11*. And so the Seraphim proclaim him, *Esay 6. 3*. Holy, holy, holy, Lord God of hosts, The fulness of the earth is his glory. So it is in Hebrew.

*Revel. 4.*  
*v. 8.*

Accordingly the four living creatures, *Revel. 4. 8*. (which our Translators call Beasts; whereas the word ζῶον there used is well known to be common to men and Beasts, and one of them had the face, as of a man,) They have no rest day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come.

And it is the end of the pure religion and undefiled, to render us like unto our God, as he requires, *Levit. 11. 44*. *1 Pet. 1. 15, 16*. Like unto Jesus Christ, *Hebr. 7. 26*. who was holy, harmless, undefiled, separate from sinners.

Observe

**A** Obſerve from hence the wonderful exactneſs and ſtrictneſs of the true *Nazarite*; That's implied in נָזִיר, which ſignifies *Mirificabit*; He wonderfully ſeparates himſelf unto the Lord, from all pollutions of the creatures. He is a man to be wondred at by the diſſolute world, who think it ſtrange that he ruſheth not with them into the ſame *confuſion of luxury*, 1 Pet. 4. 4. The *Phariſees* ſect was of all others, אַרְעֵלֵי־אֵרֶן, the moſt ſtrict. There were three ſects of the Jewes when our Lord appeared in the fleſh, as alſo before; the *Saducees*, the *Effeni*, or *Aſideans*, and the *Phariſees*. The ſect of the *Nazarens* (ſo the Chriſtians were called, Acts 24. 5.) that was more exact, more ſtrict, then that of the *Phariſees*, and ſo, far beyond all the reſt. Our Lord Jeſus; the Author and ſubject of the Chriſtian rule, he aſſures his Diſciples, that except their righteouſneſs exceed the righteouſneſs of the Scribes and *Phariſees*, they ſhall by no means enter into the kingdom of heaven, Matth. 5. 20. And his Apoſtle tels us, that whoſoever names the Name of our Lord Jeſus Chriſt, muſt depart from iniquity, 2 Tim. 2. 19.

1 Pet. 4.  
v. 4.

**C** This may juſtly reprove too many pretending Chriſtians, who ſeparate themſelves, but neither to the Lord, nor from their ſin; but ſeparate themſelves one from another, and that under pretence of purity. The Wiſeman tels us of ſuch a generation, pure in their own eyes, yet are not cleaned from their own dung, Prov. 30. 12. And the Prophet brings them in, ſaying, Stand by thy ſelf, come not neer to me, for I am holier than thou, Eſay 65. 5. Alas! what benefit is it unto us, that we are ſeparated from unrighteous men, while we are one with unrighteouſneſs; that we are divided from idolaters, when we yet are joyned unto idols? Hoſ. 4. 17. even thoſe in our own hearts, Ezech. 4. 17.

Prov. 30.  
v. 12.  
4. 17.

**D** Of ſuch as theſe, S. Jude ſpeaks, ver. 19. That though they were moſt lewd and wicked perſons, theſe are they, ſaith he, who ſeparate themſelves, ſensual, not having the Spirit. Separate unto Wine and ſtrong drink, Counter-Nazarites. Of ſuch as theſe the Lord ſaith, that he will ſeparate them unto evil, Deut. 29. 21. 2. The *Nazarite* muſt not come at a dead Body. What is here turned a dead body, is נֶפֶשׁ חַיִּית, and ſignifies indeed properly, a dead ſoul.

**E** So much the Tranſlators themſelves confeſs, where they put a man or body in the text, they ſay in the margin, that in the Hebrew it is ſoul. Thus Exod. 12. 16. that which every man muſt eat, marg. ſoul, Levit. 4. 27. If any man of the common people ſin through ignorance, marg. any ſoul. And 11. 43. ye ſhall not make your ſelves abominable by any creeping thing, marg. your ſouls, Numb. 19. 11. He that toucheth any dead body of a man, the words we have here in conſideration, are a dead ſoul. And in many other places.



2. The *Nazarite* must not come at a *dead body*. What? Not at a *dead body*? That's an hard saying. How then shall we bury our *dead*? which hath been, and is held a good work by all but Cynical men. A

This consideration will force us upon a spiritual sense, and make us understand *וְנִי*, as it signifies, the *soul*.

To come at a *dead soul*, is here in the Hebrew *וְנִי יָבוֹא*, *non veniet*, he shall not come. Hierom turns it well, *non ingredietur*, he shall not enter into, or come into. And so our Translators render the word, *Numb. 27. 17.* to come in; as often elsewhere. B

*Object.* But if we must not come at, or unto a *dead soul*, we must go out of the world, as the Apostle reasons, *1 Cor. 5. 10.* To go in unto a *dead soul*, is to have intimacy with it, as *Jacob* speaks, *Gen. 49. 6.* O my soul, *וְנִי יָבוֹא* (the same word) enter not into their secret.

Hence it appears there are *dead souls*. For what is the natural death, but the separation of the soul from the body? And what is the spiritual death, but the separation of the spirit of life from the soul? according to what the Prophet speaks, The soul that sinners, that shall die, *Ezech. 18. 4.* For sin, when it is perfected, bringeth forth death, *James 1.* And as the man is said to die of some one disease or other, or of some wound, or of old age; even so the soul dies. Thus the false teacher, who consents not to wholesome, or rather healing words, *ὡς ἡ ἀλυσία*, the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but *doings* (so our Translators turn *ῥαυ*, which is, *fact*) about questions and strifes of words. And it is a deadly sickness; for it followeth, whence cometh *envie*; and that slayeth the silly one, *Job 5. 2.* Yea, *envie* is like the foul disease, the rottenness of the bones, *Prov. 14. 30.* A consumption of the soul; so *Wisd. 6. 23.* Neither will I go with consuming *envie*; *envie* is a feverish distemper, that gives place to the destroyer, *Ephes. 4.* Covetousness is a drop sic; *Quo plus sunt pota, plus stimulantur aqua.* As much he drinks, so much he thirsteth still. And prodigality is a flux and lossness of life. For the prodigal young man was dead of it, faith his father, when he spent his substance with riotous living, *Luke 15. 13. 32.* And there is the like reason of other spiritual diseases.

O that men would impartially look into their own spiritual estate, and judge concerning themselves whether their souls be dead or alive. E

It is of greatest importance, whether so or not. For he who hath not the spirit of life, and spirit of Christ, he is none of his, *Rom. 8. 9.* And we are saved by his life, *Rom. 5. 10.*

We enquire not now into signs of the vegetative, sensitive or rational life, but what characters we finde in our selves of the divine

1 Tim. 6.  
v. 3-4.

A divine life, or life of God, according to which the ſoul may be ſaid to live.

If there be no ſenſe or exerciſe of ſenſe, we know, that naturally the man is dead; at leaſt if his taſte, if his touch be gone; if he taſte not that the Lord is gracious, *Phil. 1. 9.* I pray, that your love may abound, *ἐν ἀγαπῇ καὶ ἐν ἀφ᾽ ἀλλήλων, in acknowledgement and all ſenſe.* If there be no breathing, there is no life; if the heart pant not, breathe not after the living God, Cain hath then killed Abel; the ſelf love hath ſlain the breathing from, and towards God. *Gen. 4.*

*Phil. 1. 9.*

B I place not talk and ſpeech among the ſignes of life. Its poſſible there may be a great deal of holy talk, and yet but talk; which our Lord the wiſdom it ſelf ſeems to wonder at, *γεννηται ἰ-χθυῶν, O generations of Vipers* (the word is plural,) how can ye that are evil, ſpeak good things, *Matth. 12. 34.* A man may live though he be ſpeechleſſe; the true ſpeech is from the life of God: he that ſpeaks, as the Oracles of God, *1 Pet. 4. 11.* Silence is praife to thee, ſaith David, *Pſal. 65. 1.* though ours turn it otherwiſe: the ſilent perfeſſing in well doing, beſt praifeſh and pleaſeth God, *Pſal. 50. 23. Pſal. 119. 175.* O let my ſoul live, and it ſhall praife thee. The Nazarite ought to come unto ſuch living ſouls; and his ſoul ſhall live.

*Matth. 12. 34. Pſal. 65. 1.*

C 3. All the dayes that the Nazarite ſeparates himſelf unto the Lord, he ſhall come at no dead ſoul.

What dayes of ſeparation were theſe. The learned Jews have taught, that the time of the Nazarites vow was thirty dayes, a whole Moneth; and this they underſtand to be meant by *נזיר*, ver. 5. *He ſhall be holy*: becauſe in that word, the number of thirty is contained. Howbeit this was to be underſtood, if he named himſelf a Nazarite, and named no certain number of dayes.

D Of theſe dayes we underſtand, *Acts 21. 26.* where S. Luke mentions the accompliſhment of the dayes of purification, *ἀγνους*. Againſt this word Purificationis; whereby Hieron renders *ἀγνους*, *Drifius* excepts; and we may as well except againſt the ſame word here Engliſhed, purification, and for the ſame reaſon: Becauſe purification is properly of thoſe who were before unclean and impure; whereas the Nazarites here mentioned had vowed againſt all uncleannefeſſe, and had kept themſelves pure and holy to the Lord.

*Acts 21. 26.*

E In place of it we may put ſanctification. There is reaſon enough for this in the precept: He who gives it, is Lord of all our time. Herein the Chriſtians vow of ſpiritual Nazariteſhip exceeds that of the Law. That of the law might be temporary, as for 30 dayes; but our vow in Baptiſm, whereby we are initiated into the Chriſtian Nazariteſhip, is a vow of far greater abſtinence, as to ſinful the Devil and all his works, the pompe and vanity of the wicked world, and all the ſinful laſts of the fleſh. A. *Gal. 3. 27.* of all the articles of the Chriſtian faith



faith 3. Of longer time to keep Gods holy will and Commandements, and walk in the same all the dayes of our life. A

O ye Nazarites ! ye who have separated your selves to the Lord, come not at a dead soul all the dayes of your life. It is the soul and spirit that is mainly to be heeded. The holy Scripture reckons persons by their souls ; as Gen. 12. 5. all the souls, they had gotten in Haran ; and 46. 26. all the souls that came with Jacob into Egypt, and many the like : whereas we account men rather according to their bodies ; as when we say, *no body, some body, a good body, &c.*

*Unde hac farrago loquendi venerit in linguas ?* B

How come we to speak thus but from too little care of our souls ? which is helped on by mis-translation.

If we come at a dead soul, and so defile our own souls, all our former labour is utterly lost. The dayes that were before, shall fall, because his separation was defiled, Numb. 6. 12. He must begin again. And there is the same reason with the spiritual Nazarite, Ezech. 18. 24. When the righteous man turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live ? All the righteousness that he hath done, shall not be mentioned : in his trespass that he hath trespassed, and in the sin that he hath sinned, in them shall he die. C

This no doubt, is a very great restraint upon the Nazarite. But a case may be put wherein he may seem to be released from this restraint. What if his Father or Mother, his brother or Sister die ? may not the Nazarite go in to them, or one or other of them, when they die ?

It is true, Father and Mother, Brother and Sister, they are near and endearing relations, and such as may much win upon us : This is a tacite objection made unto the former strict precept, Unto which the Lord makes expresse answer in the following words. D

He shall not make himself unclean for his Father or his Mother, for his Brother or for his Sister, when they die.

In these words are contain'd, the great restraint of the Nazarite from uncleanness.

Herein we have two divine Axioms.

1. The Nazarites Father or Mother, or Brother, or Sister, by dying, become unclean.

2. The Nazarite must not make himself unclean for his Father or his Mother, for his Brother, or for his Sister. E

The latter of these supposes the former ; for unless the dead were unclean, how could they render the Nazarite unclean ?

But it may yet be enquired, what uncleanness this is in the dead father or mother, brother, or sister. For as for natural uncleanness, albeit there be in the dead man a resolution of the humours, and in time of the elements, which may be noisome, and perhaps contagious, yet

A yet neither of these is so speedy, as commonly their *Funerals* are. However to come in to the same house where the *dead are*, or to accompany the corps to the grave, can be no *annoyance*; because the *soul* being departed, and the *natural heat* gone, which is the *vehicle*, and conveys *contagion* and *infection* while there is life in the body, the body being now *dead* conveys no *contagion*, *corruption*, or *uncleanness* unto those who come at it: so the *Italian Proverb*, When the *beast is dead*, the *poysen is dead* with it. Thus much we may say for *natural uncleanness*.

B As for *ceremonial uncleanness* its meerly *positive*; and, according to the nature of a *ceremony*, it is, *Pro arbitrio instituentis*, according to the will of him who ordains it; and so only *temporary* and for a *time*; whence *ceremonia* hath the name from *καιρος*, time; because it is *προςκαιρος*, only for a *certain time*; and that significant also of somewhat that's *real*, *moral*, and *lasting*.

C It remains therefore that the *uncleanness* here spoken of is only *ceremonial*, and that which imports unto us a *morall uncleanness*. And what's that? *Sin and iniquity* is the only *true uncleanness*. And therefore its called by such names as in *nature* are *unclean*; as *mire* and *vomit*, 2 Pet. 2.22. the *menstruous cloth* of an *unclean woman*, Esay 64.6. The *dung* of a man, Prov. 30.12. you will say, these things should not be named. They are named so in Scripture, to discover unto us how *abominable sin* is unto God, and ought to be unto us. Yea, such is the *odiousness* and *loathsomeness* of it, that what ever in *nature* is, or seems *filthy*, *sin* borrows a name from it.

D This *uncleanness* is of a *diffusive* and *spreading nature*, both in them in whom it first is, and in those also to whom they do *affricare scabiem*, they communicate their *uncleanness*. The *leprosie* begins with a *spot of uncleanness*, and spreads it self in the skin, and defiles the whole man, Levit. 13. *Iniquity* kindles from a *spark*; then it burns all before it like a *fire*, Esay 9.18. Behold ἡ λίχνη ὕλην ἀνὰ πτεῖς, how much *wood a little fire burneth*?

E 2. This *uncleanness* is *contagious* and *infectious* and spreads it self unto others also, especially, if disposed and fitted to receive it, φθίρεσιν ἡθῶν χρηστὰ ὁμιλῆσαι καὶ καὶ, *Evil words corrupt good manners*. Or as some understand the words, εὐφρα ἡθῶν, *light and unsettled manners*. For this *uncleanness* enters oftentimes into the *soul*; and is conceived only by a word, & concepta cogitatio carnem commovet ad concupiscendum. *Prophane and vain babblings*, saith the Apostle; *increase to more ungodliness*; and such words eat like a *Canker*, 2 Tim. 2.17. And the *eye* is as treacherous in betraying the *soul* as the *ear* is; for mors intrat per fenestras. Jer. 9.21. the *dead soul* is *infectious*, and *death* from it, enters in by the *eyes*, the *windows* of the *soul*, Eccles. 12.3. and *corrupts* it. Thus it first entred; Gen. 3.6. and having

James 3.  
v. 5.



having found the way, its become a beaten rode troden by many of old, and at this day; *Judg. 14. 1, 2. 2 Sam. 11. 2, 3, 4. Mars videt hanc visamq; cupit potiturq; cupitâ. Mars sees, and seen, desires, desired, enjoys. Whence from ὁρᾶν to see, comes ἐρᾶν to love, saith the Etymologist. And therefore Job makes a covenant with his eyes, that he would not look upon a Maid, Job 31. 1. And David prays, Psal. 119. Turn away mine eyes, that they behold not vanity.*

But what reason may there be, why the Lord gives special charge to the *Nazarite*, that he come not at his *Father* or his *Mother*, his *Brother* or his *Sister*, when they die. There is greatest danger from them of all others. For, according to the nature of love, *Amor transformat amantem in rem amatam*, Love changes the party loving into the party loved. And therefore, especially in such *dear and neer relations*, men commonly oversee, and take no notice of their faults whom they love.

Beside, *honour* being a more eminent degree of love, is more attractive, and drawes more *uncleanness* from the party honoured. And therefore some followers of *Plato*, pourtraied in themselves what *blemish* their Master had in his body; others the *errors* of his minde. Ye know whose speech it was, but not worthy of him; *Malo errare cum Platone, quam cum cæteris Philosophis rectè sentire.* I had rather erre with *Plato*, then be orthodox with other Philosophers.

Man is μιμητικὸν ζῷον, an imitating creature. And therefore Apes, Monkies, and Baboons, who resemble men in their feature, are all *Mimicks*, and imitate what they see done. Now children brought up by their parents, and taught to honour them, have indeed no other patern for their imitation: and what either good or evil, they see in them, they swallow it without difference; and rather the evil, because that most-what is rather predominant, and more attractive of its like in those who are already disposed thereunto. So that children insensibly, by little and little, steal the *finis* and *corruptions* of their parents, and become *unclean* by them.

3. The consecration of his God is upon his head.

These words are considerable either in themselves, or as they comprehend the general reason of the whole Law preceding.

Being considered in themselves, two things are to be inquired into: 1. What's here meant by *Consecration*. 2. How we are to understand, that the consecration of his God, is on the *Nazarites head*.

The word here turn'd *Consecration*, is נָזַר, which the LXX render ἐὺχὴ, a vow; whether they read נָזַר, which signifies a vow, as *Drusius* conceives, or that they had reference to that part of the vow which the *Nazarite* vowed, the preservation of his hair.

*Vatablus*, and the *Tigurin Bible* have *Naser*, retaining the Hebrew word. Two of our old English Translations, *Coverdale* and another

A another turn the word נזיר *abſtinence*. The Chald. Paraphraſt renders it a *crown*. So *Drufius*. The Spaniſh, although in the text it hath *conſecration*, yet in the margent is *Corona a Crown*. So the word is turnd by the LXX, 2 Sam. I. 10. βασιλειον, 2 Chron. 23. 11. And *Pſal.* 132. 18. upon himſelf ſhall his *Crown* flouriſh; the word is נזיר, the ſame in the text. Its called the *Crown* of his God, becauſe the *Nazarite* wears that *Crown* for the honour of his God; and hereby his God honours him, according to 1 Sam. 2.

B 1. The true *Nazarite* is in eminent manner in covenant with his God; its ſaid, the *Crown* of his God, &c.

2. The *Crown*, though on the *Nazarites* head, yet is Gods *Crown*.

3. Here is a ground of great thankfulneſs to be given unto our good God, that he is pleaſed to raiſe up *eminent holy men and women* who may be *examples of purity and holineſs* unto their generation. The Lord commemorateſt his his goodneſs unto his people, *Amos* 2. 11. as one of his ſpecial favours.

C 2. The words are conſiderable as the reaſon of the law preceding. The *Nazarite* muſt not drink wine, poll his head; or defile himſelf by his father or his mother when they die, *becauſe the Crown* of his God is upon his head.

1. The will of the Lord is, that the *ſpiritual Nazarite* for no perſon ſhould become unclean. Its a known rule, *Primum in unoquoq; genere eſt meſura reliquorum*; the firſt in every kinde, is the meſure of all the reſt. Whereas therefore our Lord forbids the *Spiritual Nazarites* to defile themſelves for their father or their mother, &c. when they die, ſince theſe deareſt relations challenge our beſt affections; therefore *a fortiori* the Lord forbids the *ſpiritual Nazarite* to be unclean for any

D other perſon whoſoever; becauſe natural relations of all other are the ſtrongeſt and moſt binding. So *Sampſon* the *Nazarite* reaſoned well if he could have held, *Judges* 14. 16.

Hence appears the reaſon why the believers, *Saints* and *holy ones* of God, are ſaid to be made *Kings* and *Prieſts*, and a *royal Prieſthood* unto God, and made ſuch by *Chriſt* the King of *Saints* and *high Prieſt* of our profeſſion, *Hebr.* 3. Theſe two orders of men were crowned.

E But if *Kings* and *Prieſts* and ſo crowned, and all ſuch, over whom have they dominion? whom do they rule? *Revel.* 2. βασιλεύσομεν ἐπὶ τῆς γῆς, and ſhall *reign* upon the earth. Over whom elſe rule they but over their own ſpirits, *Prov.* 23. 28. The great Monarchs of the word who *conquerd* multitudes of nations and people, yet had not *rule over their own ſpirits*.

1. This juſtly reproveſ thoſe who pretend the *ſpiritual Nazariteſhip* of *Chriſtianity*, yet are *wine-bibbers* and *drinkers of ſtrong drink*; ſuch as reſuſe to be ſubject unto God in holy life; ſuch as



defile themselves with dead works; these are no *Nazarites*; they have lost their crown, they have broken their vow of the spiritual *Nazariteship*. A

2. Such as having consecrated themselves, defile themselves. All their labour they have taken, is in vain, as the *Nazarite* lost all his dayes that were past, when he defiled himself, *Numb. 6. 10.* And all the righteousness that he hath done, shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die, *Ezech. 18. 24.*

3. But more are they to be reprov'd, who having lost their own crown, and broken their vow of spiritual *Nazarites*, attempt to take away the crown from others, to corrupt the *Nazarites*, to inveigle others into their excess of riot. This is a very high provocation of the great God, and exceedingly moves his wrath, as appears, *Amos 2. 11, 12.* they gave the *Nazarites* wine to drink, thereby to enfeeble them; therefore the Lord threatens to enfeeble those corruptors of his *Nazarites*. These, and such as these, are the greatest enemies of the Common-wealth, who deprive it of such *Nazarites* as in perilous times might avert the wrath of God from us, as they were wont to do, *1 Mac. 3. 46.* Lord stir up many such among us! B

*Mystic.* The Head of every man is Christ, *1 Cor. 11. 3.* And if Christ be the Head, what is the Crown? What else but the Spirit, and minde, the Lamp of Christ? as *Job* saith, *Job 29. 3.* His Candle shined on my head. All the thoughts, they are in the power of the true *Nazarite*. All the affections are under his power. And therefore some have rendred *abstinence*, viz. from all vain desires, all corrupt affections. He wears not the Crown in vain. He who sets the Crown on his head, gives him power to tread upon Serpents and scorpions, and all the power of the enemy; yea, to tread Satan under his feet, *Rom. 16.* C

This is a ground of exhortation to the true *Nazarites* of the *Philadelphian Church*; its the Lords exhortation to them, *Keep what thou hast, and let no man take thy Crown, Revel. 3. 11.* These are they who are made *Kings* and *Priests* unto God. Now it is not for *Kings* to drink wine, nor for *Princes* to drink strong drink, *Prov. 31. 4.* Nor is it for *Priests* to drink wine nor strong drink, *Lev. 10. 9.* Nor is it for the spiritual *Kings* and *Priests* to distemper their souls with the joyes and delights of the earthly life, as I have shewen. But they ought to be wholly subject unto their God, to whom they are consecrated, and whose Crown they wear. D

*Num. 19. 7. 11.*

Nor ought they to touch any unclean thing, whether of man or beast. He who toucheth the dead of every soul of man, must be unclean seven dayes, *Numb. 19. 11.* For the filthiness of a man is much more noysom and unclean, and renders men more unclean then the uncleanness of a beast. The beasts uncleanness makes a man unclean E

A *unclean onely untill the evening, Levit. 11. 32. but the uncleanness of a man polluted a man and made him unclean ſeven dayes, Num. 19. 11. And in nature the ſtench of a priſon is loathſome; but the ſmell of a Stable is, to many, delightful. It is true, the brutiſh and carnal uncleanness pollutes; but the uncleanness of a man, as he is a man, pollutes ſeven times more. Carnalia peccata plus habent infamia; ſpiritulia verò plus habent de natura peccati. The beſtial and fleſhly ſin is more infamous; but the ſpiritual ſin hath more of the nature of ſin in it; ſaith one of the pious Ancients.*

B And in all theſe, there ought great ſtrictneſs to be uſed: For there is not the ſame reaſon of the Divine Law which is of our Humane Laws. We ſay, *De minimis non curat Lex*, The Law regards not the leaſt matters. As the Law forbids annoyance of the High-ways: Nor muſt the Carcaſe of a Horſe or Dog or the like be thrown into a Common roade. But what if a dead Mouſe be thrown there? The anſwer is, *De minimis non curat Lex*; The Law takes no notice of things ſo ſmall. And ſome, out of their Epicurean ſpirit, would perſwade us, that *Non vacat exiguis rebus adeſſe Jovi*, that God is not at leiſure to heed ſmall matters. Under

C which pretence, they plead for their infirmities, and thoſe of the largeſt cize; and by that name, they underſtand their groſs habitual ſins. But the wiſe man tells us, that he who neglects ſmall things ſhall fall by little and little, *Eccleſ. 19. 1.* Surely our God neglects not, but forbids and puniſhes even the ſmalleſt ſins neglected and unrepented of and not forſaken. Therefore verſ. 3.

D For that was before forbidden in *ויין Wine*: For what is Wine but the juice or liquor of Grapes, if the Wine be made of Grapes? For Wine may be made of many other things; as *Diodorus Siculus* writes of *δίνω xελδινός*, Barley-wine. What then may *ויין* here ſignifie but water wherein the Grapes have been ſteeped, tindured and moiſtened, as in ſome ſlight decoction. And therefore *Arias Montanus* renders the word *maſefactionem*, moiſtening.

E The Lord here, when he would prohibite the Nazarite the uſe of Wine, he forbids all, what ever belongs to it. And thus ſome underſtand the Lord Jeſus, *Mat. 5. 33.* when he ſaith, ſwear not at all: That he well knowing how frequent ſwearing and forſwearing was among the people, and how true it is, *Qui facile jurat, facile pejerat*, He who eaſily ſwears, eaſily forſwears himſelf; That therefore he might reſtrain men from that frequent ſin of perjury, he prohibites what uſually leads men thereunto. Thus the Lord having given ſtrict charge to Adam, that he ſhould not eat of the forbidden fruit, Adam gives charge to Eve, that ſhe ſhould

*Numb. 6.  
ver. 3.*



not touch it: as we charge our children not to come neer the well. And thus the wise man gives charge to his children, *Prov. 4. 14, 15.* Enter not into the path of the wicked; go not in the way of evil men, avoid it, pass not by it; turn from it, and pass away. And the wise men of the Jews perswaded the *Nazarites*, that they might the better observe their vows, not to go into the Vineyards.

This no doubt is a great error in the sons of men, they fear lest they should commit some great sins, and regard not the less sins, which insensibly dispose them to the committing of the greatest. And therefore the Scripture warns us that we take great heed of the little sins. A little leaven leavens the whole lump, *Gal. 5. 9.* And he who keeps the whole Law and offendeth in one point is guilty of all, *Jam. 2. 10.* O take heed, lest any root of bitterness springing up trouble you, and thereby many be defiled, *Heb. 12. 15.* Whence it appears, that the will of the Lord is our sanctification, & in modico & in magno, our whole, our thorough obedience.

For in this vow of a *Nazarite* was prefigured unto us, the state of perfection; such as was held forth unto us in the *High Priest* on whose forehead was the golden plate with this inscription *קדוש ליהוה Holiness unto the Lord*, or, *The Holiness of the Lord*, *Exod. 28. 39.*

This type was really and in the Truth fulfilled in Christ the true *Nazarite*, the true *High Priest*. The same perfect life is held forth unto all, and required of all, who are Christs. What else means the Apostle, *2 Cor. 6. 17.* where he saith, *Come out from among them?* (which is also the Prophets invitation, and call unto us, to come forth out of the confused spiritual Babel.) And be ye separate; be true *Nazarites*, separate your selves unto the Lord. Touch no unclean thing; come not at any dead soul. Be not so endeared unto Father or Mother or Brother or Sister, when they are dead in trespasses and sins, as to be defiled for them. Though the Priest of the second order, might be defiled, the true *Nazarites*, who are made like unto the great *High Priest*, as he might not be defiled, no, not for his Father or for his Mother, *Levit. 21. 10, 11.* So neither ought we out of natural endearment or indulgence, to be spiritually polluted, no, not for our Fathers and Mothers.

Forasmuch as Christ hath suffered in the flesh, arm your selves with the same (suffering) minde: For he who hath suffered in the flesh hath ceased from sin. He who doth the will of my Father which is in heaven, he is now adopted into the Divine lineage, he shall be my Mother and Sister and Brother, *Mat. 12. 50.* And God the Father speaks unto such *Nazarites* who separate themselves to the Lord, unto such Levites who in this case, say to their Father and to their Mother, I have not seen him, neither did he acknowledge

**A** ledge his brethren, nor do they acknowledge their children; for they have obſerved Gods word, and kept his Covenant, *Deut. 33.9.* Vnto ſuch *Leuites*, unto ſuch *Nazarites*, ſuch ſeparated ones; he ſaith, Be ye ſeparate; own no father nor mother nor brother nor ſiſter upon earth, and I will receiue you, and I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty, *2 Cor. 6.17, 18.*

Be we exhorted to ſeparate our ſelves unto the Lord, to become true *Nazarites*, that we may obtain the *Crown* of our God. This ſeems to be the drift of the Apoſtles exhortation, *2 Cor. 6.* as I ſhewed before.

How ſhall we obtain this *Crown* of our God? The *Nazarite* by wearing of his *hair* profeſſed himſelf ſubject unto God, as the woman hath power on her head, *1 Cor. 7.*

This ſubjection is unto the will and law of God, and he is in meditation of the law day and night, *Pſal. 1.* Hereby he is rendered humble, contrite and mortified, endures temptations, and ſo obtains the *Crown of life*, *James 1.12.*

**C** See how this was prefigured in *Eſther* the inviſible and hidden Church, *Eſther 2.* She had neither father nor mother, *v. 7.* they were both dead. Such a *virgin Church* as the *Psalmiſt* ſpeaks unto; Hearken, O daughter, and conſider; forſake thine own people and thy fathers houſe, *Pſal. 45.* But did ſhe not make her ſelf unclean by her father or her mother when they died? No, *Mordecai* took her for his daughter. *Mordecai*: who is that? *Amata contritio*, bitter contrition. A figure of the holy Law, which renders us contrite and humble, the ſon of *Jair* the light. Or *Mordecai* is *docens contritionem*, teaching contrition. He becomes the father of

**D** *Eſther*; or *Myrrha contrita*, *Myrrh* contrite. *Myrrh* is a principal preſervative againſt infection and contagion. And *Mordecai* bitter contrition, and teaching contrition, *Myrrh* contrite preſerves *Eſther* from uncleanness of her father and her mother. The law of God teaching and rendring us contrite and humble, is a principal antidote againſt dead works.

**E** *Eſther* is commended unto *Heghe* the Keeper of the women, *Eſth. 2.* And what is *Heghe*? Meditation; ſo *Heghe* ſignifies. And *Heghe* is an excellent Tutor to the women, the thoughts they are ſpiritually the woman, *2 Cor. 11.* I fear, leſt as the Serpent beguiled Eve through his ſubtilty, ſo your *νοῦματα*, your thoughts, ſhould be corrupted from the ſimplicity that is in Chriſt. *Eſther* is a long time preparing. And manifold preparations are required of the people of God, *Luke 1.17.* to make ready a people prepared for the Lord. They were prepared before, and *John* muſt yet make them ready.



*Esther* thus prepared is commended to *Ahasuerus* the Prince and the *Head*. And he sets the *Crown* royal upon *Esther's* head, *Esther* 2.17. The like promise is also made by the true *Ahasuerus* unto us, that if we be prepared members of the *invisibile Church*, and bear the *Cross*, we shall also wear the *Crown*! For blessed is he that *endureth* temptation: for when he is *tryed*, he shall receive the *Crown of life*, which the Lord hath promised to them that love him, *James* 1.12.

A

B

C

Chap.

D

E

A

One Spoon of ten shekels of gold.] The word here rendred a Spoon, as also often in this Chapter, seems to be mistaken by our Translators, as I have shewen on Exod. 25. 29. or on Exod. 37. 16. more fully. The word rather seems to be a vessel for incense; as it is here used, which I prove by reasons there shewen.

Numb. 7.  
v. 14.

B

Sprinkle water of purifying upon them. And let them shave all their flesh, and let them wash their clothes, and so make themselves clean.]. The words contain the manner of purifying the Levites, viz. by sprinkling water of purifying upon them. But the words rendred water of purifying, are מֵי טְהוֹרָה, waters of sin, or sin waters.

Numb. 8.  
v. 7.

C

So that the Translators rather expresse the use and effect of these waters, then render the words in their proper sense; as Arias Montanus hath done, who turns the words *Aquas peccati*, waters of sin. So the Tigurin Bible, and Vatablus. Martin Luther also turns them by one word, *Sundwasser*, so *Piscator*, and one Low Dutch. So Ainsworth. And although the LXX have ὕδωρ ἁγιασμοῦ, water of purifying, whom our old and new Translators follow, yet cannot the words be so turned without a trope. Nor hath the Translator of the Chald. Paraphrast dealt candidly; who turns מֵי טְהוֹרָה, *Aquas lustrationis*, waters of purging, which exactly answers the Hebrew, waters of sin.

But what water is it that can purifie the man from his sin? we read not yet that the water of separation is commanded to be made, which is first enjoynd, Numb. 19. and not before.

D

The Jews have a good rule, which is of use here, *Non est prius & posterius in lege*. There is neither before nor after in the Law. So that howsoever as yet the sin-water were not commanded to be made; yet that which was typified by it, the blood of Christ (the Lamb slain from the foundation of the world, Rev. 13. 8.) is the true holy water, or sin-water. Yea, lest any age should want an expedient and effectual mean for the purging and cleansing from sin, the Apostle applying this type unto the truth, saith thus, Hebr. 9. 13, 14. If the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot unto God, purge our conscience from dead works, to serve the living God? Whereby the Apostle holds forth unto us that everlasting sin-water, the precious blood and eternal Spirit of Christ, which cleanseth us from all our sins, 1 John 1. 7.

E

But as our Translators, in the first part of the Levites cleansing, make no mention at all of sin which is to be purged; so neither in the second part of it, do they expresse the word רִצָּף the Rasor which they must let pass over all their flesh. But instead of this, they



they put what they judged equipollent hereunto, *let them shave all their flesh*; which is not a genuine translation, but an exposition. And they cast the true translation of the words into the margin. And what becomes of them and all the rest, in the Pocket Bible?

The third part of the *Levites cleansing*, [*washing their clothes*,] is tacitly implied the whole mystery of sprinkling the sin-water, and cutting off the hair, viz. the purifying from the superfluity of naughtiness, even the sinne it self. So much is intimated in the word *בגדיהם*, their clothes, which may as well be rendred, *their sins and wickednesses*, as *בגריהם* signifies.

O what an exact holiness and purity does the most holy God expect from us, who profess our selves such as cleave unto him, when he requires so many purifications of the sons of Levi, as we read here, and *Malac. 3. 3.* Lord sprinkle us from an evil conscience; Lord wash us thorowly from our iniquity, multiply, or rather wash me from mine iniquity, and cleanse me from my sin, *Psal. 51. 2.*

Numb. 8.  
v. 25, 26.

From the age of fifty years, they shall cease waiting on the service thereof, and shall serve no more, but shall minister with their brethren, &c.] Our Lord himself tels Moses, the argument of these words, together with the former and those which follow, Verse 23. The Lord spake unto Moses, saying, *This is that belongeth to the Levites, from twenty and five years old, and upward, they shall go in to war the warfare of the service of the Tabernacle of meeting; and from the age of fifty years they shall return from the warfare of the service thereof, and shall serve no more, but shall minister with their brethren, &c.* So that the words contain the common term between the *Levites service*, and their *ministry*; which may be resolved into these divine sentences.

1. The Levites waited on the service of the Tabernacle.
2. From the age of fifty years they shall cease from waiting on the service of the Tabernacle.
3. From the age of fifty years, they shall minister with their brethren.
4. From the age of fifty years, they shall serve no more, but they shall minister.

Psal. 51.  
v. 2.

The *Levites waited on* the service of the Tabernacle of meeting. The *Levites* may be understood either more specially according to their office, or men generally all such as by faith and good will cleave unto God. What is here turn'd *waiting*, is indeed warring the warfare of the service of the Tabernacle of meeting. He shall go in *ללחמה* to war the warfare of the service, &c. v. 24. So Tremellius, Diodati, Pagnin, Ainsworth, and Piscator render the words, he shall return from the warfare of the service. Arias Montanus, *Revertetur ab exercitu*, he shall return from the army. And so no doubt the words properly signifie, not *waiting*, as ours turn them.

A them. Whereby the metaphore choſen by the holy Spirit, is waived, neglected, and loſt.

The reaſon why this ſervice of God is called a *warfare*; he who deſires to draw near and cleave unto God, will eaſily underſtand, when he ſhall ſtude the law of his members *warring* againſt the law of his minde. When he ſhall perceive that the world ἐν τῷ πονηρῷ κεῖται lies in the *evil one*, who goes about ſeeking whom he may *drink up*. When he ſhall conſider, that he muſt *wreſtle* with Principalities and Powers, with the Rulers of the darkneſs of this world, with ſpiritual wickedneſs; or rather the ſpiritualities of wickedneſs (πνευματικὰ πονηρίας) in high places. There's no word answers to places. The words are ἐν τοῖς ὑπεράνωις in heavenly things, Such a ſervice of God may well be term'd a *warfare*.

1 John 5.  
v. 19.  
Ephes. 6.  
v. 12.

B 1. The ſervice of the Levites about the Tabernacle of meeting was, a *laborious ſervice*. Its called in the text, עבֹדָה, which ſignifies the greateſt pains and toyl that men undergo, in *peaceable times*, the labours of the ground, in plowing, ſowing, harrowing, following, twifallowing, trifallowing, &c. and this yearly; Nam *redit agricolis labor ævis in orbem*. The *Plowmans labour turns round every year*. Its the greateſt labour and pains that men can undertake, in *troublesome times*, therefore its called *warfare* in the text. It contains in it ſelf compendiouſly all evil: And therefore war is called *evil*, as the ſum of all evils, *Eſay 45.7*.

C The principal labour of the Levite, was bearing the burden of the Tabernacle. Ye finde all the parts and utenſels of the Tabernacle divided among the Kohathites, the Gershonites, and the Merarites, *Numb. 4*. which they muſt take up and bear, ſo often as the Camp removed.

D *Myſtic*. Such is the labour of the ſpiritual Levite in the greater and better Tabernacle, *Hebr. 9. 11*. He has his עבֹדָה his great labour and toyl about a worldly Tabernacle of earthly minded men. He breaks up the fallow grounds, the earthly hearts of men, which have long lien lay. He ſowes the feed of the Word which the ſowles of the air, the evil ſpirits devour, *Matth. 13. 4*. with 19. The Sun of perſecution ſcorcheth it, v. 5. 6. with 20. 21. The thorny cares choak it, v. 7. with 22. And it is well, if one fourth part of the ſoyl, prove good and fruitful, v. 8. with 23. So that the moſt part of his labour is quite loſt, and he ſpends his *ſtrength in vain*.

E Hence it is that the ſpiritual Levite is compared to the laborious Ox, *Dent. 25. 4*. 1 *Cor. 9. 9, 10*. He treads out the corn, he ſeparates the pure grain from the huſk, he brings forth the Spirit out of the Letter. So that great increaſe is by the ſtrength of the Ox, *Pro. 14. 4*. Yet too often the mouth of the laborious Ox is muzzled, contrary to the command of God, 1 *Cor. 7. 9*. by ſenſual, brutiſh, earthly-minded men.



But the greatest labour of the spiritual Levit, is the bearing of the Tabernacle and the parts of it, even that spiritual Tabernacle wherein Christ dwels, *John 1.14.* Of which burden even Moses, and he a Levit, complains, *Deut.1.9.* and elsewhere. A

In this regard, the spiritual Levit was figured by the Camel, a creature that seems to be made to bear burdens; and accordingly he is so ready to bear them, that he kneels down that the burden may be laid upon him. Of his hair, penitential garments were made of old; such were those of *Eliab* and *John Baptist*: Does God take care for Oxen? *1 Cor.9.9.* or Camels? For our sakes no doubt was that written. These are part of the herd called *Animalia Dei*, Gods animals, *Psal.68.10.* Among those beasts Jesus Christ is born, *Matth.2.* the resigned patient beasts, *Zech.2.4.* beasts before thee, *Psal.73.22.* made to bear the burdens of the weak ones, their many frailties and infirmities, their murmurings and repinings, their contumacies and obstinacies; while meantime, in great patience and long-suffering, they endeavour their repentance and amendment of life. B

2. Note here a great difference between the temperal and spiritual warfare. 1. In the temporal the enemies are outward. In the spiritual, they are inward according to the former; Kings go out to battel, *1 Chron.20.1.* According to the latter, the Levites go in to war the warfare of the service, *Numb.8.24.* 2. The Prophet *Esay* gives us another difference: For every battle of the warrior, is with confused noise, and garments rolled in bloods: But this with burning and smell of fire; as in the battle of *Gideon* against the *Midianites*, *Esay 9.5.* which was not managed by might or by power, but by Gods Spirit, which is as fire. So that when that light and fire appears, all the divided judgements (so the *Midianites* signifie) fall foul one upon another, and *Gideon* who breaks and treads under the sin (as his name signifies) obtains a glorious victory. O that unto us that childe were born, that unto us that son were given who may make good his great name in us, according to the following words. C

3. Men engage themselves in outward wars, to satisfy the policies, lusts, ambition, revenge and covetousness of the worldly Potentates, — *Delirant Reges; Plebuntur Achivi.* *Ahab* was ambitious and covetous; and for the satisfaction of his lusts, all *Israel* must be scattered on the hills, *1 Kings 22.17.* D

But in the inward warfare the spiritual warrior endures hardship as a good souldier of Jesus Christ, he entangleth not himself in the affairs of this life, that he may please him who hath chosen him to be a souldier, *2 Tim.2.4.* E

O ye Levites! these things belong unto you, saith the Lord, v.24. if we cleave unto the Lord, as we all profess our selves to do, and it is the business which the name it self imports, how can we adhere unto any creature which may intervene and hinder our immediate union and cleaving unto him? . From

A 2. From the age of fifty years, they ſhall ceaſe from waiting on the ſervice of the Tabernacle of meeting. There ſeems ſome jarring between Numb.4. and this place, Numb.8. For in the former place, the time of the Levites warfare begins at thirty years of age. But here Numb.8. their warfare begins five years ſooner, viz. at the twenty fifth year of their age.

B The reconciliation is eaſie, according to Rabbi ſolomon, and others who follow him. That, whereas the Levites warfare conſiſted of two parts, whereof the former was ſpent in learning the rudiments of thoſe rites and ceremonies which belonged unto their office. This was the firſt part of their warfare, which continued from the twenty fifth year of their age, until they were thirty years old. At that age, being the age of full ſtrength, they entered upon the ſecond part of their warfare, wherein they continued twenty years, viz. until the fiftieth year of their age, when the bodily ſtrength of a man begins to fail him.

C And the reaſon is evident. Nature now weary, requires eaſe and reſt. The ſouls of the Levites, as well as others, dwell in houſes of clay, Job 4. 19. weak and brittle. And although the ſoul in her other houſe, her aſtral body, be ſtrong, vigorous, and able for action, yet while it acts in and by an elementary body which daily moulders away, in that caſe, though the ſpirit be willing, yet the fleſh is weak. Though there may be *actus elicit*, actions drawn forth of the ſoul; Yea, and *imperati*, actions commanded alſo by it, yet they muſt needs be weakly performed, when the keepers of the houſe tremble, and the ſtrong men bow themſelves, and the grinders fail, becauſe they grinde little, and they that look out of the windows be darkned, &c. Eccleſ. 12. 3.

D Whence we learn, 1. That the Lord requires our full ſtrength to be wholly ſpent in marring the warfare of his ſervice. The full ſtrength of a man begins about the thirtieth year of his age. At that age Joſeph began to ſerve the Lord in the kingdom of Egypt, Gen. 41. 46. and David in the kingdom over Iſrael, began his reign and the ſervice of God and his generation, at the ſame age, 2 Sam. 5. 4. Acts 13. 36. And at the ſame age the Lord Jeſus being the truth of both theſe types, he began to ſerve the Lord, in his temporal diſpenſation, Luke 3. 23.

E 2. The Lord requires all our time of ſtrength to be employed in the ſpiritual warfare, even from the full ſtrength at thirty years, until the decay of it at fifty. Nor will any one, who ſerves the Lord out of love, which is the higheſt and moſt acceptable ſervice, Exod. 20. 6. Otherwiſe conceive, but that all that time is utterly miſ-ſpent and loſt, which is employed in any other ſervice; ſince the Lord requires all our ſtrength, and all our time to be ſpent in his ſervice of love, Luke 10. 37. There is an *ixarov* enough and more then enough of our time waſted in the ſervice of ſin, how little ſoever of our



time hath perished in it. And here I meet with a Scripture, A  
 which I beleieve, is much mistaken, 1 Peter. 4. 1, 2, 3, 4. Forasmuch  
 therefore as Christ hath suffered in the flesh, arm yourselves  
 with the same minde; because he who hath suffered in the flesh, hath  
 ceased from sin; that he should live no longer the rest of his time in the  
 flesh, to the lusts of men but to the will of God.

The Apostle having propounded his general exhortation, in  
 the first words; *Arm yourselves with the same minde*, according  
 to the patern of Christs suffering in the flesh; he explains, what he  
 means by *suffering in the flesh*, viz. *ceasing from sin*; which expli- B  
 cation given, he proceeds in his general exhortation, interposing  
 himself, by a *κοινωνία*, that ye or we no longer should live the  
 rest of your or our lifetime to the lusts of men, but to the will of God.  
 For that second verse is not to be knit to the *exegeſis* or *explication*  
 in the next preceding words, but to the general exhortation in  
 the first words. And so to be read, as if they were put in a *Paren-*  
*thesis* by themselves.

What some might doubt, that the words in our translation  
 are in the *singular number* and *third person*, That he no longer should C  
 live the rest of his time in the flesh, &c. I answer, the Verb *βιωσας* is  
 in the *Infinitive*; and so may be rendred according to either  
*number* and *any person*: But it suits best with the general exhortati-  
 on propounded in the plural, Ver. 1. and so followed ver. 3, 4.  
 as Dr. Hammond hath judiciously observed. But let us resume  
 our business.

3. It is not the will of the Lord, that his souldiers should be  
*alwayes warring*, that they should *alwayes be fighting*. Surely men  
 fight not but with hope of *overcoming*, and an *end* there must be  
 of their *fighting*; because the Lord of hosts engageth us in this bat- D  
 tle; and he does *nothing in vain*. Yea, we read, that the Prophets  
 must comfort Jerusalem and tell her, that her *warfare is accompli-*  
*shed*, Esay 40. 2.

4. There is a time when the spiritual Levite is discharged from  
 warring the warfare of the Lord; a time when he shall return from  
 the warfare of the service. Among the many opposite times for many  
 businesses, the Wileman tells us of a time for war, and a time for  
 peace, Eccles. 3. 8.

5. The proper time of returning, ceasing, and resting from the  
 spiritual warfare, is the time of the Spirit. Where the Spirit of the E  
 Lord is, there is liberty. And this is the time hinted and figured in  
 the text before us; the age of fifty years. Which, if we render  
 according to the Hebrew, word for word, they sound thus, *From*  
*a son of fifty years*; that is, from a son born of the spirit, figured by  
 the number fifty.

For thus in type the Levites, the Kohathites, Gershonites, and  
 Merarites, although, for diverse reasons, already shewen, they  
 began

A began their ſervice at different years of their age; yet they all ended their ſervice at fifty years of age, as appears in them all, Num. 4.15. And from fifty years of their age, they muſt return from the warfare of the ſervice.

More particularly; as forty years is the time of ſeparation, trial of faith, & obedience, the time of ſin, puniſhment of ſin, & humiliation and repentance, and mortification of ſin, as I ſhall ſhortly ſhew if the Lord will. So the number of fifty notes remiſſion and pardon, yea, doing away of ſin. Whence it was, that the 50 year was the year of Jubile, the year of Release, as it is called, Levit. 25. It is very often in that Chapter called ἀφεσις in the LXX, remiſſion of ſins, the time of giving the Law, and giving the holy Spirit, Acts 2.1. The time when they who have mortified their ſins are born from the dead, and become born of the Spirit. Thus when David had now fought the Lords battles, Solomon his ſon ſucceeded him, a man of peace and reſt.

B 6. We may note from hence, the Lords gracious dealing with thoſe who labour in his ſervice. The Levites who had laboured twenty years in bearing burdens, beſides five years ſpent in preparation to their warfare, had a time when they were milites emeriti, as ſouldiers diſcharged from warring the warfare of the ſervice, when they muſt ſerve no more, but miniſter with their brethren in the Tabernacle of the Meeting, to keep the charge, and ſhall do no ſervice, Numb. 8.25, 26. And no doubt but ſome Analogie there is between the Levitical and Evangelical ſervice in regard of time. If they reſted at fifty years, the ἐμπειρία and indulgence of the Goſpel may allow an Evangelical Levit ſome eaſe at ſixty years, yea, at ſixty three years of age, after nine climactericals; when old age it ſelf begins to be burden enough. Provision was made for the Levite now ſuper-annuated under the Law. And did the Lord wholly neglect his Evangelical Levites, when their ſtrength faileth them? Surely no: Liberal maintenance was provided for them, whereby their old age might be cheriſhed, after their hard duty performed.

C But when the Goſpell Levites made the people ſtumble at Gods Law as impoſſible to be kept, or, (which amounts to the like) not belonging to thoſe under the Goſpel; when they corrupted the covenant of Levi, Mal. 2.8. when the people enlarged their deſire like hell, Habak. 2.5. The Levite now paſt his labour, is as much regarded as an old Horſe which hath eaſe and reſt only when he is dead.

D But this is a remedileſs complaint, when what was provided and conſecrated unto the ſupport of the aged Levites, is diverted unto other, and thoſe (to ſpeak moſt ſparingly) whoſe ends.

E May not the conſideration of this, ſhame us who pretend our ſelves to be ſpiritual Levites, ſuch as cleave unto the Lord (they are



are the *true Levites*) yet spend our strength and chief time of our strength from twenty five till fifty years of age, (may I not say of some, till sixty, yea seventy years of age and upward?) in the war of their members, following their fleshly lusts which fight against their souls?

2 Pet. 3.  
v. 12.

Be we rather exhorted to hasten the coming of the fiftieth year, that year of release from our hard duty and service. That acceptable year of the Lord; that day of the Lord whose approach we must hasten. Hasten the coming of the day of God. So Erasmus renders *σπεύδοντες τὴν παρουσίαν τοῦ τοῦ θεοῦ ἡμετέρας*, 2 Pet. 3. 12. *Accelerantes adventum*, hastening the coming or presence of that day of God. Its an expression somewhat strange: for we rather wish, *Phosphore redde diem*—that the time were come, then that we should come to the time or day. Indeed that day of the Lord is alwayes ready, and would shine unto us. but we interpose our clouds or mists and darkness of our sins between it and us. We draw our selves in a boat with cords to the shore, when the shore seems to come unto us. And so it is when we are drawn by the cords of love, unto that day of our God; and the Lord is drawn by his love toward us; as when the Prodigal son returned, his father saw him a far off, ran unto him and kissed him. Thus the Lord meeteth him who rejoiceth and worketh righteousness, Esay 64. 5.

But when the Levites strength is spent in warring the warfare of the Lord, must the Levites then be idle? Surely no: they must now minister.

There is no part of time that wholly exempts any man from serving God. If the enemies be subdued in the spiritual warfare, being delivered out of the hands of our enemies, we must serve him in holiness and righteousness all the dayes of our life.

As for the two following divine sentences; 3. That the Levites must minister. 4. Not serve, but minister, I have noted somewhat that may give light unto them; on Gen. 39. 4. upon the Translators mistake there, which I shall not here repeat.

Chap.

A

Let the children of Israel also keep the Passeeover at his appointed season; in the fourteenth day of this moneth at even, ye shall keep it in his appointed season, according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.]

Numb. 9.  
v.2,3.

B

These words contain the Law touching the due observation of the Passeeover to be kept in the due time appointed for it, and according to the manner prescribed of keeping it. But special charge is given concerning the time, which is twice mentioned, in his appointed season; and again, in his appointed season. Why then do our Translators point us to one evening; when the Scripture tels us of two evenings, and mentions them precisely both here, and Exod.12.6. And appoints the set time when the Passeeover must be killed, and the Feast kept, viz. between the two evenings.

C

It is true, that *secundum idolum fori*, according to our common notion we know but one evening in one day; and that about Sun-setting; whence our English word evening is from *ἑσπέρη*, a Bed, because the evening or eventide is Bed-time.

D

But its reasonable, yea, necessary, that our notions be conformed unto the Scriptures expressions; not that we should force the Scriptures to our notions. For our understandings, wills, affections, actions, life and manners, are all of them to be shaped and fashioned according to the Canon and rule of the Word; the Word is not to be formed or modeled according to our understandings, wills, affections, life and maners. It was a foul oversight of the Translators to render these words, Rom.6.17. ὑπακούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τοῦτον διδασχῆς, But ye have obeyed that form of doctrine which was delivered you: whereas the words sound thus; But ye have obeyed that form of doctrine, unto which ye were delivered. This they acknowledge to be the sense of the Greek text; which yet they cast into the margent. Where this true translation and many other, more agreeable to the Original, then what they put in the text, are utterly lost in all our English manual Pocket Bibles.

Rom.6.  
v.17.

E

But come we to our two Evenings; whereof the one is the declination of the Sun from the Noon-point: the other is the setting of the Sun. And therefore the Chald. Par. renders between the two Evenings בין שמשות not, as he is translated, ad vesperam, toward the evening, but between two Suns, viz. the declining and setting Sun. The LXX therefore hath, πρὸς ἑσπέραν, toward the Evening. And that this was the preceise time of killing the Passeeover; Josephus testifies Antiq. lib.16. cap.10. And Solomon Jarchi, and from them Cajetan and others.

The reason of this exact observation of time for the killing of the Passeeover, was, that there might be a due correspondence between



tween the *type* and the *truth*; between the *slaying of the Pasover*, and the *crucifying of Christ*, who is our Pasover, 1 Cor. 5.7. A

For, whereas the Jews divided their day into twelve hours, (which they made longer or shorter, according to the divers parts of the year,) so saith our Lord, *Are there not twelve hours in the day?* John 11.9. at the *third hour*, that is, our nine a clock in the morning, they offered up the *Morning Sacrifice*, a perfect Lamb; and *between the two Evenings*, about our three a clock after noon, they offered up the *Evening Sacrifice*, Exod. 29.38.39. Numb. 28.3. This is the offering made by fire which ye shall offer unto the Lord, two Lambs of the first year, perfect in a day, for a continual burnt offering: the one Lamb shalt thou offer in the *morning*; and the other Lamb shalt thou offer *between the two Evenings*. B

These things betel that people in *figure*, and were written for our *admonition*, that we might the better be confirmed and assured, that the Lord Jesus Christ is the *true Paschal Lamb*, 1 Cor. 5.7. the *true daily sacrifice*, that Lamb of God who takes away the sins of the world, John 1. For as, among the many lawes touching the *Paschal Lamb*, this was one, which was observed in the accomplishment of it in the Lord Jesus Christ, John 19.26. *A bone of him shall not be broken*; and therefore they brake not his legs, as they did theirs who were crucified with him: So like charge is given, in the Scripture before us, concerning the *time*, when Christ our Pasover was sacrificed for us; which is observed very punctually by the Evangelist S. Mark, Chap. 15.25. *It was the third hour, when they crucified him*: the usual hour of the *Morning Sacrifice*, (although, that time might be allowed to other Sacrifices, which by no means, might precede this, the *Morning Sacrifice* was sometime offered more early.) The same Evangelist saith, that at the *ninth hour*, (or three a clock after noon, the time of the *Evening Sacrifice*, unless it did somewhat anticipate, for the reason above named,) at that same *ninth hour* Jesus cryed with a lowd voice, and gave up the ghost, Mark 15.34.37. C

All which, although it be very well worth our observation, and may be a good subject for our meditations to busie themselves about, especially the *Passion week now instant*, yet I believe, there is somewhat of neerer concernment unto us, which may hence be taken notice of; without which, all our meditations about Christ crucified *without us*, so many hundred years ago, will very little avail us toward our salvation. D

Surely as we are *with the Lord the Sun of Righteousness*, so is he with us, as I have lately shewen. If therefore we *decline from our obedience*, become *Apostates* unto the light, and turn from the Lord, and follow the *Prince of darkness*, and will do his lusts, these are two *spiritual evenings*, between which, the *Paskal Lamb* is slain. Which are the very same with that of the School; that fin E

A sin consists either in *aversione à Deo*, or *conversione ad creaturam*, in turning away from God, or turning to the creature. The same two evils which the Prophet saith, the people had committed, They have forsaken the Fountain of living waters, and digged to themselves Cisterns or pits, broken pits or Cisterns which will hold no water, Jer. 2. 13.

According to this distinction, we may reconcile the *Wise man* and the *Apostle*: who indeed differ not but only seemingly. We read Ecclus. 10. 12. that the beginning of pride is when one departeth from God, and his heart is turned away from his Maker: For pride is the beginning of sin, &c. that is, *Quoad aversionem à Deo*, so far forth as a man, through pride, (which is an high opinion of a mans own excellency,) turns away from God. But the Apostle speaking of the other term, 1 Tim. 6. 10. Covetousness, saith he, is the root of all evil. For so I would rather turn φιλαργυρία covetousness, or concupiscence, then strictly, according to the etymon, the love of money, or rather, silver, as the Syriac renders it. For so it is not adequately true, that the love of silver is the root of all evil; which may be said as well of gold or any other creature. And therefore, the Vulg. Lat. renders φιλαργυρία, Cupiditas, covetousness, or concupiscence. Between these two spiritual evenings, the turning from God, who is our life, Deut. 30. and the turning to the creature, the man dies, from his spiritual life. For the declining or turning away of the simple, shall slay them, and the prosperity [or rather, the ease or rest in sin,] of fools shall destroy them, Prov. 1. 32. where, (whether it be the Translators, or the Printers fault, I know not, but the marginal reading, [or ease of the simple] is misplaced, being directed to the former member of the sentence, unto which it belongs not; not to the latter, unto which word [ease] may belong, as answering to פשוט, which they turn, prosperity; but the word simple may there be well left out: For though פשוט, in the former part of the sentence, signifie simple ones, such as are easily persuaded to folly; yet פשוט, in the later part, signifies not such simple men, but arrant fooles, as being joyn'd with the brutish person, and opposed to the wise, Psal. 49. 10. troublesome turbulent fooles; whence the Star, or rather Constellation called פשוט hath its name, or they from it; which raiseth great storms and tempests, especially in the straights of Sin פשוט subject to it, saith Benjamin in his Journal. The wicked fool is as the troubled sea when it cannot rest, whole waters cast up mire and durt, Esay 57. 20.

Now, as the sinful man dies from the divine life, between these two spiritual evenings; so doth the Lamb of God, the Paschal Lamb also die from the sinful man, between the same two evenings. For while we are yet sinners, Christ died for us, Rom. 5. 8. as being wounded

1 Tim. 6.  
v. 10.

Prov. 1.  
v. 32.



Esay 53.  
v. 5.

not only for our transgressions, and bruised for our iniquities, as our Translators turn those words, Esay 53. 5. but, as they ought to be rendred, He was wounded of our transgressions, and was bruised of our iniquities; the words are *וַיִּכּוּתָּהּ*, & *וַיִּכּוּתָּהּ*, which sound, of our transgressions, and of our iniquities. And so Arias Montanus turns them, *A prevaricationibus* and *Ab iniquitatibus nostris*. And Tremellius, *Dolore afficitur à defectibus nostris, atteritur ab iniquitatibus nostris*; he is grieved of our failings, he is bruised of our iniquities. Which Verbs he puts in the Present tense, implying, that, as in the Prophets time, so long before Christs temporal dispensation, and manifestation in the flesh; so in our times also, so long after the dayes of his flesh, and his temporal dispensation, our sins wound and bruise the Christ of God, as he complains, I am broken with their whorish heart which hath departed from me, Ezech. 6. 9. and the like is affirmed, Hebr. 6. 6. and 10. 29.

The Apostle gives us serious advice touching these Evenings, Ephes. 4. 26. Be angry, and sin not: let not the Sun set upon your touchiness, fretfulness, or peevishness, *ναεργυιασθη ὑμῶν*: Sol ne occidat super iracundia vestra, let not the Sun go down upon your irefulness or testiness; there's one evening; neither give place to the Devil; there's the other evening of dismal darkness.

Esay 60.  
v. 19, 20.

O that such a time were come which is promised unto the people of God! Esay 16. 19, 20. that the Lord were unto us for an everlasting light, and our God for our glory! that the Sun might no more go down! &c. *Soles accidere & redire possunt*. The Sun of Righteousness may set by death and rise again: And certainly if we suffer with him, if we die with him, we shall also arise with him, and live with him, and be glorified with him. And, as his countenance is, as the Sun shineth in his strength, Revel. 1. 16. So let them who love him, be as the Sun when he goeth forth in his might! Judges 5. 31.

Chap

A

And it came to pass as the Ark set forward, that Moses said, Rise up, O Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.] Numb. 10. v. 35, 36.

B

The words contain the prayer of Moses, when the Ark journeyed and rested. When it journeyed, that the Lord would arise and scatter his enemies; when it rested, that he would gather together and unite his people, and take up his residence with them. For both these later acts may be comprehended in the Verb שׁוּבָה, as I shall shew.

Two exceptions lie against the translation of this Paragraph; 1. That no notice is taken of the word מִפְּנֵי, nor is it rendred otherwise here, nor in many other places, then only *before thee*; which is a decompounded word, and signifies, [from before thy face.]

C

I deny not but פָּנִים, the face, spoken of God, notes his presence; but withal, according to the places of Scripture, where we meet with it, it imports either his grace and mercy, or his wrath and hatred. For as the face of a man naturally declares his will and affections, *Vultus index animi*, a mans countenance speaks his minde (until that damnable art of seeming perverted the simplicity of nature) so the face of the Lord discovers his good will and favour toward us, or on the contrary his dis-favour, hatred, wrath. Examples are obvious. The Church prayes, *God be merciful unto us, and blesse us*, יֵאָר פָּנֵינוּ, *cause his face to shine upon us*. Psal. 67. 1.

D

But Psal. 34. 16. we read פָּנֵי יְהוָה the face of the Lord is against them who do evil. And Levit. 17. 10. The Lord saith, I will set פָּנֵי my face against that soul; and 20. 3. and 26. 17. beside many like places. Where by the face of the Lord, his wrath is to be understood.

Thus in the Scripture now in question, which speaks according to our Translators, thus; let them that hate thee, flee before thee: here is an object of wrath and hatred propounded to the Lord; and therefore the Spirit of God expresseth his face; which imports his wrath and hatred against his and his peoples incorrigible enemies. Let them who hate thee flee מִפְּנֵי from before thine angry countenance.

E

The second exception lies against the last words, Return O Lord, unto the many thousands of Israel. The Translators well knew, that רַבְּבָה signifies the same with *Myrias* in the Greek, viz. *ten thousands*; and therefore they say in the margent, Hebr. *ten thousand thousands*; though therein they come not home to the Hebrew text; which is in the plural, רַבְּבוֹתַי, *ten thousands thousands of Israel*. So that neither in the text, nor margent, they expresse the original.



May we conjecture, what their reason might be? Its probable, A  
 that they thought there were not so many *Myriads* of Israelites,  
 and that this might be an hyperbolical speech of *Moses*. But the  
 Jewes have a tradition, that *three Millions* of men came with  
*Moses* out of *Egypt*, & wandred in the Wildernels toward *Canaan*.  
 Which, though it were true, yet these might fall short of the *num-*  
*ber* mentioned. Nor ought this *tradition* to be imposed upon our  
 faith. What if we shall rather say, that, when the Israelites were  
*numbered* and *mustered* in the Plains of *Moab*; and a Catalogue  
 was then taken of the fighting men only, of twenty years old and B  
 upward, who were six hundred thousand and a thousand, seven  
 hundred and thirty. *Numb.* 26.51. It is not said, how many more  
 there were *under that age*; to say nothing of the women. All  
 which its possible might amount to the *number* mentioned, with-  
 out *hyperbole*. And this may be *made* yet the more probable if we  
 lay hereunto, what *Moses* saith, *Deut.* 1.10. The Lord your God  
 hath *multiplied* you, and behold, you are this day *as the Stars of hea-*  
*ven for multitude*.

But why should we confine our thoughts unto an *Israel* accord- C  
 ing to the *flesh*? since the Scripture tels us of an *Israel* of God, *Gal.*  
 6.16. an *Israel* pure in heart, *Psal.* 73.1. An *Israel* without guil,  
*John* 1. Are there not, or may there not be in the Wildernels,  
 travelling toward *Canaan*, according to the Jewes tradition, more  
 then three Millions of such souls? If so, what need is there, that  
 we should make that an *hyperbole*, which being duly examined  
 (and that by those who restrain not *religion* and *religious persons*  
 to their *own chosen way of worshipping* God and those who dwell in  
 their *Street*;) may be found even in the letter an undeniable  
 truth?

*Mysticè*. The words before us, are to be understood as dire- D  
 cted unto Christ, who, as I have shewen, in *Numb.* 4.19,20. is  
 signified by the *Ark of God*, called the *Ark of Gods strength*, *Psal.*  
 132.8. where we have a like prayer to that before us; *Arise O*  
*Lord, to thy Rest*, thou and the *Ark of Strength*. But the Psalmist  
 begins *Pf.* 68. with the words of this prayer; *Let God arise*, let his  
 enemies be scattered; let them also that hate him, flee before him. Where  
 the word is, *מפניו*, before his face, his wrathful face; which hath  
 a suitable effect in the next words; As smoke is driven away, so  
 shalt thou drive them away; As wax melteth before the fire, so E  
 let the wicked perish *מפני אלהים*, from the wrathful face of God.  
 And ye read the like twice, v.8.

But the ancient Fathers, *S. Austin*, *Hilary*, *Hierom*, *Euthymius*,  
 and after them, the later Expositors understand the Psalm of  
 Christ and his Church; and aver, that there are contain'd in it  
 the mysteries of both Testaments; especially the giving of the  
 law, the resurrection and ascension of Christ, his bringing his people a-  
 gain

*Psal.* 68.  
 v. 41.

A again out of Egypt, &c. His leading them thorow the Wilder-  
ness, &c.

B Many have applyed this portion of Scripture unto Christ, be-  
fore his appearing in the flesh, as *Salomon*, 2 *Chron.* 6. 41. *Psalms* 68.  
Others, as the Ancients before named have made use of it unto  
Christ, as to his *Resurrection*, that thereby he might prove  
himself to be God; *Let God arise, and so evidence himself to the Son*  
*of God by his resurrection from the dead*, *Rom.* 1. 4. And let his ene-  
mies be scattered, that is, say they, the Jewes who said, we will  
not have this man to reign over us; *Luke* 19. And indeed they  
have been so scattered as never nation but themselves have been.  
Others understand his enemies to be other wicked men. Others yet  
hereby will have the Devils to be meant. And therefore *Athanasius*  
saith of *Antony the Monk*, that when he was assaulted by the Devil,  
he made use of those two first verses of *Psalms* 68. parallel to  
*Numb.* 10. 35. And there is no doubt but soveraign use may be  
made of this Scripture upon every assault and temptation of the evil  
one.

C When this is enlarged to men of contrary mindes to us whe-  
ther Jewes, Turks, or Christians by profession, too often men out  
of self-love partially endear themselves, or fantasie themselves to be  
endeared unto Christ, as his friends, and, out of private hatred,  
conceive others, whom they hate, to be the enemies of God and  
Christ, when its possible to be quite otherwise. Yet hence arise  
debates, contentions, enmities, and most wars among pretending  
Christians.

D Meantime its little understood and less regarded, that the car-  
nal minde is an enemy against God; that the friendship of this world, is  
an enemy against God; Gods enemies are our fleshly lusts which fight  
against our souls, &c. O how needful is it to pray unto the Lord,  
that he would arise up in us and scatter these, which are his and our  
truest enemies! and that they who hate him and us, may flee from  
his wrathful face.

E It is the Lords work as to scatter his enemies, even all our carnal  
lusts, and the spiritualities of wickedness. so likewise is it his work  
to cause to return, gather, and unite all his scattered friends, his ten  
thousands thousands of Israel, to one another, and to himself, to re-  
turn himself unto the ten thousands thousands of Israel. That is the  
second object of *Moses* his prayer. For so largely מְרַבֵּם the word  
here used may signifie: And, thus the latter part of *Moses's* prayer  
may be two wayes understood. 1. *Return* O Lord the ten thou-  
sand thousands of Israel to one another, and to thy self. 2. (By a  
Supplement,) *Return*, O Lord unto the ten thousands thousands of  
Israel. The senses are both good; our Translators take notice only  
of the latter.

The



The former work is the causing all *Israel* to return one to other, and to himself: The later is the Lords return unto his *Israel* so returned and gathered one to other, and to himself. These are two great acts of Gods grace and favour toward his people.

The former, the Lord accomplisheth by *Eliab* the *Tisbite*, that is, the *Turner*, who causeth to return; according to what the Prophet saith of him, That he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, *Mal. 4.6.*

This may occasion a long, but no impertinent discourse. Our Lord, *Matth. 17. 11, 12.* distinguisheth a twofold coming of *Eliab* the *Tisbite*. One *Eliab*, saith he, is already come; the other, shall come. These two comings of *Eliab* answer to the two comings of Christ; 1. In the flesh: 2. In the Spirit. So that before each coming of our Lord, we read an expresse promise of his fore-runner, *Mal. 3. 1.* and *4. 5.*

*Eliab* in his first coming was courly entertaind by *Herod*, *Herodias*, and *Salome*, *Matth. 14.* That *Elias* the *Tisbite* is yet to come, is much opposed by many who endeavour to confound our Lords words, as that they were to be understood of one *Elias*, and one coming of that *Elias*. Against this, I oppose the very context: our Lord saith, *Matth. 17. 11.* *Elias* cometh or shall come, and shall restore all things. But Ver. 12. he saith, I say unto you, that *Elias* is already come. How can these be understood otherwise then either of a twofold *Elias*, or at least of a two-fold coming of one *Elias*? If further proof of this be needful, both Jewes and Christians understand the fourth of *Malachy* ver. 6. of *Elias*'s second coming in the end of the world. Thus the Jewes say of *Elias* that he must appear to *Israel* in their bannishment, to bring them again into their own land. And therefore when they administer circumcision, they set an empty chair for *Elias*, wherein, some say, he sits invisibly. And as the Jewes testifie this, so the Fathers also of the Greek and Latin Church, understand our Saviour to speak of the second coming of Christ, and the coming of *Elias* before him. Thus *S. Cyril*, *Chrysostom*, *Theodoret*, *Euthymius*, *Tertullian*, *Hilary*, *Anselm*, *Hugo*, *Lyra*, *Tho. Aquinas*, &c.

And reason there is both in regard of Gods promise by *Mal. 4. 6.* and our Lords prediction, *Matth. 17. 11, 12.* and a kinde of necessity in regard of Christ, and they who are Christs. 1. In regard of Christ: for if Christ coming in the flesh must have a forerunner, much more must Christ in the Spirit have his forerunner. 2. In regard of those who are Christs; for if that handful of men in *Judea* needed an *Elias*, how much more all the ten Tribes *Ecclus. 48. 10.* Yea, how much yet more, all other kingdomes, nations, and peoples? all the ten thousands thousands of *Israel*?

Since

**A** Since *Moses* prayes, that the Lord would return, reduce, and restore the ten thousands thousands of *Israel*, it appears that *Israel* for the present, is in an *averse* and evil state, of which *Moses* praies for a change unto a good condition.

The *averse* and evil state of *Israel*, from which *Moses* prayes for a change to be made, suppoſeth a former good condition, wherein *Israel* had been; and from which they had been depraved and corrupted. So that the office of *Elias* the *Tisbite* comprehends three things; whereof two supposed the third expreſſed: **B** the first supposed is, That all things with *Israel*, have been in a good state. 2. That all things with *Israel*, have been depraved and corrupted. 3. It is prayed, that *Elias* would reduce and restore all things from their *averse* and evil estate, to their first good condition. All which are contained in that full word ἀποκαθίσταν used in our Lords speech, *Matth.* 17. 11. *Elias* shall come and ἀποκαταστήσει πάντα, he shall restore or return all things unto their first good estate.

**C** 1. All things have bin in a good estate with *Israel*. Such their Creator made them, *Genesis* 1. 31. *Ecclef.* 39. 16. So saith *Solomon* of *Adam*, That God made him upright, *Ecclef.* 7. 29. This rectitude and uprightness in man, 1. in regard of God, is a due conformity unto his will in a pure and holy worship and service. 2. In regard of our neighbour, the due performance of justice and judgement. 3. In regard of every mans self, sobriety, temperance and continency. All which are comprised in those three Adverbs, σωφροῦς, δίκαιος, ἱερός, soberly, righteously, godly, *Tit.* 2. 12.

Are all things in this good condition in our *Israel*? Are they so among us? I believe, no man, I am sure, no honest man will say so. **D** The *Cobler* would have taught his *Crow* to flatter *Domitian* and those times by saying, ἐστὶ πάντα καλῶς, *Omnia bene*, All things are well. But the *Crow* could not learn that lesson, nor be untaught the *Doric* broad dialect, ἔσται πάντα καλῶς, *Omnia erunt bene*. All things shall be well. The like we may say, and its all we can hope for of those evil times. For if we look impartially upon the present evil, *averse* and perverted state of things, we will report that in the general, which our Lord spake in a more particular case, *Things are not so as they were in the beginning*.

**E** For when the man is depraved, that *Vinculum universi*, that bond and tie of the universe, that *compendium creaturarum*, that sum and breviary of all the creatures, that binding cord, which makes the harmony between heaven and earth, when that's loose and broken, it cannot be but all must fall asunder into distord, disorder, and confusion.

Here then is work for *Moses*, [the *Drawer*, as his name signifies. Here is work for *Elias* the *Tisbite* [the *Turner*, as that name sounds.]

*Elias*



*Elias must rectifie the depravation of all things. John Baptist whom our Lord called Elias, began this work, as much as befitted his dispensation, as the Prodigum or forerunner of Christ in the flesh. The other Elias was to return and restore all things: He was to rectifie the worship of God; to act the part of old Elias over again. And since John Baptist could not wash away Baal & his Priests; the later Elias must fire them out of Israel. Baals Priests offer their sacrifices without fire, and teach, that the sin must remain unconsumed; and that its impossible, it should be consumed in this world. Elias prays for fire from heaven, even the holy Spirit of God, which is as fire; and that consumes the sacrifice upon the altar of Christs patience, even the body of sin that is to be destroyed. Yea, it licks up the water, all the transitory delights and pleasures in sin. It consumes the stones, the hardness of the heart; and the dust the knowing knowledge which is the Serpents food, Esay 63.25. 1 Cor. 8.1.*

This *Elias* must destroy the painted Jezebel, which puts Naboth to death by the authority of Ahab. And does not Jezebel yet act the same part? Revel. 2.22. that earthly lying spirit of the false righteousness in the mouth of the false Prophets, which, by the power and authority of Kings, Princes, and Governours, by the secular power in all ages, and in this last part of time, puts Naboth to death by false witnesses. For what is Naboth but the true Prophecie? as the word signifieth. And thus at this day, the false Priests of Jezebel by their false testimonies, suppress the true Prophets of God, who have the testimony of Jesus, which is the spirit of prophecie, Revel. 19.10.

This therefore is *Elias*'s work to discover Jezebel, the false Prophets adorn'd with false holiness; and to anoint Jehu a type of Christ, (who was, is, and is to come) and shall cause her to be troden under foot of his army, as the old Jezebel was.

And as *Elias* must rectifie the worship of God; so must he set in order the man toward his neighbour. He must turn the heart of the fathers to the children, and the children to their fathers. He shall put an end to all differences between the spiritual fathers and their children; and the spirits of the later Prophets, shall be subject to the former Prophets. Cum *Elias* venerit, solvet nodos, when *Elias* comes, he shall untie all knots, resolve all doubts.

In a word, he shall bring back the whole man unto his God. He shall restore the natural man to his right, and the heavenly man to his. He shall recover all Edom to the house of Israel, Obad. v. 21.

And great reason there is; 1. The honour of the God of Order. His Wisdom, Justice, Power, and Goodness herein is eminently seen. How much more when all, what ever is amiss, is rectified and brought to right again? 2. It is the office of *Elias* the Tisbite so to do, Mal. 4.5. LXX.

And

**A** And why should we doubt or despair, but such a time there will be, when all things, which are now ~~in confusion~~ <sup>turned upside down</sup>, all out of order, all confounded, shall be restored and brought to right again? have all the Beasts had their reigns? and shall not God have his? shall not his kingdom come? unless we pray in vain; unless we pray without faith and hope. Have we not a promise, that there shall be ~~times of refreshing~~ <sup>times of refreshing</sup> & Acts 3.19. Were this mans work, no doubt might be made of it; but the whole is wrought by ~~the Lord~~ <sup>the Lord</sup> there is nothing of man in him. Its the work of ~~the Lord~~ <sup>the Lord</sup>, God, the strong God, ~~the Lord~~ <sup>the Lord</sup> Ise, God himself; as Galatians and Scaligen render that last word. And therefore well may Moses pray in faith, and we with him, that the Lord would return and reduce the ten thousands thousands of Israel, and bring them to their first estate.

**B** 2. As the Lord returns the ten thousands thousands of Israel one to other, so likewise unto himself. So the Prophet, I will gather the remnant of my flock, out of all countries, whither I have driven them, and will bring them again to their selves, their rest in the divine nature, Jer. 23.3. Which promise another Prophet expresseth thus, I will have mercy upon Jacob, and will yet choose Israel, and set them in their own land: where is that? it followes, And the people shall take them, and bring them to their place, ~~the word~~ <sup>the word</sup> place is one of the names of God; in whom all things subsist, and have their being: and the house of Israel shall inherit them, upon the Lords land, Esay 14.1,2.

Esay 14.  
v.1,2.

**C** When the Lord hath caused his people to return one to other and to himself, he graciously returns unto them, and resides with them. So the Chald. Paraphrast interprets this part of Moses's prayer, Return, O Lord, with thy glory, dwell in the midst of the ten thousands thousands of Israel.

**D** Hitherto I have endeavoured to prove my two exceptions against the translation of Moses prayer. We have authority also of other Churches. The Tigurin Bible and Vat ablus, Pagnin, Munster, and Tremellius, as also Piscator have, before thy face; and that for good reason, as I have shewen.

Esay 14.  
v.1,2.

**E** As for the later, the most Translators diminish the number in the Hebrew text: only Pagnin, the Spanish Bible, and Ainsworth, retain and express it.

O Israel! now arise, and take your journey; the cloud of the Lords protection is over thee, and the Ark of the Lords strength is risen up, and scatters thine enemies, and puts them to flight before his face. Ten thousands thousands of Israel have journeyed in the same way of the Lord before thee. Wherefore having so great a cloud of witnesses lying about us, laying aside every weight, and the sin that doth so easily beset us, in every circumstance, let us run the

Hebr. 12.  
v.1,2.



the race of patience lying before us, looking to Jesus the Author [or Leader] and finisher of our faith [the Ark of Gods strength] who for the joy that was set before him, endured the cross, despising the shame, sat down at the right hand of the throne of God.

Let us choose him for our guide in our motions, in our rest, leading us out, and bringing us in, turning and gathering us one unto another, and to himself; unto whom all the ten thousands thousands of Israel ought to be gathered, *Gen. 49. 10. 2 Thes. 2. 1.*

*Psal. 133.*  
*v. 1.*

Arguments are wont to be brought to persuade us to our duty: Are any needful unto this? If so, behold how good and how pleasant it is, that brethren dwell even as one. The Prophet admires the goodness and pleasure of the excellent way of mutual love. These two motives very seldom meet. For some things are good which have no delight and pleasure in them; as the labour of repentance, sorrow for sin, the throws and pangs of mortification. Some things are delightful which are not good; as the pleasures of sin. But brethren to dwell together in unity, comprehends both. *Vis unita fortior*: when they are as one, they more strongly advance the profit one of other. How good, how profitable! when many have one heart, and one soul, and one spirit, when the good of one, is the good of all, when every one rejoiceth in the good of another, as of his own, how joyful, how pleasant! This is the precious ointment, the unction of the Spirit, *John 2. 20.* which descends from the Holy one, from Christ the Head, to the Beard, the aged ones united unto Christ: the dew of the holy word that renders the heart fruitful. There the Lord commanded *אמן הברכה*; there's a great emphasis in that word, *That blessing*. And no marvel; For what is that *Blessing* but the life for evermore? *Psal. 24. 3, 4, 5.* For unity and love invites God and his good Spirit unto men; as when the Disciples were all *ὁμοθυμαδὸν ἐν πνεύματι αὐτοῦ* with one accord in one place, the Spirit of God came upon them, *Acts 2. 1, 2.* And it is the Apostles *Vale* to the *Corinthians*: Finally, Brethren, farewell, (or rather *rejoyce*, as *χαλπετε* signifies) be perfect; be of good comfort; be of one minde; live in peace; and the God of love and peace shall be with you, *2 Cor. 13. 11.*

*2 Cor. 13.*  
*v. 11.*

Chap

- A** I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not alone.] What here the Translators turn, I will take of the spirit; is *הָרַחֵק מִן הָרוּחַ* that is *separabo de spiritu*, so Pagnin; I will separate of the spirit; and Vatablus, *Segregabo* I will sever of the spirit; and so Munster: also the Tigurin and French Bibles. Which is properly so to separate as to reserve what is so separated. So Arias Montanus, *reservabo*, I will reserve of the spirit. And to the same purpose Tremellius, *seponam*, I will set apart. In this sense Esau saith to his father Isaac, *אֲחִי*, hast thou not reserved one blessing for me? Gen. 27. 36.
- B** This separation and reservation is by way of excellency. Whence the Princes and Nobles are called *אֲדֹמָרִים*; not only because they are separated from the multitude, by reason of high place and dignity, but also in regard of that excellent spirit which is in them. So we read, that Moses, Aaron, Nadab and Abihu, and the Seventy Elders, are called *אֲדֹמָרִים* the Excellent ones or Nobles of the sons of Israel, Exod. 24. 11. where the Chald. Paraphrast hath *רַבְרַבִּין* the Grandees and Princes, and the LXX hath *ἐπίλεκτοι*, the elect or chosen ones, or the choise of the chosen ones. Of such *אֲדֹמָרִים*, such choise, such excellent men, men of an excellent spirit, Prov. 17. 27. consisted the great Synedrion, the Synagoga magna, called the Sanhedrin, the great Council of the Jewes.
- C** The ground of ordaining this Government constituted by God himself, is, that the weakness and waywardness of the people might be born by their Governours. Whence they are called *אֲדֹמָרִים*, not only because they are *elati* or *prelati*, lifted up and preferred above others; (although that be true,) but also because their principal business is to bear (as *נָשָׂא* signifies) the burden of the people. Or, if because they are lifted up above others, it is as the clouds are lifted up, which are also called *אֲדֹמָרִים*, that they may shower down showers of Blessings upon the earth, as governours ought to do upon the inferiour people.
- D** Therefore the excellent spirit was imparted unto these seventy men, that thereby they might be enabled to bear the burden of the people. Whence it is, that the spiritual men are the strong men, and most able for that imployment. We who are strong, ought to bear the infirmities of the weak, Rom. 15. 1. and not to please ourselves; which is one character of an Elder though under another word *ἀσθενῶν*, Tit. 1. 7. And who are thus strong but the spiritual men? Gal. 6. 1. Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness. Yea, this spirit is the spirit of love which is so strong, that it beareth all things, 1 Cor. 13. 7. and that the rather, because their burden is somewhat lightened by their dear relations of children, whom
- E**

Numb. 11.  
v. 17.



they have begotten, 1 Cor. 4. 15. and of whom they travel, Gal. 4.

19. Especially the *burden* being divided among so many.

The Lord commands Moses to gather to him seventy men of the Elders of Israel, whom Moses knew that they were Elders of the people. The LXX have, ἀπὸ τῶν πρεσβυτέρων Ισραήλ, οὓς οὐ αὐτὸς εἶδεν, of the Presbyters or Elders of Israel, whom thou thyself knowest, &c. Which Eldership therefore is not to be understood of natural age in this outward world, but in regard of the wisdom or Christ himself, who enters into the holy souls according to the ages, *wisd* 7. 27. (which our Translators turn, in all ages) and makes friends of God and Prophets. The Greek words are κατὰ γενεάς εἰς ψυχὰς ὁσίας μεταβαλυσσά; which, word for word, found thus; according to ages, She (Wisdom) descending into holy souls, makes friends of God and Prophets. Which is confirmed by the Apostle, *Ephes* 4. 7. Vnto every one of us is given grace, κατὰ τὸ μέτρον τῆς δωρεᾶς τῆς χάριτος, according to the measure of the gift of Christ; that is, of Christ himself, who is that gift, as he calls himself, *John* 4. 10. And Socrates in Plato's Apology for him, saith he was θεῶν δόσις τοῖς Ἀθηναίοις, Gods gift to the Athenians; as every good man is to the place where he lives. It is the spiritual old age, or age of the spirit that is here to be understood: For if in truth, and in Gods computation they were old, whom the world accounts such, who should be elder then Adam & Methusala? Who yet in all the Scripture are never said to be old men: But Abraham, who, as S. Hierom observes, is first said to be an old man, he was the father of the faithful, and had seen Christs day; he is said to die in a good old age. And Jehoshua, Job, Jehoiada, with some others, all children in respect of the two before named, are yet stiled old men and full of dayes; when yet the eldest of them all (if we regard their natural life in this outward world) came short of Adam and Methusala, many hundred years.

But lest any one should refer the difference unto natural causes only, and say, that mans vitals were weaker now since the flood, and his nourishment was now less able to support him then before; let us hear what the Wiseman saith in expresse terms, That honourable old age is not of much time, nor is it measured by number of years; but wisdom (or Prudence, *φρόνησις*) is the gray hair unto men, and the unspotted life is the old age, *wisd* 4. 8, 9. Which, if it be doubted, because Apocryphal, Solomon will make it good by a Canonical Testimony, *Prov* 16. 31. The hoary head is a crown of glory, if it be found in the way of Righteousness. So so our Translators render it, but amiss; for there is no [if] no condition at all in the Hebrew text; which might amuse them; since many an hoary head is far from a crown of glory, and is found in the way of wickedness. The words therefore are to be understood παρὰ βολικῶς, as Parables ought to be; and they make this intire sense

*wisd* 7.  
v. 27.

*Ephes* 4.  
v. 7.

*wisd* 4.  
v. 8, 9.

*Prov* 16.  
v. 31.

A ſenſe, without ſupplement, The Hoarineſs ſhall be found a crown of glory in the way of righteouſneſs.

B Vnto theſe πρεſβυτεροι, Presbyters or Elders, and ſuch as theſe, the Lord committed the care and rule of his Church. And ever afterward in Iſrael, the great Synagogue, which ſate at Jeruſalem, judged of all controverſies among the people. And in after ages, they aſſumed unto themſelves, power in all things belonging to Religion. But its here to be well heeded and remembred, what manner of men they were, to whom the Lord gave this power and authority; Elders of Iſrael, whom, ſaith the Lord to Moſes, Thou thy ſelf knoweſt that they are elders of the people; ſuch as had attain'd unto the good old age, old men in Chriſt, Ephes.4.13. ſuch as thou knoweſt to be γῆρας with thee, like thee; and therefore it was required that they ſhould be wiſe, fearing God, loving, meek, merciful, patient, long-ſuffering; in a word, ſuch as Moſes was. Theſe had the ſeparated, reſerved, excellent ſpirit of God put upon them.

C But in proceſs of time, this good old age of the wiſdom was little regarded, and men promoted out of the Priests, Levites and other Iſraelites, who exerciſed the ſame power and authority, but had not the ſame ſpirit and life of God. Whence it came to paſs, that their authority was like a ſword in a mad mans hand. They abuſed it to the ſatisfying their deſires and pleasures; and to the ſuppreſſing of the truth it ſelf; which is moſt contrary to the Apoſtles rule, 1 Cor.13.8. We are able to do nothing againſt the truth, but for the truth. Yea, they ſo abuſed their power, that they would ſuffer no man, though called of God, to teach the people, Jer.29.26,27. Shemaiah wrote letters to Zephaniah the high Priest, to this effect; The Lord hath made thee Priest, in ſtead of Jehoida the Priest, that ye ſhould be Officers in the houſe of the Lord, for every man that is mad, and maketh himſelf a Prophet, that thou ſhouldeſt put him in priſon, and in the ſtocks. Now therefore why haſt thou not reprov'd Jeremiah of Anathoth who maketh himſelf a Prophet to you?

E Vpon this ground, the high Priests, καὶ οἱ πρεſβυτεροι, and the Presbyters or Elders questioned our Lord Jeſus Chriſt himſelf, while he was teaching the people; by what authority doeſt thou theſe things? and who gave thee this authority? Matth.21.23. And accordingly they questioned his Apoſtles, for their Doctrine and Miracles, as the cure of the lame man; By what power, or by what name have ye done this? Acts 4.7. Nor God the Father, nor his Apoſtles, however full of the holy Ghoſt, muſt teach the divine doctrine, or do any good work, but by liſenſe from the Elders. So degenerate was this Government in after ages, from the purity of it by divine inſtitution.

This



Mat. 5.  
v. 21, 22.

This, or the like Government under the presidency of the separate, reserved, and excellent Spirit of God, is continued unto the Christian Church; even a spiritual Judicatory, a power of judging spiritual things. How does that appear? I answer, our Lord supposeth it; and by supposing it, confirms it: Let us consider, *Matth. 5. 21.* Ye have heard, that it was said to them of old time, or to the ancients, τοῖς ἀρχαίοις, Thou shalt not kill; and whosoever shall kill, shall be in danger of the Judgement. Where, for the word [kill] I wish were put, to murder. For [to kill] is a large word; so that he may be said to kill, who either justly, as the Magistrate, who bears not the sword in vain; or unjustly, as a murderer, or doubtfully, whether of the two; as he who kills his neighbour unawares, until he hath stood before the judgement, *Numb. 35. 24.* But so to kill as must here be understood, is wilfully and feloniously to take away the life of another, upon premeditated malice; as our Lawyers speak. The word therefore to [kill] doth not fully express the Greek, φονεῖν, nor the Hebrew הָרַג used in the sixth Commandement, *Exod. 20. Deut. 5.* The English word to Murder, borrowed of the Saxon, *Mordren*, signifies wilfully and feloniously to take away the life. But go we on with our Lords speech: But I say unto you, whosoever is angry with his brother [εἰς] [without a cause] which *S. Hierom* would have blotted out, as being not found in any ancient copy; *In plerisq; codicibus antiquis [Sine causa] additum non est, ut scilicet ne cum causa quidem debeamus irasci, saith S. Austin;* in most old Greek copies [without a cause] is not added; namely, that we ought not to be angry, no, not with a cause. Whosoever is angry with his brother, shall be εὐνοχῶν, obnoxious or liable unto the judgement; but whosoever shall say to his brother, Raca, shall be obnoxious or liable to the Council, τῷ συνέδριῳ, to the Sanhedrin. By which words, our Lord necessarily supposeth a spirituall Judicatory, unto which every one who is angry with his brother, is obnoxious and liable. Yea, hereby our Lord confirms that spiritual Council. Otherwise he who is the great Judge and Governour of his Church, who was figured by *Moses* in his legal Court, should be wanting to his Church, in a matter of the greatest moment; such as is the power of judging spiritual things; such a Government is in the Church. And therefore *Arias Montanus* speaking of those our Lords words, saith, *Hoc loco constituit Dominus Ecclesiasticum Judicium, auctoritatemq; Episcopis, conciliis & omnis Ecclesiae tradit.* In this place, the Lord appoints an Ecclesiastical Judicatory, and gives authority to the Bishops, Councils and the whole Church. So he.

So that there are or ought to be spiritual men in the Church, who are meet and fit to judge of spiritual things. So the Apostle tells us, that the spiritual man judgeth all things; that is, all spiritual things, whereof he is a competent judge.

But

**A** But why then is there not ſuch a judgement, ſuch a Council? Surely matter is not wanting, whereof to judge: What then is the reaſon? I ſhall give ſuch an answer, as one of our great *Stateſmen* in the dayes of bleſſed Queen *Elizabeth* gave concerning *Offices and Places*; One told him, he had *excellent Places* in his gift, being Lord Treafurer of *England*; he ſhould therefore do well to prefer ſome of poor his kindred and friends to them. The Lord Treafurer confeſſed, he had *excellent places in his gift*, but, ſaith he, *I want excellent men to put in thoſe places*. And we may ſay the like touching *Places of ſpiritual judicature*: Surely they are *excellent places* to be *Judges of ſpiritual things*: but we want *excellent men* to fill up ſuch places. Men of moſt holy life. The High Priests themſelves were not admitted to be of the *Sanhedrin*, unleſs they were eminent for *wiſdom and holineſs of life*. Men of ſound doctrine, that is, *healing doctrine*, ſuch as *heals the ſoul of ſpiritual maladies*. That's properly *ὑγιαίνουσα διδασκαλία*. Such are the truly *Oxthodox men*. Men of *Chriſtian prudence*, able to rule themſelves and the Church of God, *1 Tim. 3. Tit. 1*. where we have other notable characters of a *ſpiritual Elder*.

**C** For want of ſuch a *ſpiritual Judicatory*, how far, alas! How far is the preſent generation from that purity of religion, whereunto yet almoſt all pretend! The Chriſtian religion will not allow a bitter or reproachful word, much leſs a root of *bitterneſs*, raſh, and unadviſed anger, but condemns it as *murder*; and ſummons wrathful perſons before the *Judgement and Council*.

**D** We have been reformed, and reformed again, over and over; and we have now long been under the reformation of the Sword; yet where ſhall we finde, maugre all our precifenefs and demure profeſſion, where yet ſhall we finde the reformation of *bitter words*, the *circumciſion of the lips*? the reformation of *wrath, anger, revenge, hatred, malice, envy, bloody-mindedneſs*; where ſhall we finde the reformation, the *circumciſion of the heart*?

**E** What care and tendernels our Lord ſuppoſeth, ſhould be in the Governours of his Church, that not ſo much as a reproachful or contemptuous word ſhall paſs without rectifying by due correction or cenſure. That what ever difficulty and doubts ſhall ariſe, there may be a preſent remedy had. We ſee a ſpecimen of this in that firſt Council, when doubts aroſe in the Church concerning *circumciſion*, the Apoſtles and Elders came together to conſider of this matter, *Acts 15. 6*.

All this care, diligence and tendernels proceeded from a *ſpiritual fatherly indulgence*, yea, from a *motherly and nurſelike love and affection*, *Gal. 4. 19. 1 Theſ. 2. 7. 11*. which *Mofes* diſcovered in his complaint and prayer, as a legal patern which could not perfect thoſe things, *Hebr. 7. 19*. but left them to an higher diſpenſation for their accompliſhment, even that of the Goſpel.

Now



Now under the Gospel because this government is supposed and confirmed by Christ, as hath been shewen, there hath been, and yet is much contention, about the government of the Church, into what hands it should be put.

2 Sam. 23.  
v. 2, 3.

Surely where ever the Spirit of God rules the Governours, that must needs be the best government, and that Church the best reformed Church. So saith David in his last words; *The Spirit of the Lord spake in me, and his Word in my tongue; the God of Israel said, The Rock of Israel spake to me, Let the Ruler among men be just, ruling in the fear of God.*

Otherwise, if the Spirit of God, that separate, reserved, and excellent Spirit rule not the Rulers of the Church, it matters not much who are the Rulers and Governours of the Church. For if that Spirit rule not, it is no more a divine and spiritual government, such as Christs government ought to be, but at the best, humane and prudential.

For Christ the Head of his Church, is not only faithful in all Gods house, as Moses was only as a servant for a testimony of those things which were after to be spoken of; but Christ is faithful as a son over his own house, *Hebr. 3. 5, 6.* and therefore he provides the best Governours over it, wherein he hath respect unto the former patens in the Law spoken of before by Moses, And so as the twelve sons of Jacob gave names to the twelve Tribes; and afterward, the like number of Apostles was appointed by the Lord, who had promise to judge the twelve Tribes of Israel; so, in memory of the Seventy persons, who came with Jacob into Egypt, *Gen. 46. 27.* they ordained so many Elders and Governours over them. And our Lord sent forth the like number of Disciples. Vnto those seventy Elders our Lord sent Moses, *Exod. 3. 16.* who reported the Lords message unto them, *Exod. 4. 29.* Vnto these Moses, by the advice of Jethro, committed the less matters in controversy to be judged, reserving the greater and more difficult to his own cognisance, *Exod. 18. 22.* which proved a burden too heavy for him, whereof he complaining, the Lord ratified the counsel of Jethro, and commands Moses to gather Seventy Elders, such as he himself knew to be such; whom he enabled for the government by his excellent Spirit of Judgement, which consisted of Priests, Levites, and religious and devout Israelites, as appears *1 Chron. 19. 8.* This Council judged of all causes divine and humane, civil and capital.

1 Cor. 12.  
v. 28.

Now since so great care and circumspection was taken for the government of the Church under the Law, there is no doubt, but the Lord Jesus is altogether as provident for the government and Governours over his own house, the Church. The Governours are not only Pastors and Teachers, Elders and Deacons, as some say; but S. Paul tels us of more than these, and saith, that God hath set some

A ſome in his Church; firſt *Apoſtles*, ſecondarily *Prophets*, thirdly *Teachers*, after the *miracles*, then *gifts of healings*, ἀντιλήψεις, καὶ βοηθήσεις, not *helps in governments*, as our Tranſlators render the words, but *helps, governments*, γέννη γλωσσῶν, not *diverſities*, but *kindes of tongues*. Whereof he recites ſome again, *Ephes. 4. 11.* and in both places he mentions firſt *Apoſtles*. And why they may not be as *ſtanding Officers of the Church*, as any of the reſt, I know not. For when the place of *Judas* was void, great care was taken for the choiſe of *Matthias*, in his room, *Acts 1. 21.—26.* And *S. Paul* calls himſelf an *Apoſtle*, in moſt of his *Epistles*, and proves himſelf ſuch, *1 Cor. 9. 1, 2.* The like is ſaid by others of *Barnabas* and *Silas*. They who ſay, that that and other *Offices were temporary*, and to continue only for a time, muſt, if they will be believed by judicious men, prove their aſſertion out of the Word of God. If the office yet continue in the Church, what answers to it but *Episcopacy*? ſo *S. Ambroſe* affirms. And it may as well be credited, as that *under helps and governments* are to be underſtood *Elders and Deacons* which yet I deny not.

C But all theſe are but *Mera nomina*, names only, unleſs they be informed with the Lords excellent ſpirit; which is moſt neceſſary for the informing and actuating as the whole Body, ſo eſpecially the principal members of the Body of Chriſt. And therefore, in great wiſdom, the Spirit of God requires, that the meanest and loweſt Officers in the Church, (who are, as it were, the feet of Chriſts body, the Church, *1 Cor. 12. 21.*) the *Deacons* being to be appointed to their office, the Twelve give the multitude of the *Disciples* this charge, Look ye out among your ſelves ſeven men approved by testimony, full of the holy Ghoſt and wiſdom, whom we may appoint over this buſineſs.

Acts 6.  
v. 3.

D Whence we may ſtrongly reaſon, that, if the *Deacons* muſt be full of the holy Ghoſt and wiſdom, then much more muſt the *Elders and Officers of the Church*, ſuperiour unto them, be filled with the ſame excellent ſpirit and wiſdom.

E And whereas the *Apoſtles* muſt appoint the *Deacons*, as *Titus* muſt ordain *Elders*, *Tit. 1. 5.* Theſe weighty buſineſſes are not to be permitted unto the multitude, no, not of the *Disciples*, to chooſe either *Elders* or *Deacons* (though this is at this day practiſed, by what warrant of the Word, I know not,) but to the *Apoſtles*, or thoſe who, though called by another name, are yet in their ſtead; as being beſt able to judge of theſe things; ἕκαστος καὶ ἐν ἑαυτῷ ἀγαθὸς κριτής. Every man judgeth well of the things he knowes, and of theſe, he is a competent judge.

What ever *Governour* hath this excellent ſpirit, he is thereby enabled to bear all the weakneſſes and waywardneſſes, all the murmurings and repinings of the people under them. It is their buſineſs: And therefore they ought not to domineer over the flocks; ſo I would



render κατακυριεύοντες τῶν κληρῶν, so Castellio turns the words, 1 Pet. 5.3. *Gregibus imperantes*, domineering or Lording over the flocks; *Ut reges Gentium qui dominantur eorum*, like the Kings of the Nations who domineer and abuse their authority over the flocks; as Vatablus explains *Cleris*: *Cleros vocat greges qui illis velut sortè gubernandi obtigerunt*. He calls those *Cleros* (that is properly *lots*) who happen unto them as it were by lot to be governed by them. And it is the continued Metaphore or Allegory used by the Spirit of God, 1 Pet. 5.2,3,4.

Much less must they domineer over their faith, as to enforce men to their opinions, as to rule over their consciences. The Apostle, when most of all he improves his authority over the flock, he most abominates all such dominion, 2 Cor. 1.24. Not that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. They must leave the conscience free to God alone, the Lord of it, who alone persuades the heart, Gen. 9.27. what some abuse to that end, [*Compel them to come in,*] Luke 14.23. Beside that, it is unhandsome to cudgel men, and force them to come to a Feast, as the drift of that speech is to be understood; the meaning of the word is, by *persuasive arguments* to incline men to what they desire; as may appear by comparing Luke 24.29. 2 Kings 4.8. Acts 16.15. and other places.

But we need not further descend unto particulars. The excellent Spirit of Christ, which is known by the fruits of it, Gal. 5.22. sufficiently qualifies all *spiritual Governours*. And this Spirit is that due radical qualification, which some zealous for the Government, or rather the counterfeit of it, believe not possible to be obtained in this life, but *Dolose ambulant in generalibus*, wrap up their hidden meaning in general terms, and instead of downright Scripture language, that God puts his Spirit upon the Governours, choose rather to speak in *Conceptu confuso*, that Christ furnisheth these Officers with *suitable qualifications for discharge of the office and work committed to them*.

And since they nor have nor hope for that excellent Spirit, how can they convey that spirit by laying on of their hands in Ordination? *Nihil dat quod non habet*. If they have not that excellent Spirit, how can they give it by their hands to those whom they Ordain, as the old Presbyters did; S. Paul saith, 1 Tim. 4.14. Neglect not the gift that is in thee which was given thee by prophesie by laying on of the hands of the Presbytery. And ye read the like Exhortation, Stir up the gift of God which is in thee by the putting on of my hands, 2 Tim. 1.6.

O my Brethren! ye who are zealous of Christs government and discipline, let us first sit down in the lowest room, and yield our selves Disciples unto the Father, Esay 8.16. and suffer our selves to be corrected by his discipline, and to be instructed out of his law.

Psal.

Gen. 9.  
v. 27.

A

B

C

D

E

- A *Psal.94.12.* and thereby lead unto Jesus Christ: and *bearing his yoke, his crosse and patience,* that being made conformable unto his *death,* we may be made partakers of his *spirit, his life, and resurrection;* whereby we shall be enabled to *bear* the burdens of the weak, and one anothers burdens; whereby we shall be *taught* to *rule our selves,* and so become *Rulers and Governours* of the Church of Christ. So shall we be able experimentally to preach Christ, warning every man, and teaching every man in all *wisdom,* that we may present every man *perfect* in Christ Jesus, *Col.1.28.* For this is the end, why the Lord gives those his gifts unto men, *Apostles, Prophets, Evangelists, Pastors, Teachers,* and so *Elders and Deacons,* for the *perfecting of the Saints,* for the *work of the ministry;* for the *edifying of the body of Christ,* till we all *meet or come* into the *unity of faith and acknowledgement of the Son of God* unto a *perfect man,* to the measure of the stature or *age* of the fulness of Christ. The Lord vouchsafe that great grace unto us all!
- B
- C
- D
- E

.Kkk 2

Chap



Numb. II.

v. 32, 33,

34.

He that gathered least, gathered ten Homers; and they spread them abroad for themselves round about the Camp. And while the flesh was between their teeth, yet it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And he called the name of the place Kibroth Hattaavah: because there they buried the people that lusted.] In which words are these general parts.

1. The Israelites provision for their flesh, and satisfaction of their lusts.

2. Gods wrath and vengeance on those who so lusted, and so satisfied their lusts.

3. The Burial and Monument of those who so lusted.

In the peoples provision for their lusts, we have their two acts contained in two sentences.

1. He that gathered least, gathered ten Homers.

2. They spread them abroad for themselves round about the Camp.

1. In the former we must inquire: First, What they gathered: Secondly, How much.

1. What they gathered, ye read, was what God sent, ver. 31. Quails from the Sea.

2. How much? He who gather'd least, gather'd ten Homers. That we may know the quantity of the Homer, we must know, that there may be an adequation of all measures among all Nations, it hath been the custome to measure by somewhat which in Nature varies not, as artificial measures do, or may do.

The Jewes therefore begin their measure of dry things *Ab Ovo* from an Hens Egge probably of equal quantity in all Nations. The *לוג* Log contained 6 Eggs: their *קב* Kab 4 Logs, that is 24 Eggs. Their *סאה* Sata 6 Kabs. Their *אפה* 3<sup>a</sup> Sata, which *אפה* is the nearest to our Bushel. The *המר* Homer contained ten Ephas, *Ezech.* 43. 11.

We have now found the quantity of an Homer. An Homer contains ten Bushels. Every one who gathered least, gathered ten Homers. What a vast number of Quails, according to this account, must every man gather? He who gathered least, gathered ten Homers, that is, one hundred Bushels of Quails.

That the Lord gathered together such a numberless number of Quails, was miracle enough. The Translators had not need to create any miracle to be wrought by the people. And what would they do with them? It would yet be another miracle that they should keep sweet until they were eaten. Yet further, if he who gathered least gathered ten Homers, that is, an hundred Bushels, how many Homers gathered he that gathered most?

To

A To put an end unto this disquisition; we must know that the word *הָאֵלֶּם* signifies not only that vast measure before mentioned, but also an heap, and in this signification we read the word used *Exod. 8. 14.* which no doubt had been more fit for this place. He who gathered least, gathered ten heaps.

Take notice of mans large appetite; whether *הָאֵלֶּם* signifie Homers, those vast measures so called; or only *heaps*, it was too great a proportion for one man to gather *ten heaps* or Homers.

B Make no provision for the flesh unto lusts. The sense is full so, and better expresses the Apostles meaning, without two needless supplements. For no doubt moderate provision may, yea, must be made for the flesh, if the Apostle be constant to himself, *Ephes. 5. 29.* For no man at any time hath hated his own flesh, but nourisheth and cherisheth it. It is an honest speech of Seneca, *Fateor corporis nostri nobis insitam charitatem; fateor huius genere tutelam; non nego indulgendum illi; serviendum nego, Epist. 13.* I confels, we must favour our bodies; but I deny that we must serve them. And he gives reason there, we ought not to live for our bodies sake, but because we cannot live without our body.

Rom. 13.

v. 14.

Ephes. 5.

29.

C Your business is about the Quails to provide meat for the body; my business is about the Manna to provide spiritual nourishment for the soul. Wo to me, if I keep not under mine own body while I endeavour to nourish your soules. And wo to you, if ye overcharge your own and others bodies and neglect your own soules. Wo to us all, if we long for the Quails and despise the Manna. For *Nimia carnis & corporis cura, magna animi & virtutis est incuria;* too much care of the flesh and of the body, is a great carelesness and neglect of the minde and vertue, could the Philosopher say.

D 2. They spread them all abroad for themselves. Take notice of this peoples unbelief. The Lord had made them promise of flesh for a whole moneth together ver. 20. and they make provision every one for himself, as if every day were a moneth. He who gathered least, gathered ten heaps; how many gathered they who gathered most?

If we condemn this people, how can we justify our selves? Our Lord commands us to pray for our daily bread, and that we take no care for to morrow what we shall eat, and what we shall drink.

E Yet our provision commonly made is for our childrens children to the third and fourth generation, as if God were our God only, and not the God of our seed.

Moses here presents us with an history of things done in that age, which in after ages were and are done over and over. There is in man an appetite that's infinite which being implanted in mans nature by God himself, it cannot be in vain. And since the whole world and all creatures in it, are infinite, and cannot all of them satiate and fill an infinite desire, it remains that either God made



made us this soul, and this appetite for himself to fill, or that it should be empty, ever desiring and never satiated, never satisfied, and so that God should make it in vain; which is absurd and contrary to that known rule that God and nature make nothing in vain. A

Consider this, O man! And turn thine infinite desire toward the infinite God, who alone can fill it.

Eccles. 6.  
v.9.

This desire having lost its guide, right reason, which is subject to the law of God, it rambles up and down among the creatures, seeking here and there for satisfaction, hunting, like Esau, in the field of this world for savoury meat, which the wisdom findes only at home. This is the wandring of the soul and the breaking of the spirit, Eccles. 6.9. B

In this scrutiny and searh, the Lord, though forsaken, yet forsakes not us, but in our wilderness, he drops down his Manna, his bread of life, his Angels food, his word. A food that hath in it the delight of every taste, saith the Wileman, which yet the people despised.

2. Gods wrath and vengeance on those who so lusted and so satisfied their lusts While the flesh was between their teeth, the wrath of the Lord was kindled against the people, &c. C

The reason why the Lord smote the people with a very great plague, may well be inquired into; It seems to be contain'd in the first verse of this Chapter, where its said, that the people were בְּמִרְמָאוֹת, Quasi murmurantes. Our Translators turn it in the Text, The people complained, but in the margent, they were as it were complainers. The meaning is, they were like those murmurers and complainers described, ver.4. the mixt multitude who went up with Israel out of Egypt. The people had first complained, and were punished with fire, ver.1,2,3. and then the children of Israel returned and wept, as the complainers did, v. 4. For surely here was a twofold murmuring, which Munster and others understand to be implied by the two Nuns [ מ מ ] inverted. And indeed the vulgar Interpreter seems to be mistaken, and they who follow him: for he hath left out וַיִּשְׁבוּ reversi sunt, they returned and wept: which clearly proves a second murmuring, beside the former mentioned, v. 1. Yea, we read of two punishments, and therefore the sin was twofold. This later murmuring was the cause of Gods smiting. They murmured for want of flesh. But there was a greater provocation of Gods wrath then the bare murmuring for want of flesh, viz. unbelief. They thought that the Lord was not able to give them flesh, notwithstanding all the miracles which this unbelieving and murmuring people confessed, he had wrought for them. The 78 Psalm v.18.—22, is a clear Commentary on this text. D

Wife E

**A** Wiſe men who read Stories, that they may profit by them, they look eſpecially at three things; 1. The *act done*. 2. The *counſel* and adviſe upon which it was done. 3. The *iſſue* and event which came upon the doing of it. Ye have heard of the two former, which are *murmuring* and *tempting the power of God*, and that for the ſatisfaction of their greedy appetite. Ye have both together, *Pſalm 78.18*. They tempted ~~the~~ the ſtrong God, and deſired meat for their luſt. Their Belly was their counſellour, *παχῆα γαστήρ λεπτόν ἐτίχτει νόον*. A fat paunch produceth commonly a lean wit. Now what came of their lewd action, and fooliſh counſel?

**B** The wrath of the Lord was kindled againſt the people; and the Lord ſmote the people with a very great plague. Take notice what iſſue evil *actions* and *fooliſh counſels* have. The Apoſtle, not without juſt cauſe, calls *luſts deceitful*, *Ephes.4*. So true is that of the Wiſeman, That the counſels, the *ſubtil counſels* of the wicked, (ſo our Tranſlators render *חֲסִידֵי הַרְשָׁה*, *Prov.1.5*. *wiſe counſels*,) are *deceit*, *Prov.12.5*. *deceitful* and deſtructive to their authors, as here to the *mixt multitude* eſpecially who fell a *luſting* or *luſted a luſt*, *v.4*. and fell by their own *counſels*, according to *Pſal.5.10*. And that of the old Poet, *ἦδε κακὴ βελή-τῳ βελούσαντι καλῆν*. Ill counſell's worſt for the author of it. The Athenians ſent to inquire of the Oracle, what would become of the *Peloponeſian war*. The answer of the Oracle was, *Thucyd. lib.2*.

*Prov.12.5.*

*ἦξει Δωριακὸς πόλεμος, καὶ λοιμὸς αὐτῷ.*  
*Doricum en aderit ſacrum cum peſte duellum.*  
 The Dorick war ſhall come, and plague with it.  
*Apollo* was not in vain called *λοξίας*, not only from his *λοξός* *κῶκλῳ* his *oblique circle*, but alſo, becauſe he did *λοξῶς μαντεύεσθαι*, give *oblique* and *doubtful Oracles*. This Oracle the Prieſt ſo pronounced, that the effect of the war might be underſtood either *λιμὸς* *famin*, or *λοιμὸς* *peſtilence*. The Athenians underſtood it *λιμὸς* *famin*: whereupon they ſtored their City with all provisions which the *countray* round about could afford: whereon they fed *gluttonouſly* and *riotouſly*; and ſeeking ſo to avoid *λιμὸν* the *famin*, by their vain counſel, they brought *λοιμὸν* the *peſtilence* amongſt them. The Lord be pleaſed, in mercy, to avert the like dreadful effects of our *gluttony* and *exceſs*, (for which we are notorious among all nations :) our *rioting* and *drunkenneſs*, our *chambering* and *wantonneſs*, our *ſtrife* and *envie* !

**E** Note hence how *wiſely* and *gratiouſly* the Lord tempers his judgement with mercy. When the people had deſpised *Manna* and deſired *ſleſh*, that he might puniſh the wicked and the ſeducers among them, *ver.4*. by their *luſts*, and ſatiſfie the deſires, and withal inform the underſtandings of thoſe who were in their ſimplicity deceived, he gave them what might intimate ſome

*Spiritual*



spiritual thing unto them. He gave them not the flesh of *milde* beasts nor four footed beasts: He gave them fowles of heaven, that they might rather meditate on heavenly things then earthly, rather spiritual things then corporal. He gave them Quails, which foresee the *winter* and flie away, as the *Stork* and other fowles do, that so his people might foresee and avoid the judgement of the Lord, as the Prophet applyes it, *Jer. 8. 7.*

3. The *burial* and monument of those who *lusted*. He called the name of the place *Kibroth Hattaavah*; because there they buried the people that *lusted*.

Sin ordinarily leaves a stain, and gives a name to the place where it was committed. Examples are obvious. *Massah, Meribah, Taberah, &c.* because there they buried the people that *lusted*.] The people, *populus*, *עם*, is here singular: who they were, are here explained by the following word, *viz.* who *lusted*; which word is plural, *לוטות*, the lusters. So that the Lord put a distinction between the *just* and *unjust*, as the righteous Judge of all the world, *Gen. 18.* Which our Translators here confound. The words were more distinctly to be rendred thus; *There they buried the people, the lusters, or those who lusted.* Labour not for the meat that perisheth, but for the meat that endures to the everlasting life. *John 6.*

*Post concupiscentias tuas non eas*: Follow not after thine appetites, saith the Wise man, *lest they make thee a scorn to thine enemies.* That's the Wisemans reason, to which we may adde that of the text, *lest they bring the wrath of God upon thee.* Which is the Apostles use which he makes of it; These things, saith he, were our examples, to the intent that we should not be *ἡμιδυστας κακῶν*, lusters or desirers of evil things; as they also lusted, *1 Cor. 10. 6.* O let us timely mortifie and kill and bury our lusts, lest we die in our sins, and be buried in them, as these lusters were.

*1 Cor. 10.*  
*v. 6.*

Chap.

A

And Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman. And they ſaid, hath the Lord indeed ſpoken only by Moſes? Hath he not ſpoken alſo by us? and the Lord heard it.] Aaron indeed ſpake againſt Moſes; yet our Translators here have done him ſome wrong, in joyning him with Miriam in this detraction, as equally faulty with her, as indeed he was not, as appears by the verb *הוֹדוּ* which is Feminin, ſhe ſpake. So that, to do Aaron

Numb. 12.  
v. 1.

B

right, the words are to be thus ordered. And Miriam ſpake, alſo Aaron againſt Moſes. For in that order the words are placed in the Hebrew. So likewise in the Vulgar Latin, *Locutaq; eſt Maria & Aaron*, And Miriam (or Marie) ſpake, and Aaron. The Spirit of God intimates, that Miriam firſt offended, and drew her brother Aaron into the ſame ſin. Thus Eve firſt ſinned, then Adam, the Serpent prevailing with the weaker veſſel. And to be firſt in the ſin, renders the ſin ſo ſinful, that after-offenders are excuſed if not *à toto*, at leaſt *à tanto*; their ſin comparatively is ſaid not to be, as touching the firſt ſin; Adam was not deceived, but the woman being deceived was in the tranſgreſſion, 1 Tim. 2. 14. And therefore Aaron was not ſmitten with leproſie, but Miriam only; though, no doubt, ſome regard was alſo had to his high Prieſthood, as Exod. 32. Nor was Adam ſo ſeverely puniſhed as Eve; nor ſhe, as the Serpent. Now as the Scripture here notes the firſt ſinner, as moſt guilty, ſo likewise elſewhere, as Numb. 16. 1. where our Translation joyns the conſpirators altogether in one act, but the Hebrew firſt appropriates the ſin to the ringleader of it, as I ſhall there ſhew. The judicious Reader may obſerve many other like examples.

C

D

It is true *עַל הַמְּקוֹמִים* ſignifies [because.] But does it not alſo ſignifie [Super occaſiones?] upon occaſions? Whereas therefore Miriam and Aaron ſpake againſt Moſes upon two occaſions; 1. Be- cauſe Moſes had married an Ethiopian woman. 2. Be cauſe the Lord had not ſpoken only by Moſes, but alſo by them, it clears the text, if we render *עַל הַמְּקוֹמִים* upon occaſions. And whereas *עַל הַמְּקוֹמִים* ſignifies as well cauſes as occaſions: So Gen. 21. 25. Abraham reproved Abimelech upon juſt cauſe: but Miriam and Aaron ſpake againſt Moſes upon occaſion only, which were no juſt cauſes. Therefore Arias Montanus turns the words, Gen. 21. 25. Super cauſas, for the cauſes; but this place, Super occaſiones, upon occaſions.

E

The firſt occaſion was, Moſes had taken an Ethiopian woman. We read of no other wife of Moſes in Scripture, but Zipporah, though Joſephus underſtands this of another wife an Ethiopian; whereas Zipporah was a Midianiteſs. Howbeit this is eaſily ſatisfied, in that the Midianites dwelt among the Ethiopians; as the Hebrews were accounted Egyptians, becauſe they dwelt in Egypt, Gen. 50.



11. & *Moses* also, *Exod. 2. 19.* And the *Midianites* were esteemed *Cushites* or *Ethiopians*, because they dwelt among them. A

The Apostle tels us, that *Moses* was εἰς μαρτυρίαν ἀληθοσύνων, for a testimony of those things which should be spoken afterward, *Hebr. 3. 5.* that, by what he made or caused to be made, and what he wrote or taught the people, by it, he might testify the will of God, as *1 Cor. 1. 6.* *2 Tim. 1. 8.* *Revel. 1. 2.* Hence the Tabernacle was called the Tabernacle of witness. And what *Moses* did, wrote, or taught more obscurely, with a veil on his face, was to be declared afterward more fully and clearly according to the degrees of divine manifestation, to such as are capable of them. So that all who came after *Moses*, must, for doctrine and life speak no other thing then he did; and his writings must be the test to prove others by. B

The first occasion of *Miriam* her detraction from *Moses* was the *Ethiopian woman*; either because he took her to wife, who was a stranger from the Common-wealth of *Israel*, (though *Midian* descended from *Abraham* by *Keturah*, *Gen. 25. 2.*) or because having married her, he yet abstained from conjugal society with her; as the *Chald. Paraphrast* saith, he put away his fair wife, whom he so calls by antiphrasis. Its probable, the contention began between the women; and the beginning of strife, is like the letting forth of waters, saith *Solomon*, which spreads it self to overwhelm the name and reputation of *Moses*. C

The *Ethiopians* although properly one nation, *Gen. 2. 13.* (yet that a very large one;) is used to signify the Gentiles, whose more proper sinnes were intemperancy of all kindes, as *Luxury*, *Drunkennes*, *Incontinency*, &c. And therefore they who live in those sins, are said to work θέλημα τῶν ἐθνῶν, the will of the Gentiles, walking in lasciviousness, lusts, excess of wine, &c. *1 Pet. 4. 3.* And when the Prophet compares the people to the *Ethiopians*, as in regard of their sins, so in respect of their habitual continuance in them, he chargeth them with *drunkennes* and *whoredom*, *Jer. 13. 12. 23. 27.* Hence it is that *Bacchus* the *Heathens* god of wine, and excess of wine, hath his name from בר בור the son of *Cush*. And therefore *David* not willing plainly to name *Saul* the son of *Kish* the *Benjamite*, *1 Sam 9. 1.* he implies him more secretly under the name of *Cush* the son of *Jemini*, *Psal. 7.* in the title, for his unchangeable like sins: As where the Poet not daring to speak out concerning *Calius* a riotous Roman, saith, D

Dic quibus in terris—

Tres pateat Calii (for *Calii*) spacium, non amplius, ulnas.

Tell in what lands—

The grounds of *Calius* are but three Elms: Which three remain'd unfold, as reserved for his grave. E

Hence

**A** Hence it is alſo that the *Ethiopians* and *Israelites* are oppoſed, as *Jewes* and *Gentiles*, *Amos* 9.7. Are ye not בני בשר, as the ſons of the *Ethiopians* unto me, O ye ſons of *Israel*? which our Tranſlators call *Children*. *Amos* 9. v. 7.

When therefore *Moses* is ſaid to have taken to wife an *Ethiopian woman*, hereby he prefigured him whom the Lord would raiſe up like unto *Moses*, who would reject his diſobedient, impenitent, and incorrigible people, and give them a bill of Divorce, and ſhould grant the *Gentiles* repentance unto life, *Acts* 11, 18. and take out of the *Gentiles* a people to his name, *Acts* 15.14. to be called as a wife by her husbands name.

This was an occaſion of great obloquy and contradiction of finners againſt the ſpiritual *Moses*, *John* 7.35. *Acts* 22.21,22.

The other occaſion of ſpeaking againſt *Moses*, was the eminency of his gift of prophetic, which occaſioned the envie of *Miriam* and *Aaron*, and their deriſion of him: For ſo that may be underſtood חרף אך במוֹשֶׁה, what? hath the Lord ſpoken only, only in *Moses*? (for ſo both words ſignifie only) or, what? hath the Lord ſpoken only forſooth in *Moses*? Hath he not ſpoken alſo בָּנוּ, in nobis, in us? So very often our Tranſlators render [by or with,] which ſhould be turn'd [in] as 2 *Sam.* 23.2. *Zach.* 1.14.19. & 2.3. *Hebr.* 1.1. and elſewhere.

Such emulation and envie hath alwayes been among thoſe of an inferiour diſpenſation, againſt thoſe who have been of a more eminent and higher; which comes to paſs by reaſon of *acidia* or lazineſs in ſpiritual things. They under the letter of the Law and Prophets, envie and detract from thoſe who are lead by the Spirit of God. How much more when a perverſe ſpirit is mingled with a meer literal underſtanding? Then *Iſmael* mocks and perſecutes *Iſaac*; *Shimei* curſeth *David*; and the *Jewes* encourage one another falſely to accuſe and detract from *Jeremy*, under pretence of the Law, the *Prieſt*, and *Prophet*, who taught otherwiſe then *Jeremy* did, *Jer.* 18.18. Manifold examples of this kinde we read of the Scribes, learned only in the letter, and the precise Pharisees, zealous high *Prieſts* and *Elders*, who have contradicted and blaſphemed the ſpiritual *Moses*, as if he were made and had a Devil.

And can they who are Christs Diſciples hope for better meaſure from the evil world? If they have perſecuted me, ſaith the Lord, they will perſecute you; if they have kept my ſaying, they will keep yours alſo, *John* 15.20.

Wherefore comfort thy ſelf, thou *Ethiopian woman* married unto Chriſt by faith and love, and cleaving unto him in one ſpirit, betrothed unto him in righteousneſs and in judgement and in loving kindneſs and mercies, *Hef.* 2.19. What though the *Iſmaelites* and *Shimites*, the bearers only, what though the *Jewes*, viz. the Profefſors, that is, *Jewes* outwardly, *Rom.* 2.28. What if the adulterous ge-



2 Cor. 3.  
v. 18.

neration, by their partial, narrow-brain'd, and strait-hearted literal understanding, censure and condemn the spiritual birth as adulterous, heterodox, erroneous, because they themselves are such. The story of the Ethiopian Noble Woman, who brought forth a white childe, though her self a Blackmore, is well known. She was judged an adulteress by the lying generation, and her birth spurious and base. Yet were there wise men, who found the picture of *Andromeda* in her bed-chamber, which she beheld in her conception, and brought forth a white childe like unto it. Nor do thou doubt but, maugre the false judgement of this adulterous generation, there will be wise men who will be able to judge aright of the spiritual birth, and thy spiritual conception of it; while thou and we all, who are spiritually minded, behold, as in a glass, the glory of the Lord with his open face (who is true *Andromeda* the Ruler of men) and are translated into the same image from glory to glory, even as by the Lord the Spirit, 2 Cor. 3. 18. The Lord, by his Spirit, vouchsafe such conception and spiritual birth unto us all!

Chap.

A *And Moses called Oshea the son of Nun, Jehoshua.* Why is not expressed in the name of Hoshea, but he is called Oshea? It is true, Hieron leaves out the aspiration; but his authority is not enough in a matter of such weight. For although its *ba* by which some say, is no letter, yet the omission of it, obscures the holy text, and hides that excellent name which signifies a *Saviour*; and that *Saviour* who was a principal type of the Lord our *Saviour*; whose name therefore is here changed from *וְשֵׁה* to *וְשֵׁה* *Jehoshua*, that is, The Lord, or *the Saviour*; as he who lively figured the true *Jehoshua*, who is *Inos*, as *Jehoshua* is also called by the LXX; and the book of *Jehoshua* is called by the LXX *Inos*. But our Translators having here rightly rendred *וְשֵׁה* *Jehoshua*, why do they never turn that name to afterward, but *Josua*? surely though the Greek tongue cannot express the middle aspiration in *וְשֵׁה* (and therefore the Greek Poet rendred it *Ieo*) yet our English tongue can, and ought to return it.

B This is not a meer *λογολαγία*, or strife about words and names. This name is a most artificial compound of *וְשֵׁה* and *וְשֵׁה*, whence is the name *Jesus*. *Vocabula sunt rerum vehicula* words are *vehicles* which import and carry things with them. By obscuring this glorious name, *Jehoshua* the most significant and lively type of the Lord *Jesus*, is obscured with it.

C The ancient fathers, and, of later times, *Osiander* and *Castellio* have written of this name, and the composition of it. But because, according to that true saying, *נִמְנָם וְשֵׁה נִמְנָם*, He is his name, and his name is himself, as *Moses* gives example, *Deut. 28. 58*. That thou mayest fear that glorious and fearful Name, The Lord thy God, although we ought to esteem the Etymologie no less then divine, it is the Energie, vertue, and power intimated in that Name, which is here to be regarded in the change of *Hoshea* to *Jehoshua*. That is the Divine Nature present with *Jehoshua*, as the Lord promiset, *Josh. 1. 5*. I will be with thee; I will not leave thee nor forsake thee. Which promise, or the latter part of it, the Apostle enlargeth unto all who bear the Name of *Jesus*; *ἐμὴν οὐ ἀφήσω, καὶ ἐμὴν οὐ εγκαταλείψω*, which its hard fully to express, by reason of the many negatives; I will not leave thee, no, I will by no means forsake thee. In which name, and power, *Jehoshua* wrought all his great works, lively prefiguring the wonderfull works which the true *Jehoshua*, *Inos*, had, doth, and afterward should work, who is *Immanuel*, God with us, *Matth. 1. 23*. who is therefore said to be the son of *Nun*, that is, the Eternal God. For so *Jesus Christ*, yesterday, to day the same, also for ever, *Hebr. 13. 8*. But to evidence this type the more clearly, he is called not only *Jehoshua*, as here and elsewhere, but also *Jeshua*, *Nehem. 8. 17*. which differs only in termination from *Jesus*.

Numb. 13.  
v. 16.

Heb. 13.  
v. 5.

This



This name was given *Hoshea*, when he was to enter upon his office of discovering and saving the people from their enemies. And the name of *Jesus* was given to our Lord, when he entered upon his temporal dispensation, and the reason of his name given by the Angel; for he shall save his people from their sins, their true enemies, *Matth. 1. 21.* Which, if it were my business, might be further made appear by particular Analogies between those nations and their Kings which *Jehoshua* subdued, and those which the Lord *Jesus* hath conquered and proceeds to conquer in us, which, though a work of time, yet is it well worth the labour.

But the work of *Jehoshua* was not only private and destructive, but also positive and edifying. Having redeemed the people out of the hand of their enemies, he distributed unto them their respective inheritance. Which also is the work of *Jesus* the Son of God, and his essential word, the word of his grace, which is able to build us up, and to give us an inheritance in all the sanctified ones, *Acts 20. 32.* Yea, the Lord himself is that living principle of light, life, power and might, by whom the people of God, perform all their works, which he therefore is said to do in them, *Esa. 26. 12.* Yea, without whom, or from whom being separated (*χωρὶς ἡμῶν*) as Vine-branches from the stock, we can do nothing, *John 15. 5.* Nor is it unworthy our observation, that, whereas the Apostle reckons up *De industria*, studiously and purposely the examples of faithful men, as from *Abel, Enoch, Noah, Abraham, Isaac* and *Jacob*, and downward to the Prophets; and what exploits they wrought by faith, there is no mention at all made of *Jehoshua*; nor is he once named, who lead the people into the Holy Land, fought so many battles, conquered so many nations, subdued the land; yet is not *Jehoshua* mentioned by the Apostle in that large Catalogue of Gods Worthies, *Hebr. 11.* The true *Jehoshua*, who is *Ἰησοῦς*, *Jesus* is implied, wherever these are said to have wrought any thing by faith; for faith must have an object on which it must rest; and what is that but the power of God, who is *Jesus Christ*? *1 Cor. 1. 24.* O that the Lord had wrought like conquests in our souls by that power! But thanks be to God, who giveth us (believers in his mighty power) the victory, through our Lord *Jesus Christ*! *1 Cor. 15. 57.*

*Numb. 13.  
v. 30.*

*Caleb* stilled the people before *Moses*, and said, let us go up at once, and possess it: for we are well able to overcome it. *Caleb* in these words, whether by some inarticulate sound implied in the great *ו* in *והרי*, as the Latins by *St*, or by some signe made with his hand, as *Acts 13. 16.* Obtain'd silence. He encourageth the people to march against the *Canaanites*, alleaging, that they were well able to overcome the land.

But truly our Translators have almost spoiled *Caleb's* military Oration

- A** Oration, by rendring עלה ועלה, let us go up at once. What? all at once? Soft and ſair. Without doubt *Caleb* was more wiſe then to put the people (already diſcomfited) upon a ſudden expedition. Thoſe words are more emphatical, if rendred in their genuine and proper ſenſe; *Ascendendo ascendamus*, by *ascending*, let us *ascend*, viz. *gradatim*, *pedetentim*, not *αθροως*, not all at once, not all together. Some there are who conceive, that the great work of ſalvation is wrought all at once. So they ſay, they are *juſtified all in an inſtant*; whereas the command is, he that is *righteous let him be righteous ſtill*. The words are, *ὁ δίκαιος δικάσιν* *δικαιοσύνην ποιῶν* *ἔτι*. He that is righteous, let him work righteouſneſs ſtill, *Revel. 21. 11.* Its a gradual and ſucceſſive work. It is none of Gods way of deſtroying the ſpiritual enemies, but by degrees; ſo *Exod. 23. 29, 30.* And to lead men in, ſucceſſively by little and little, as *Jacob* lead his ſheep, *Gen. 33. 14.* Likewise in the following words, it is a good encouragement that *Caleb* gives, when he ſaith, *We are well able to overcome it*; though he ſaith not ſo; only our Tranſlators make him ſpeak ſo. *Caleb's* words are *נִבְרָה יִבְרָה* *Prævalendo prævalēbimus*, by *prevailing we ſhall prevail*. Whereby he not only encourages them, averring, that they are *able to prevail*; but likewise inſtructs them, and puts them in a way of ſo doing.
- B**
- C**

Rev. 22.  
v. 11.

Let not him that *believes*, make haſte, nor *hope* to do the work of the Lord, *all at once*: but let us learn of *Caleb*, to make the experiments of our former victories, encouragements to after enterprizes: So by *prevailing we ſhall prevail*; nor ſhall our labour be in vain in the Lord; but he who hath begun a good work in us, *will finiſh it until the day of Jeſus Chriſt*.

**D**

**E**

Chap.



Numb. 14.  
v. 24.

But my servant Caleb, because he had another spirit with him, and hath followed me fully; him will I bring into the land whereinto he went, and his seed shall possess it. These words are to be understood as spoken by the Lord Christ, as the Apostle applies the same history unto him, *Hebr. 3. and 4*; where having compared Christ the Lord of the house with Moses Gods faithful servant in it; wherefore saith he, as the holy Ghost saith, To day if ye will hear *His*, that is, Christs voice, harden not your hearts, as in the *Provocation*, as in the day of *Temptation* in the *Wildernels*; when your fathers tempted me, that is, *Christ*. For so the same temptation is expressly applied unto Christ, *1 Cor. 10. 9*. Neither let us tempt Christ, as some of them also tempted.

And the Apostle having applyed part of *Psal. 95*. to the same purpose, he pursues the same argument, *Union with Christ*, mentioned *Hebr. 3. 6*. Whose (that is Christs) house are we, if we hold fast the confidence, and the rejoycing of the hope, firm unto the end. He then having quoted the words of that Psalm to his purpose, v. 7.—11. he resumes the same argument, warning them to take heed of an evil heart of unbelief in departing from the living God, v. 12. and exhorting them to exhort one another daily, lest they should be hardened by the deceitfulness of sin, v. 13. This he enforceth by repeating the same blessed effect, the *union with*, and *participation of Christ*. For, saith he, we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, whilst it is said, To day if ye will hear his voice harden not your hearts, as in the *provocation*: for some when they had heard, did *provoke*; howbeit not all, not *Moses*, not *Aaron*, not *Joshua*, not *Caleb*. Others indeed provoked the Lord, and they shall not see it; but my servant *Caleb*, because he had another spirit with him, and hath fulfilled after me, him will I bring into the land, whereinto he went, and his seed shall possess it.

In which words we have these divine truths contained.

1. Caleb was the Lords servant.
2. Caleb had another spirit with him.
3. Caleb fulfilled after the Lord.
4. Caleb went into the land.
5. The Lord saith, he would bring Caleb into the land, where-  
into he went.
6. Calebs seed shall possess it.
7. Because Caleb, the Lords servant, had another spirit and fulfilled after the Lord, the Lord saith, He will bring Caleb into the land, whereinto he went, and that his seed shall possess it.
8. All those men who have seen my glory and my miracles, which I did in Egypt, and in the Wildernels, and have tempted

me

A me now theſe ten times, ſurely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them who provoked me, ſee it: But my ſervant Caleb, &c.

B 1. The Lord ſaid of Caleb, that he was his ſervant. What Caleb was, we read, *Numb. 13*. What is it to be the Lords ſervant? Generally, his ſervants ye are, whom ye obey, *Rom. 6*. And what is it to obey? what elſe but pliaſly and willingly to ſubmit ones own will to the fulfilling of anothers will? 1. Obedience muſt be pliaſle and willing, *Eſay 1. 19*. 2. It muſt be to the command of another as ſuch. For if the natural bent of ones own will, be to the ſame act which another commands, without reſpect had to the command, as ſuch, it is *nulla vel minor*, either no obedience at all, or leſs, ſaith *S. Gregory*. Becauſe obedience properly reſpects the fulfilling, not of our own, but of anothers will. For example, *Jer. 35. 6, 7*. Had the ſons of *Rechab* been naturally abſtemious, and loved no wine, their obedience to their father had been either ſo much the leſs, or indeed none at all.

C When therefore the Lord ſaith of Caleb, that he was his ſervant, it is to be underſtood that he was obedient, that is, that he was willing and pliaſle to the fulfilling of the Lords will.

D That we may the better underſtand this, we muſt know, that there is a great difference between doing that which is the will of the Lord, and being obedient unto the will of the Lord. For we may do that which is the will of the Lord: 1. As natural agents, not as voluntary: Thus the Egyptians lent the Iſraelites their Gold & Jewels at their departure out of Egypt, as natural agents: for willingly they would never have 1. diſfurniſhed themſelves; 2. lent their goods to thoſe whom they ſhould never ſee again; 3. and arm'd their enemies againſt themſelves. 2. As voluntary agents; yet not doing the will of the Lord voluntarily and willingly; but either executing their own evil wils, as *Herod*, and *Pontius Pilate*, and the Gentiles, and the people of Iſrael did what the hand and counſel of God determined before to be done, *Acts 4. 28*. 3. Or doing what is the will of the Lord out of fear; as *Laban* hurt not *Jacob*, *Gen. 31. 29*. *Pharaoh* and the Egyptians let the Iſraelites depart out of Egypt, *Exod. 12*. *Balaam* did not curſe but bleſſed Iſrael, *Numb. 24*. 4. Or elſe they do the will of the Lord out of hope of reward and ſelf-seeking. Thus the falſe Prophet prophesied for hire. Some *Saducies* lived orderly out of hope of temporal bleſſings. The *Phariſees* made long prayers, and gave almes, and did all they did to be ſeen of men. All theſe and many the like do the ſame thing, which God wills to be done; but none of them can be ſaid to be genuine ſervants, and obedient unto the Lord.

E 1. But the firſt of theſe we may call ſervicable instruments of God; *Qui ad ſi aguntur*, which are rather uſed as tools, and wrought by, then work of and by themſelves.



2. The second are the *enemies* of God whom by his power he to over-rules, that he makes them do his work, and serve his ends, and that when most of all they advance their own.

3. The third are the Lords *slaves and vassals* who would not do any good unless they feared otherwise to be beaten.

4. The fourth and last are as it were the Lords *Mercenaries and Hirelings*, who do his work, but meerly and solely for wages; otherwise they would do no good.

These, all these are as it were the Lords servants extraordinary, his retainers and servants at large. But the true and genuine servants of the Lord, and such as are in ordinary service, are obedient unto him, plially and willingly submitting their wills unto the will of the Lord, doing the will of God *ἐκ ψυχῆς*, *Ex anima*, or *ex animo*, as the Vulg. Latin, from, or out of the souly, or minde, or heart. When their heart is according to Gods heart; as the Lord saith of his servant David, I have found a man after mine heart, who shall fulfil, *πάντα τὰ θελήματά μου*, all my wills, *Acts 13.22*. And such a servant of the Lord was Caleb, as his name signifies, *כלב* *Secundum cor*, according to the heart, minde, and will of God. Would God we were all of us such servants of the Lord! And that we had, as the Lord saith, that Caleb had, another spirit with him.

For our understanding of this, we must know, that the Lord makes a promise unto Caleb and his seed of the Holy Land, &c. The Lord makes a promise unto Caleb and his seed, of the Holy Land, upon consideration of conditions fulfilled on Calebs part. 1. He had another spirit. 2. He followed the Lord fully. Touching both these conditions, there is some doubt may be made of the Translation. As to the former, we may render the words out of the Hebrew thus; but to my servant Caleb, *עַדָּב* a Remard, or, because that another spirit was with him, &c. What is that other spirit? and how was it with Caleb?

1. As to the former, the words are *רוח אחר* *Spiritus alter*, an other spirit; that is the spirit of faith, whereof the Apostle speaks, *2 Cor. 4.13*. This spirit of faith rests on the wisdom and truth of God, for the performance of his promise, and on the power and goodness of God, as for the effecting his promise, the subduing the Canaanites, and bringing Israel into that land. This is another spirit differing from that of the false Spies, and people which was the spirit of fear, bondage, and unbelief, which other spirit may be rendred a new spirit, as *Esay 65.15*. He shall call his servants by another name;] I rather turn it, A new name, as the LXX there doth, *ὄνομα καινόν*, a new name. All agree, that *Esay* there prophesies of the times of the Gospel, wherein All things shall become new, *2 Cor. 5.17*. Yea, what the Prophet there calls another name, he calls a new name, *Esay 62.4*. And what *S. Luke*, *Acts 2.4*. calls other tongues, *S. Mark 16.17*. calls new tongues.

And

*Ephes. 6.*  
*v. 6.*

*Acts 13.*  
*v. 22.*

*Esay 65.*  
*v. 15.*

A And what Moſes here calls another ſpirit, Ezechiel calls a new ſpirit, Ezech. 11.19. and 36.26.

Why had Caleb another ſpirit? He was now entering into another, a new eſtate, the eſtate of faith in Chriſt, in whom all things are new, 2 Cor. 5.17. which he received by the bearing or obedience of faith, Gal. 3.2. when he believed in the truth and power of God who promiſed the holy land to the courageous believers. This was figured by all thoſe wars and victories over the ſeven nations, under the conduct of Joſhua.

B And the diſpenſation of Chriſt is deſcribed by mortifying, killing, crucifying, deſtroying; and ſo conquering and overcoming. They that are Chriſts have crucified the fleſh with the affections and luſts, Gal. 5.24. The old man is crucified with Chriſt, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin, Joſ. 10.26. Rom. 6.6. This is that death of the Saints which is ſo pretious in the fight of the Lord, Pſal. 116.15. That death whereof the Apoſtle ſpeaks, For thy ſake, we are killed all the day long. Howbeit this death doth not extinguish us, but the ſin that is mortified. But we become more then conquerours through him that loved us, Rom. 8.37. For the achieving of this victory in his new ſtate, there is need of a new ſpirit, even the ſpirit of faith, which is the victory that overcomes the world, 1 John 5.4. This will appear, if we ſhall conſider, that Caleb was engaged in a war againſt the ſeven nations.

C He therefore had need of counſel and ſtrength: for counſel and ſtrength are for the war, Eſay 36.5. And therefore this new ſpirit was the ſpirit of faith in the wiſdom and counſel, and in the might and ſtrength of God, which ye read both together on the new man, Eſay 11.1,2. There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots.

D (A branch growes not out of the roots of trees, but out of their ſtock, *ſee* therefore were better turned a ſucker, ſprout, or ſprig, here & elſewhere) and the Spirit of the Lord ſhall reſt upon him, the Spirit of wiſdom and underſtanding, the Spirit of counſel and might, &c.

2. This new ſpirit is ſaid to have been with Caleb; that is, for his help; ſo what we read, Joſ. 1.17. The Lord thy God be with thee, the Chald. Paraph. turns *לעזר*, the Lord thy God be in thy help, to help with counſel; ſo what we read, 1 Kings 1.8. they were not with Adoniah, the Chald. Paraphraſt hath, they were not *לעזר* in his counſel.

E To help with might and ſtrength; ſo where Job ſaith, I know, this is with thee, the LXX render it, *καταδυναμις*, thou canſt do all things, Job 10.13. Thus the Lord promiſeth to be for ſtrength to them who turn the battle to the gate, Eſay 28.6.

Whence we may take notice, that, 1. All men are acted by one ſpirit or other, which is with them, acts, and leads them in their different ways.



2. All who walk toward the Land of holiness, are lead by Gods good spirit, Psal. 143. 10. which either 1. initiates and enters us in Gods way, as the spirit of bondage and fear, Rom. 8. 15. Or 2. the spirit of faith and power, which goes and leads on towards the accomplishing and fulfilling of our journey, 2 Cor. 4. 13. And this is the spirit of power. Or 3. the spirit of love, 2 Tim. 1. 7. which brings us home, and is the perfection it self; for he that dwelleth in love, dwelleth in God, 1 John 4. 16.

3. The Lord observeth, by what spirit we are lead; he took notice of the ten false and lying Spies, how they were acted by the spirit of unbelief and disobedience, Numb. 14. 22. He saw also, that Jehoshua and Caleb were lead by another spirit. All men may observe our outward motions, actions, words; which, because most men have learned that abominable Art of Seeming, possibly may not proceed from a right principle. For, although  $\theta\upsilon\mu\varsigma$  the mind, and  $\logos$  the words, anagrammatize one the other, and the latter is interpreter of the former; and Caleb saith, I return'd word to Moses  $\text{לִבִּי בְּאֵזְרִי}$ , according to what was with my heart, Josh. 14. 7. (whereby he gives a notation of his own name,)  $\text{לֵב בִּלְעָבִי}$  Caleb, Secundum cor, according to the heart,) and although out of the abundance of the heart, the mouth speaketh, yet our Lord who knows the hearts of all men, took notice, that some, who were evil, yet spake good things.

Wherefore since the word (that essential word Christ) is quick (or rather, living,  $\zeta\omega\nu$ , Vulg. Lat. *Vivus*, and powerful (or rather operative,  $\epsilon\pi\alpha\rho\gamma\eta\tau\iota\kappa\varsigma$ ) and sharper (or more cutting rather,  $\tau\omicron\mu\omega\tau\epsilon\rho\varsigma$ ) then any two edged sword, (or, above every two edged sword,  $\epsilon\pi\epsilon\rho\pi\alpha\sigma\alpha\nu\ \mu\epsilon\tau\alpha\ \chi\alpha\iota\rho\alpha\nu\ \delta\iota\varsigma\omicron\mu\omicron\nu$ ) and piercing even to the dividing asunder of the soul and spirit, the joynts and the marrowes, ( $\mu\epsilon\tau\epsilon\lambda\alpha\nu$ ) and a-discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked, and opened unto the eyes of him with whom we have to do, (or rather, concerning whom, is our speech, so the Vulg. Latin, or unto whom is our account,  $\pi\epsilon\rho\varsigma\ \delta\upsilon\ \eta\mu\acute{\iota}\nu\ \delta\ \lambda\acute{o}\gamma\omicron\varsigma$ ), O how needful is the Wisemans counsel, Keep thy heart above all keeping, Prov. 4. 23. and that of the Prophet, Take heed to your spirit, Malach. 2. 16.

1. This justly reproves the timorous and cowardly spirit of many, who pretend to that other and new spirit of Caleb, as if they were called, chosen, and faithful, Revel. 17. 14. yet yield themselves to be beaten and buffeted by Satan; and are overcome by every foolish and hurtful lust, which fights against the soul. Who boast, as if they were Christians, and were acted by the other, the new spirit, yet are indeed as yet under the spirit of fear and bondage. Let such as these think sadly of what the Apostle saith; If any man hath not the spirit of Christ, he is none of his; or rather, *this man is not*  $\text{h}\varsigma$ ,  $\epsilon\tau\omicron\ \epsilon\chi\epsilon\iota\ \nu\acute{\alpha}\upsilon\tau\omicron\varsigma$ .

2. Calebs

Josh. 14.  
v. 7.

Hebr. 4.  
v. 12, 13.

Prov. 4.  
v. 23.

Rom. 8.  
v. 9.

A 2. *Caleb's* example as juſtly reproveſ the proud and preſumptuous ſpirit of thoſe, who, in their own ſtrength, & ſtrength of imagination, which they call faith, go againſt the ſpiritual enemies, like thoſe, *Numb.* 14. 40.—45. or thoſe, *Acts* 19. 13.—16. and with like, or worſe ſucceſs.

What an honourable teſtimony does the Lord give of *Caleb* here? That he was his ſervant, that he had a new, another ſpirit. And was it written for his ſake alone, that he was the Lords ſervant, and that he had another, a new ſpirit? Is't not worthy our holy ambition? is it not a patern that may excite and raiſe our moſt induſtrious imitation? How elſe were all things our examples? O thou *Israel* of God! How great an honour is it to be a ſervant of the great God! The honour of the ſervant, ariſeth with his Lord. Such was theirs who being asked who they were, return'd this answer; we are the ſervants of the God of heaven and earth, *Ezra* 5. 11.

How neceſſary is that other, that new ſpirit, without which, *Israel* cannot prevail? without which a *Chriſtian* is not truly ſo called, *Rom.* 8. 9. We have as great need as *Caleb* had of another, a new ſpirit. Yea, have we not more need, ſince our enemies are ſpiritual, and therefore more mighty, *Eſay* 31. 3. Are not the inhabitants of the holy land, who keep poſſeſſion againſt us, exceeding numerous and ſtrong, even manifold tranſgreſſions and mighty ſins? Are not their Cities walled and great, even the ſtrong holds of Satan, the ſtrong man that keeps his palace, even ſtrong imaginati-  
ons, or rather reasonings, λογισμοί? Are not the ſons of Anac there? does not pride *חַמְדָּתָא* compaſs many like a chain? *Pſal.* 73. 6. That's Anac. And are there not ἀναξες, ruling and reigning luſts, Lords that rule over us? *Eſay* 26. 13. Are there no Amalekites? no glozing and flattering tongues, which lick up the people? they are the Amalekites; that gainful ſhop-fin, which makes London called Lick-penny, that's Amaleck that licks up and devours the people.

But come we to the following point wherein there is more difficulty. The Lord ſaith of *Caleb*, He fulfilled after me. An harſh expreſſion, wherein ſomewhat muſt be ſupplied. For our better underſtanding of theſe words, let us inquire what is here meant by fulfilling; and how *Caleb* may be underſtood to fulfil after the Lord.

E The words are *וימלא אחרי*, which our Tranſlators turn, He hath followed me fully. So Tremellius, Plene ſecutus eſt me; and he tells us in the margent, that in the Hebrew it is implevit ire poſt me, he hath fulfilled to go after; ſo Pagnin, and Muſter in the text, and Diodati, Luther, Piſcator, all the Low Dutch, all the old Engliſh tranſlations. Its ſtrange, they ſhould all ſo unanimouſly agree, when yet there is no word in the Hebrew that answers to ſequi or ire, to follow or go; Hierom, Qui plenus alio ſpiritu ſecutus eſt

2 Cor. 10.  
v. 5.



est me, who being full of another spirit, hath followed me; he regarded rather the sense of the words, which he conceived, then the order of them. That which deceived them, was the word *אחר*, after me, which they understood not how to make sense of, unless they supplied the word *sequi* or *ire* to follow or go after me.

Surely they are all out and miss of the main drift of Gods Spirit in this phrase which is often used, as *Numb. 32. 11*, *Deut. 1. 36*, *Josh. 14. 8. 9.*—*14.* *1 Kings 11. 6.* Yet in none of all these places is any mention made of following. Nor took they any notice of the Verb *ימלא* He fulfilled; whereas indeed therein is intimated the meaning of this phrase, where the object, subject, or thing to be fulfilled, is understood, which is no other then the word and will of God, and Cales own duty. And so Vatablus explains it, *Implevit voluntatem meam sequendo me*, he fulfilled my will in following me; which last words might be spared, as I shall shew anon: Munster also expounds it, *Implevit subaudi Verbum vel voluntatem, meam*, he fulfilled, understand, my word or will. Castellio; *Summ mihi prestavit officium*, he performed his duty to me. To this purpose a learned Jew on the place, be hath fulfilled the word after me.

When Caleb is said to fulfil and do the will of the Lord after him, the Lord is supposed to have fulfilled the same will before him. But how is this to be understood? I shewed before that these words are to be understood as spoken by the Lord Christ.

That we may the better understand this, we must know, that, what God Almighty wills, he either himself wills and does, or else he wills, that it be done by others, *Psal. 135. 6.* whatsoever the Lord pleased, he did in heaven and earth, in the seas and in all depths. Accordingly the Prophet, my counsel shall stand, and I will do all my will, *Esay 46. 10.* Yea, the things which he himself would, that others should do after him, he himself first does them, *Jer. 9. 24.* I the Lord do exercise loving-kindness, judgement and righteousness in the earth. The son of God came down from heaven, not to do his own will, but the will of him that sent him, *John 6. 38.* This will of the Father, the Father himself doth, and the Son doth the Fathers will and word after him.

But is not [word] or [will] or [duty] as bold a supplement, as [followed?]. Surely it is not. For we read no such expression in the holy Scripture, as *fully to follow*, which this phrase is made to signify. But what phrases are more ordinary then fulfilling the word of the Lord, his Law, his Commandements, fulfilling righteousness, &c. But in the sense which our Translators and others make of these words, they render the verb *ימלא* [fully,] as if it were an Adverb, and adde hereunto [followed,] which is not in the text. But that *ימלא* may be read alone, as here it is, with supply of [will] or [word] or [law,] such a defect, when the object is so well known, may be well understood, as in other phrases of Scripture. Thus

A to overcome, is often used alone, and no object named, but supposed as known. How often read we this phrase in the second and third chapters of the Revelation? To him that *overcometh*, I will give to eat of the tree of life, &c. He that *overcometh* shall not be hurt of the second death. Where, and elsewhere we read an *act* exhorted unto, without any *object* added; yet to the performance of every such *act* and *duty*, there is a respective *reward* annexed. The *object* to be overcome is the old *Serpent* and his temptations: Which may be understood from the first enmity put between the holy seed or Christ, and the *Serpent* and their seeds, as also from the frequent combats between them thorowout the Scripture. And the like defect may easily be supplied, where *Caleb* is said to have fulfilled, others, not to have fulfilled, that is, the law, will, or commandment of the Lord, *Josh. 14. 8, 9. Num. 32. 11, 12. 1 Kings 11. 6.*

B 1. There is a vacuum, an emptiness and voidness where the word and will of God is not done; such before the new creation, as there was before the old. And therefore, when the Lord had complained, *Jer. 4.* that his people were wise to do evil, but to do good they knew not, he presently adds, I beheld the earth, and to *חורבן וריקנות* emptiness and voidness, *Jer. 4. 22, 23.* Disobedience empties and makes void the will of God, which obedience fulfils.

*Jer. 4. 23.*

C 2. As the Lord propounds his word and will to be done, so likewise he sets himself before us as our pattern and example, that as he hath done, so should we also do.

D 3. Hence it appears, that to fulfil the Lords word and will, is a most reasonable service. For what servant will grutch to do what his Master does before him. Caleb the Lords servant thought it just to fulfil the Lords will, which the Lord himself had first fulfilled: wherefore our Lord saith, it is enough for the Disciple, that he be as his master, and the servant as his Lord, *Mat. 10. 25.*

E 4. The will, word, and law of God is to be fulfilled. The law of God is practical, and consists of duties to be done by us, not imagined or fancies to be done already for us. How often may we read this? *Deut. 6. 25.* observe to do all his commandments, and *15. 5.* and *19. 9.* *Revel. 22. 14.* Blessed are they who do his Commandments, *James 1. 22.* Be ye doers of the word, not hearers only, &c.

5. Christ hath not so fulfilled the law for us, as to exempt us from fulfilling it after him, in him and through him. For what the law could not do, in that it was weak through the flesh, God sent his Son in the similitude of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit, *Rom. 8. 3, 4.* Beside, when the Lord saith, as its supposed, that the Lord hath done the work himself, so hence its required to be done by us.

6. This will of the Father, as the Son fulfils after him, so the believers



believers also in the *Father* and *Son* fulfill the will of the *Father* and *Son*, after them, *Ephes. 5.1.* Be ye imitators of God as dear children and walk in love, as Christ loved us, &c. And as the *Father* doth loving kindness, judgement and righteousness, so doth the *Son* after the *Father*, and so ought we after the *Son*, *Matth. 3.15.* It becometh us to fulfill all righteousness. So his will is, that we love one another, as he hath loved us; and the like is to be understood of other duties.

7. Hence it appears, that the will of God revealed unto men, is a rule of their life, and is not only positive, as that whose goodness depends only upon the authority of God, and therefore good only, because God commands it; as the ceremonial law is therefore holy, because it is commanded of the most holy God. But the law of God to be fulfilled by us, is therefore commanded by God, because it is in it self, and in its own nature, holy, just, and good, and such as God the *Father* himself practiseth, *Jer. 9.24.* that which the *Son* of God fulfils after him, that which the holy Angels fulfil after the *Son* of God, *Psal. 103.20.* Ye Angels mighty in strength, who do his commandments, hearkning to the voice of his word. That which all believing and obedient men fulfil after God. This is that righteousness which *David* saith, is an everlasting righteousness. And these are the words of God which are for ever settled in heaven, *Psal. 119.89.* So that they who think slightly of the Commandments of God, as if they were arbitrary and left to our discretion to be fulfilled or left undone, they foully deceive themselves, and that in a matter of the greatest weight; since God himself, the *Son* of God, all good Angels, all good men have fulfilled after God, what God himself hath done. So that when men neglect to fulfil after the Lord, and rather fulfil their own lusts, they fulfil after their father the devil, and his son of perdition, through the spirit of error.

O ye servants of the Lord who are of another, of a new spirit, the spirit of faith and courage, let us fulfil after the Lord, let us fulfil the will and word of God after him.

That which much hinders this important duty, is a prejudice conceived against it. We have been wonted unto such doctrine, as makes void the law of God; as if Christ had so fulfilled the law of God for us, that he fulfilled not the same in us; which is contrary to his own assertion, *Matth. 3.15.* and *5.17.—20.* and his Apostles, *Rom. 8.3,4.* *2 Cor. 7.1.* *Col. 4.12.* and many other Scriptures.

We conceive this fulfilling our Lords word and will, a strange business and that which is every where spoken against. This is no other than was foretold by the Prophet; who hath believed our report (or our hearing, or doctrine, what we have heard of God,) and to whom is the arme of the Lord revealed? The Prophet

- A *Eſay 53. 1, 2.* gives a probable reaſon of that unbelief in *Chriſt* the mighty *Arm* and *power* of *God*; becauſe he ſhall grow up before him as a *tender plant* or *ſprout*, and as a root out of a dry ground. Such are the firſt appearances of divine *power*; not conſidering, that, through *faith*, believers ἐνδυναμωθέντες ἀπὸ αἰσθημάτων, out of *weakneſs* they have been *inwardly enabled* and *impowered*; ſo that they are able to do all things through *Chriſt* who *inwardly enableth* them; as the Apoſtle ſaith, I am able to do all things ἐν τῷ ἐνδυναμῶντί με Χριστῷ, through *Chriſt* *inwardly enabling* me. We may obſerve throughout the Scripture, that *God*, and his truth, and power, hath been ownd but by very few, in compariſon of the erroneous world; yet ought not this to diſhearten ſuch as have *Caleb's other new ſpirit*; they ought rather to be *ſtrong in the faith*, and obſerve what *Caleb* ſaith, *Jofh. 14.8.* My brethren that went up with me, made the heart of the people melt; but I fulfilled after the Lord my God, *Jofh. 14.8.* So we read, that one of *David's* Worthies ſtood his ground when the weaklings fled, *2 Sam. 23. 11, 12.* And this power and ſtrength of *God*, every believer ought to ſhew forth in himſelf to his generation, as *David* prayed, O God, forſake me not until I have ſhewed *thine Arm* to this generation, thy power to every one that is to come, *Pſal. 71. 18.*
- B
- C

*Hebr. 11. v. 34. Phil. 4. v. 13.*

*Jofh. 14. v. 8.*

*Pſal. 71. v. 18.*

- This is the extent of our obedience, the *accompliſhment of the whole will of God*; and therefore its required, that it be fulfilled; if it be not, its empty and made void. Beſide, the Lord himſelf fulfilſ his *whole will*; and that is it which we muſt fulfil after him, even to jots and tittles. Unleſs it ſo be, I know not how our Lord will be underſtood to reaſon with his Diſciples and us;
- D
- E
- Matth. 5. 17, 18, 19.* where our Lord having ſaid, that he came to fulfil; and that not one jot or tittle ſhould paſs from the law till all be fulfilled, he thence inferſ, whoſoever therefore ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo, he ſhall be called leaſt in the kingdom of heaven. Wherefore, leſt we miſtake, there is full as much obedience required of us under the Goſpel, as was required of thoſe who lived in the time of the law, if not more alſo. And well may ſuch *exactneſs* be required of us, ſince there is more divine *light, ſtrength, and power* vouchſafed unto us *under the Goſpel* then was to them *under the law*; Yea, and the example of the *Son of God in our fleſh*, evidently proves, that the ſame life of *Chriſt* may be *maniſeſted alſo in our mortal fleſh*, *2 Cor. 4. 10, 11.* But not by our own power. Ono:

1. *Truſt not in our own ſtrength.* Its ſaid of all theſe Spies, *Numb. 13. 3.* All theſe were *men*; that is, valiant men, as the Jewes underſtand that phraſe in it ſelf. All thoſe who are called מַעֲמִיד, are *men* in ſome eſtimation, ſaith Rabbi *Salomon*. Their *ſtrength* and *valour* is here intimated to be no other then *impoten-*

*Numb. 13. v. 3.*



cy and weaknesse, when it rests in it self. Great men they were, **A**  
and wise, and mighty, and rich, being the *Heads* and *Governours*  
of the people. But thus saith the Lord; let not the *wise man* glory  
in his *wisdom*, nor let the *mighty man* glory in his *might*; let not  
the *rich man* glory in his *riches*, but let him that glorieth, glory  
in this, that he understandeth and knoweth that I am the Lord,  
who exercise *loving kindness*, *judgement*, and *righteousness* in the  
earth; for in these things I delight, saith the Lord, *Jer. 9. 23, 24.*

2. Trust in the Lord. So *David* puts both together; trust in **B**  
the Lord, and do good. We finde very often *Jehoshua* and *Caleb*  
joyn'd together, and not without good reason. *Jehoshua* is a di-  
vine compound of the great Name *יהוה* and *ישוע*, the Lord the  
*Saviour*. And although he were before called *Jehoshua*, *Exod.*  
*17. 9.* by anticipation, yet *Moses* first named him *Jehoshua*, the  
Lord the *Saviour*, in order to this expedition of searching the land  
and bringing word back again, *Numb. 13. 16.* *Jehoshua* therefore  
was with *Caleb*; the Lord the *Saviour* was with the hearty and couragi-  
ous man, and he enables us to fulfil all *righteousness*; as *S. Paul* saith  
of the true *Jehoshua*, *παντα χωρις εν τω ενδυναμωσει με χριστου*; **C**  
I am able or strong to do all things through Christ, who inward-  
ly enableth me, as was shewen before, *Phil. 4. 13.*

4. *Caleb* had been in the land. *Caleb* was one of the *Spies*, who  
were to give testimony concerning the land. It was therefore ne-  
cessary, that they should have been there.

Doth this concern *Caleb* alone, that he went into the land, or  
doth it concern us and others as well as *Caleb*? Surely there is a  
spiritual land of peate and rest, a better and heavenly countrey,  
*Hebr. 11. 16.* It is called the Lords land; yea, the Lord him-  
self is so called, *Esay 33. 21.* That land which the meek inherit, **D**  
*Matth. 5. 5.* In the New Testament this true land of peace and rest is  
understood by the everlasting life, the promised inheritance, salva-  
tion, the kingdom of God, and many the like.

As *Caleb* entred into this spiritual land, so likewise do all be-  
lievers, *Hebr. 4. 3.* We who have believed, do enter into rest; and  
the like, *v. 10.* As *Caleb* and the other *Spies* entred and searched  
the holy land, and brought report unto *Moses*; even so the belie-  
vers and obedient ones, who have entred the spiritual land, they  
report unto the Congregation what they have seen and heard,  
*1 Pet. 1. 10, 11.* Who ever is a spiritual Spy, who makes report, **E**  
how good the holy land is, its necessary, that he have been there;  
that he may speak upon his own knowledge, as our Lord saith  
to *N codemus*, *John 3. 11.* Verily, verily I say unto thee, we speak  
what we do know, and testifie what we have seen.

1. This may justly give check to the over-forwardness of too  
hasty novices, who speak much of the holy land, the heavenly coun-  
trety; and the kingdom of God, whereof they have no experience,  
they

A they were never there. *Qui non eſt expertus, pauca recognoſcit*, he that hath no experience, knoweth little, *Ecclus. 34. 10.* And therefore, in reaſon, he ſhould ſpeak but little. A young man diſcourſing largely of the World abroad, eſpecially of the leſſer *Asia*, one preſent asked him, whether he had ever been at *Sigam* (a Town there, which is ἀπὸ τῆς ſιγᾶς, it has the name from ſilence) when he answered, no; I thought ſo, quoth the other; for there you might have learned to hold your peace, concerning things whereof you have no knowledge. O how many are there liable to this reproof, who ſpeak much out of their hearſay, memory, or reading, who can ſay little or nothing out of their own experience!

B 2. But much more are they to blame who had been in the holy land, and had eaten of the fruit of it, yea, and brought of it unto the Congregation, and gave testimony, that it was a land flowing with milk and honey, *Numb. 13. 27.* That it was a good land which the Lord our God doth give us, *Deut. 1. 25.* (This was the common Verdict of the twelve men, even of all the twelve Spies,) yet when the people believed not, but rebelled againſt the Lord, and murmured, then ten of thoſe Spies, to humour and pleaſe the people, brought up an evil report upon the land, *Numb. 13. 31, 32, 33. Deut. 1. 26, 27, 28.*

C Surely, ſince all things beſet that people as types, and were written for our admonition on whom the ends of the world are come; there are ſome, without doubt, who in theſe times of the Goſpel answer unto theſe types, as the truth of them. *1 Cor. 10. v. 11.*

D And therefore how much more are theſe falſe Spies to blame, who have been in the holy land, and taſted the gift, that which is heavenly, τῆς δωρεᾶς τῆς ἐπεσχεν, and have been made partakers of the holy Ghoſt, and have taſted the good word of God, and the powers τῶν μελλόντων αἰώνων of the age to come (whereby was ſignified מִנְחָה עֹלָמִית, the time of the Meſſiah whereof he is the father, *Eſay 9. 6.*) Yet even theſe men, to pleaſe the people, or, out of ſelf-love to preſerve a good report of themſelves among the people, as Orthodox or pretious men, they diſcourage, or rather melt the hearts of men: affirming, that their enemies are too ſtrong for them, and that it is impoſſible to overcome them? *Hebr. 6. 45. Deut. 1. v. 28.*

E 4. The Lord ſaith of Caleb, I will bring him into the land whereinto he went. Caleb muſt fight; and by fighting muſt cut his way into the holy land; yet the Lord ſaith, I will bring Caleb into it. The Lords promiſes exempt not men from their utmoſt endeavour to perform their duty. Yea, although the Lord adde his oath unto his promiſes, that he will bring us into the holy land; yet, unleſs we be obedient, and fulfil after him, we ſhall not come into the land, *Deut. 8. 1.* All the Commandements which I command you this day, ſhall ye obſerve and do, that ye may go in and inherit the land.



land. The Lord hath made promise unto their fathers, yea, he hath sworn, that he will give his people the land. Tis true, yet this promise, this oath supposeth our obedience, yea, it forcibly infers it, *Hebr. 6. 12.* Be not slothful, but followers of them, who, through faith and patience inherit the promises. What is the Apostles argument? the Lords oath, as it followes in the next words. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, &c. So S. Paul having assured the *Corinthians*, that God would be their father, and they should be his sons and daughters, &c. So far is it, that his promise should secure us, and make us negligent, that indeed the Apostle useth these promises of God, the more to excite us to our obedience: having these promises, dearly beloved, let us cleanse our selves from all pollution of flesh and spirit, and perfect holiness in the fear of God, *2 Cor. 6. 18.* and *7. 1.*

The Lord saith not, that he will enforce or compel Caleb to enter into the land. The word is of very large use, which here and for the most part signifies, to lead into. The Lord compels not any man to be happy, forceth no man to inherit his heavenly kingdom. He leads Caleb into the land, he drives him not. No, nor his seed; Of whom the Lord saith,

5. *Calebs seed shall possess it.* Wherein we must inquire, 1. Who are Calebs seed. 2. What it is for Calebs seed to possess the land. 1. The seed of Caleb are either his off-spring according to the flesh, or according to the spirit. 1. According to the flesh we read, that Caleb had three sons, Iru, Elah, (who had also his son Kenaz,) and Naham, *1 Chron. 4. 15.* and one daughter, Achsah, *Josh. 15. 16.* These were the seed of Caleb according to the flesh. 2. What was the seed of Caleb according to the Spirit? By the spiritual children and seed of men, we understand such as are like them in their mindes, wills, dispositions, actions, wills or good wills. Thus they are the seed of Abraham, who walk in the steps of Abrahams faith, *Rom. 4. 12.* And Abrahams children do the works of Abraham, *John 8. 39.* And thus the seed of Caleb, are they who are like unto Caleb, servants of the Lord, who have another, a new spirit, and fulfil the will of the Lord after him.

2. What is it to possess? The word here used is *יִרְשָׁהוּ*, *hereditabit eam*, his seed shall possess it. So that to possess is as an heir *hereditario jure*, by right of inheritance.

But what right have the seed of Caleb to the inheritance in the holy land? This right will appear, whether we consider the seed and heirs of the land, or the Lord Paramount.

1. The seed of Caleb have a right, not by law, but by grace to inherit the land. This land they hold by service; so *Psal. 69. 35, 36.* The Lord shall save Sion, and build the Cities of Judah, that they may dwell there, and have it in possession. The seed also of his

A his servants shall inherit it; and they that love thy Name shall dwell therein. This speaks home to our business; Caleb is the Lords servant; he owns him, my servant Caleb. And these are Calebs seed, and therefore they shall inherit the land.

2. The Lord our God is Lord Paramount, the Possessor of heaven and earth, Gen. 14.22. And the land is his, and accordingly he layes claim to it, Levit. 25.23. The land is mine. The Lord Jesus is heir of all things; by whom also God made the worlds, Hebr. 1.2. And in the right of the Lord Jesus, Abraham became heir of the world, Rom. 4.13. For whom, and for his seed, the Lord Jesus made a purchase, Hebr. 9.15. And by this right Caleb and his seed receive the promise of the everlasting inheritance. Whence we may observe;

1. That the state of blis is compared to an inheritance.  
2. The state of blis is obtain'd as an inheritance is obtain'd, upon certain terms and conditions.  
3. Observe what is the best inheritance that parents can give unto their children. What so good as this, to make them heirs of heaven, rich in faith, heirs of that kingdom? the Goodwill, James 2.5.

4. Our God deals with his holy seed, even the seed of his servants, according to the law of nature and law of Adam, 2 Sam. 7.19. וְהָיָה אֲדָמָה, he doth in a sort entail the eternal inheritance unto the childrens children of believers, to Caleb and his seed. So that Paul writes to Timothy; having (or receiving) the remembrance of that unfeigned faith in thee, which dwelt first in that Grandmother of thine, Lois, and that Mother of thine, Eunice; but I am perswaded, that in thee also. So the words found in the Greek text, 2 Tim. 1.5. A noble, a blessed descent.

5. Of how great advantage it is unto children to have good parents. This is here evident by the great good, which accrue'd by Caleb to his seed. They are by him provided for; by him they are enstated in an inheritance, an eternal inheritance. A good man leaveth an inheritance to his childrens children, saith Solomon, Prov. 13.22. This all men know and practice; for it is וְהָיָה אֲדָמָה the law of Adam, as David calls it, 2 Sam. 7.19. Yea, even evil parents give good things to their children, and lay up inheritances for their children, if they be gotten so well, that they will last so long, because De male questis vix gaudet tertius heres, otherwise the third heir will scarce enjoy them.

It is a natural and usual providence common to all parents good and evil, to be provident for their children, and to lay up, and, if they can, to leave inheritance for them, 2 Cor. 12.14. Yea, this providence hath so far possessed some, that while they have thought themselves good parents, by their carking and caring for an inheritance in this world, they become evil men, and lose their inheritance

James 2.

u. 5.

2 Sam. 7.

v. 19.

2 Tim. 1.

v. 5.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.



Prov. 13.  
v. 24.
Hebr. 10.  
v. 34.
Hebr. 11.  
v. 1.
A
B
C
D
E

ritage in the world to come. And while some approve them-  
 selves *provident parents*, and take that of the Apostle for their  
 ground, that he who provides not for his own, especially thole of  
 his own house, he hath denied the faith, and is worse then an *In-*  
*fidels*, 1 Tim. 5. 8. by their immoderate and inordinate pursuit after  
 the things of this life, and their *unbelief* and *distrust* of *divine provi-*  
*dence*, so it comes to pass, that while they provide for their chil-  
 dren, that they may not be *Infidels*, they become worse then *Infidels*.  
 Whence it appears, that both good and evil men leave such *inhe-*  
*ritances*. So that Solomon speaks too straitly of a *good man*, as if  
 it were proper to him. Besides, its possible a *good man* may not  
 have what to leave for an *inheritance* unto his children. Surely  
 when the Wiseman called his book *משלי*, the book of *Pro-*  
*verbs*, and implied, that it is a *Key* to *unlock mysteries*, to know *wis-*  
*dom* and *instruction*, to perceive the words of *understanding*; to un-  
 derstand a *Proverb* and the *interpretation*, the words of the *wise*  
 and their *dark sayings*, its clear, he understood not only an *earthly*  
*inheritance*, but an *heavenly*. But if so, how can a good man be  
 said to leave an *inheritance* to his childrens children? For what a  
 man leaves to another to possess, he himself ceaseth to be possessor of it.  
 And therefore *Hares est qui defuncto succedit in jus universum*; an  
 heir succeeds one deceased in all his right. If therefore the heir suc-  
 ceed the good man in all his right, how can this be understood of  
 the eternal inheritance? Yea, how can the good man be said to  
 leave an *inheritance* to his childrens children? That which a man  
 leaves to another, he disowns and possesseth no more himself. But this  
 cannot be so with the good man: for as he gives, or conveyes to  
 his children the eternal inheritance, so he remains a coheir himself of  
 the same inheritance: And therefore the word *ירש* does not sig-  
 nific only to leave an inheritance; but *Hæreditare faciet*, he shall  
 make or cause to inherit; or, he shall make his childrens children  
 heirs, as of the inheritance incorruptible and undefiled that fadeth  
 not away, preserved or kept *ἐν ἑσχατοῖς εἰς ὡμῶν* in the heavens,  
 in 205, unto you, into you. Indeed there our inheritance lies, Hebr.  
 10. 34. knowing that ye have in yourselves a better and enduring  
 substance.  
 O ye seed of Caleb, ye faithful and corragious Israelites! Be we  
 exhorted to inherit the holy land. It is not a *strong fanisie*, but a  
 strong and valorous faith which sets before us, the eternal inheritance,  
 and enstates us in it, Hebr. 6. 12. and 11. 1. So the Apostle saith,  
 that faith is *ἐλπίς*, *subiectio*, the setting before us  
 things hoped for. For faith cannot be the substance of things hoped for:  
 For if faith were the substance of things hoped for, how could the  
 things be hoped for, whereof we have already the present sub-  
 stance? But

**A** But many men are lulled into a carnall ſecurity out of a ſuppoſed Assurance which they ground, upon an empty faith, which will deceive them in the end, when it will be too late to remedy it or prevent it. Hence it is that what ever their ſins are, yet they hold faſt their Assurance ſo, that by no means they will depart from that.

And to this end, all things are laid, and the Scripture is made to ſpeak to their Security, ſo that, if they believe, they ſhall then certainly inherit the Land. And is not that true, that, if we believe, we ſhall be ſaved? *Mar. 16.* and ſo inherit the land? Yes, no doubt. But what kind of Belief is this? Surely no other than the obedience of faith.

**B** *Obj.* But is it not ſaid, *Joh. 3. 18.* He that believeth on him, is not condemned, but he that believeth not, is condemned already, &c. So ver. 36. He that believeth on the Son, hath the everlaſting life; and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him? Yea, *Hebr. 3. 18. 19.* To whom ſware he, that they ſhould not enter into his reſt, but to thoſe who believed not? So we ſee, that they could not enter in, becauſe of unbelief.

**C** Theſe are Scriptures which mainly fortify mens imaginations, and ſtrengthen their Assurance. This is a ſubtil Stratagem of Satan, like a Stratagem in war wherein men can erre but once, & that irrecoverably. To diſcover this, we muſt know, that theſe testimonies of Scripture are all miſunderſtood. As to the firſt, *Joh. 3. 18.* He that believeth on him, is not condemned; but he that believeth not, is condemned already. What other belief is this, but obedience of faith? This will be cleared out of the next words oppoſite unto theſe! But he that believeth not, &c. and who that is, appears by the condemnation for unbelief; becauſe men love darkneſs more then light, becauſe their works are evil, and he that doth evil hateth the light.

**D** The other two Scriptures are miſ-translated to ſerve their turn. 1. *Joh. 3. 36.* He that believeth on the ſon, hath the everlaſting life, what faith or belief is this on the Son, but the obedience of faith? as its clear by the context with the next words; but he who believeth not the Son; the words are, *ὁ ἀπειθὴς τῷ υἱῷ*, but he who is diſobedient to the Son, he who diſobeyes the Son, ſhall not ſee life; but the wrath of God abideth on him.

**E** And as far from their purpoſe, is the third testimony, *Hebr. 3. 18. 19.* To whom ſware he, that they ſhould not enter into his reſt, but to thoſe who believed not? The words are, *ἐπεὶ οὐκ ἠκούσαν*, but to thoſe who were not obedient; and therefore ſo we muſt underſtand the next words: So we ſee, they could not enter in becauſe of unbelief; that is, diſobedience; as the former words declare.

*Joh. 3.  
v. 18.*

*Joh. 3.  
v. 36.*

*Hebr. 3.  
v. 18, 19.*

The



The Lord foresaw and fore shewed in type, how presumptuous and vainly credulous men would be in these last dayes, *Ezech. 33. 24.* Son of man, saith the Lord, they that inhabit those waists of the Land of Israel, speak saying, Abraham was one, and he inherited the Land; but we are many; the Land is given us for an inheritance. Wherefore say unto them; thus saith the Lord, ye eat with the blood; and lift up your eyes toward your idols; and shed blood; And shall yet inherit the Land? Ye stand upon your sword; ye work abomination; and ye defile every one his neighbours wife? And shall ye possess the Land?

These men claimed inheritance of the holy land, under Abraham; even as many at this day, under pretence of Abrahams faith, claim the eternal inheritance. But its quite forgotten, what the Lord said to like pretenders, who said, *Abraham is our father, John 8.39.* Jesus saith unto them, if ye were Abrahams children, ye would do the works of Abraham; but now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father: and ver. 44. ye are of your father the Devil, and the lusts of your father *δελετε ποιειν*, ye have a will or lust to do.

Do we not read expressly, *1 Cor. 6.9, 10.* Know ye not that the unrighteous shall not inherit the kingdom of God? Herein men are wont much to deceive themselves; therefore the Apostle warns us; Be not deceived; Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.

And therefore this kingdom figured by the holy land cannot be inherited unless first we drive out these inhabitants of it. And therefore *וירש*, which signifies to inherit, signifies also to disinherit and drive out, as often *Deut. 9.* and elsewhere.

As for positive qualifications rendring us fit to inherit the land, I shall name no other then such as offer themselves in the example of Caleb and his seed. Remember what means he used to ingratiate himself with the Lord Paramount.

1. He was dear to *Jehoshua*. We read them often joyned together, *Jehoshua* and *Caleb*. 2. The Lord stiles him *his servant*. 3. He had another, a new spirit, the spirit of faith. 4. He fulfilled the Lords will after him, of all which I have spoken.

*Caleb* also had his seed. *Iru*, that name imports watchfulness against the temptations of the enemy. A duty which concerns us all; what I say unto you, I say unto all, *watch*. And indeed *וירש* signifies as much; *Be watchful*: and good reason *S. Peter* adds; for your adversary the Devil, as a roaring Lion, goes about seeking whom he may drink up, *1 Pet. 5.8, 9.* It concernes us therefore

**A** fore to be *ſtrong in the faith*, and to *rowze the Lion* of the Tribe of Judah (Caleb's Tribe) and to implore his aid, his *watchfulneſs* over us. The *Lion* is ſo *watchful*, that he never fully ſhuts his eyes. The keeper of Iſrael neither ſlumbers nor ſleeps. A *watchful Counſellour* is ſo deſcribed :

ὁ κρη παννυχιονθ' ευδειν βεληροβον ανδεα,  
A wiſe Counſellour muſt not ſleep all night.

The *Lion* alſo is as *ſtrong as vigilant*; that's another ſon of Caleb, **להא**, Elah, that is, *ſtrong as an Oak*. So ſtrong was Caleb, Joſh. 14.

**B** 10, 11. Caleb's third ſon was **צבי** beautiful, decent, and comely, as Solomon reckons the *Lion* among the comely walkers, Prov. 30. 29.

O that we were ſo qualified for the *inheriting* of the holy land! O that we were ſo *adjoyned unto the true Jeſhoſhua*! that we were ſuch *ſervants of the Lord*! that we had that other, that new ſpirit, that ſpirit of faith and valour, like that of Caleb! that we fulfilled the *Lords will after him*! O that we were ſuch a ſeed of Caleb, ſo *watchful*, ſo *ſtrong*, ſo *walking worthy of the Lord to all pleaſing*! Col. 1.

**C** 10. The holy land is well worthy of ſuch a ſeed. Nor is it a *ſtrong fanſie or imagination*, but a *ſtrong faith*, which ſets before us this *eternal inheritance*. For want of this, the land of Canaan hath fail'd the *heirs* of it, who have been driven out of it theſe many hundred years.

But all the *faithfull ones*, the true ſeed of Caleb are undoubted heires to an *inheritance* incorruptible and undeſiled and that faſteth not away. 1. Pet. 1. 4. It's a Land of *deſire*, Pſal. 106. 24. Which may excite and ſatiſfie all deſires. Its the *Lords Land*, who is the *deſire* of all nations; or (to note the full ſatiſfaction of all deſires,) the word **חמדה** Deſire is ſingular, and joyned with **בא** the plural, they ſhall come; importing that all appetites, and deſires ſhall be fulfilled and ſatiſfied in the *Lords Land*, Hag. 2. 8. Which the antient fathers underſtood of Chriſt, ſaith Galatinus, lib. 4. cap. 9. And therefore its worthily called the *Ornament in all Lands*; and that which the Lord hath ſpied out for his people, Ezech. 20.

Pſal. 106.  
v. 24.

Hag. 2.  
v. 8.

Ezech. 20.  
v. 6.

**D** Remember the joyn't teſtimony of Jeſhoſhua and Caleb againſt the gainſaying and rebellious Iſraelites, Num. 14. 7. 8. The Land, which we paſſed thorow to ſearch it, is an exceeding good Land: If the Lord bear good will towards us, or, *delight in us*, he will bring us into this land, and give it us. And certainly he will ſo do, if we bear good will towards him and delight in him. — *Ut ameris, amabilis eſto*. That we may be beloved, and delighted in, we muſt be amiable and lovely; Delight thy ſelf in the Lord, and he will give thee the petitions or deſires of thine heart, Pſal. 37. 4. Now the Lord make us perfect in every good work to do his will, working in us that which is well pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever, Amen. Heb. 13. 21.

**E**



A. 100v of the Voynich manuscript  
The first column of text on the left side of the page contains approximately 20 lines of text. The second column of text on the right side of the page contains approximately 20 lines of text. The text is written in a script that is not understood, but it appears to be a form of shorthand or a very early form of a modern language. The text is arranged in two columns, with the left column being slightly wider than the right column. The text is written in a dark ink on a light-colored paper. There are some small holes and stains on the paper, particularly in the center and towards the bottom. The overall appearance is that of an old, well-preserved manuscript page.

A



B God keeps his time, though men be out of tune.

S E R M O N X.

C *Numbers 14. Ver. 34.*

*After the number of the dayes wherein ye searched the land, even forty dayes, each day for a year shall you bear your iniquities, even forty years; and ye shall know my breach of promise.*

**I**N the thirteenth and fourteenth Chapters of *Numbers*, is contained one of the most famous and most remarkable histories of the whole Old Testament.

D The sons of Israel were now come out of *Egypt*, had received the law in *Horeb*, were numbred and mustered, were made ready to march toward the land of *Canaan*. But, as usually it comes to pass, when we are about to travail toward *Sion*, and set our faces thitherward, then we meet with most opposition from the enemy. The like was prefigured in the manifold obstacles and impediments which hindred this people in their journey toward the land of promise; whereof ye read in the two former books, and in the first part of this book.

E The greatest obstruction in their way was the diffidence and despair of the people, and afterward their vain confidence and presumption.

The Text contains Gods sentence against the Apostates from the faith. Whereof there are two parts:

1. Their punishment denounced. 2. The cause intimated.

First, Their punishment denounced; ye shall bear your iniquities. Which is amplified by the time; forty years: and that in proportion to the time wherein they searched the land; forty dayes, a day for a year.



SER. X.

In both we have these Axioms.

1. They search'd the land fourty dayes.
2. They shall bear their iniquity fourty years.
3. After the number of the dayes in which they searched the land, fourty dayes, each day for a year, they shall bear their iniquities, fourty years.
4. Thus they shall know Gods breach.

They searched the land fourty dayes. Wherein we must enquire, 1. What this land to be searched was. 2. What it is to search it, and who they were who searched it. 3. Concerning the time of their search.

The land to be searched here mentioned, is not only that which is called strictly the land of *Canaan*, lying beyond *Jordan*; but also the land of the *Amorites*, *Deut. 1. 20.* on this side *Jordan*.

2. As for the act of searching, it is not undertaken for it self, but for information, as *Joseph* chargeth his brethren that they were Spies, and that they came to see the nakedness of the land, *Gen. 42. 9.* And the like, *Hannus* Princes say of *Dauids* servants, *2 Sam. 10. 3.* Accordingly *Moses* gives instructions to the twelve Spies to inform themselves touching the people of the land, whether strong or weak, few or many, touching their Cities wherein they dwelt, whether in tents or strong holds; concerning the soil whether it be fat or lean. And therefore the word here turn'd to search, is רָחַק rendred by the LXX κατασκέπτω to consider; but the word is of larger signification as to search round about according to *Eccles. 7. 25.* I applyed mine heart to know and to search and to seek out wisdom. The words are סְבִירָה אֲנִי וְלִרְחֹק as in the margent, I and my heart compassed. I cast about, ἐκλωσα καὶ τὴν κατασκέψασθαι.

The searchers of this land were either God himself, *Ezech. 20. 6.* Or Men; and they either the 12 Spies reckoned up by name, *Num. 13.* Or the whole Congregation; of whom the Lord here saith, Ye searched the land; for it was their motion first to send forth Spies to search it, *Deut. 1. 20.* *Quod quis per alium facit, id ipse facit.* That which one doth by another, he may be said to be the author of it.

3. The time of searching the land was fourty days. The number of fourty is a mystical number; which sometime notes temptation. Sometime 2. tryal of faith and obedience. Sometime 3. Sin it self is thereby signified. Sometime 4. punishment of sin. Sometime 5. repentance, humiliation, and expiation of sin. And there are examples of all these. Of the first. The Lord *Jesus* was tempted fourty dayes, *Matth. 4. 1, 2.* 2. The faith and obedience of the people was tryed fourty dayes, while *Moses* was in the Mount: While the Spies searched the land. 3. Its a time of sin. The Israelites sinned in the Wilderness fourty years, *Hebr. 3.* 4. For that

*Eccles. 7.*  
25.

- A** that ſins ſake they bare their puniſhment fourty years. 5. The ſame number alſo of fourty, ſignifies a time of *humiliation, repentance, and ſorrow for ſin*. And therefore fourty dayes were allowed the Ninivites for their repentance *Jonah 3*.
- The reaſon why they ſearched the land, will appear from conſideration of the land it ſelf, and the ſearchers of it; their *deſigne* & Gods *authority* for the ſearching of it.
1. The land it ſelf flowed with Milk and Honey, and was the glory of all lands, and therefore well worth the ſearching.
- B** 2. The ſearchers of the land, the principal & chief of the people, *אנשי ראש* they were all men, that is, the chief and principal men, *Numb. 13. 3*.
3. The peoples *deſigne* was, to expel the preſent inhabitants out of the land; a difficult work, and therefore not raſhly to be undertaken, but with *industries*, *Prov. 20. 18. with good advice*, (of rather; as *אנשי חבל* ſignifies, with *ſubtilties* and *industries*) make war. *Prov. 20. 18.*
4. Beſide, the Lord, out of confidence that the goodneſs of the land would answer his teſtimony given concerning it; and would ſatiſfie their moſt curious *inquiſition* and ſearch of it, he yielded to their importunity, and ordered the ſearching of it. All which howſoever moſt true; yet hereby the Lord approves not of their ſearching the land, but in theſe words tacitly reproves them for their ſearching of it.
- C** Does the Lord blame them for ſearching the Land? Does not he himſelf appoint *Moses* to ſend men; and direct him who they ſhould be? *Num. 13. 2*. It is true; but the Original of this ſearch was the peoples *curioſity* and their *prying* and ſearching *providence*, *Deut. 1. 22*. Unto which notwithstanding the Lord condeſcended out of ſecurity and confidence, that the Land would prove worthy their approbation. Thus the Lord condeſcended unto the peoples deſires of making themſelves a King; though he gave them that King in his wrath, *Pſ. 135. 11*.
- D** So here its evident, that the Lord layes ſome blame upon the people for ſearching the Land. For the onely wiſe God look'd throw all their pretences, upon the true reaſon why they ſearched the Land. 1. They had a longing deſire to return back into Egypt, as more then once they diſcovered; and they hoped by this meanes to find occaſion to revolt, as the event proved, *Num. 14. 1, 2, 3, 4*.
- E** 2. Though they might like the holy Land well, yet not upon termes of fighting for it. But ſo much for the literall meaning of theſe words.
- Myſtick*, There is a land which all men ought to ſearch who intend to travel thither, even the land of *Righteouſneſs*, and uprightneſs,



SER. X.

ness, *Psal.* 143. 10. Thy land O Immanuel, *Esay.* 8. 8. The good land, which the meek shall inherit, *Matth.* 5. 5. Wherein their dayes shall be long who honour their parents. Yea, the Lord himself is that land, *Esay* 33. 21. a place of broad rivers and streames, in which the trees of righteousness are planted, *Psal.* 1. 3.

There are also who search that land, even the holy Prophets, who have inquired and searched diligently, who prophesied of the grace that should come unto us, *1 Pet.* 1. 10.

This land is best searched by travailling in it, as the spies knew the land by their travaills, and reported what they had seen. And as the holy land is a Spiritual land, so must the searching of it be spiritual. The inhabitants of it who hold possession of it against us, are many; The *Hittite*, who does what good he does, out of *Servile fear*: as *Simon*, was compelled to bear the cross, otherwise he had not born it. He is like the Horse and Mule without understanding; whose mouth must be held with bit and bridle, lest they come neer unto thee, *Psal.* 32.

The *Girgashite*, differs little from a stranger unto God; onely, some assumed shewes of holyness he has; like those, *Mark.* 7. 3. 8. of the Pharisees and all the Jewes; whose art of seeming, our Lord discovers; well hath *Esaïas* prophesied of you, *Hypocrites*; This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctryne the Commandements of men &c. For ye lay aside the commandements of God, that ye may keep your own tradition.

Neer to these dwels the *Amorite*, *Locutuleius*, a religious prater, who talks much of God, and is exceeding mouth-holy; God and goodnes is neer to their mouth, but far from their reins. Unto such a wicked one, saith God; what is it unto thee to declare my statutes, and that thou takest my covenant upon thy mouth? But thou hatest discipline (or chastisement) and hast cast my words behinde thee.

The next neighbour to the *Amorite* is the *Canaanite*; who, what good he does, he does it for reward. Such are *Curva in terras anima & caelestium inanes*, crooked souls, bowed down to the earth, and void of heavenly things: such as look only after their gain; whence *יָדָן* is a Merchant, *Hos.* 12. 7. Of such the Lord saith, they have their reward, *Matth.* 6. 2. 5. And which of you shutteth the dores for nothing? *Malac.* 1. 10.

The next is the *Perizite*, *Qui sine muris habitat*, a negligent, a careless nation, like the people of *Laiſh*, *Judges* 18. 27. *Laiſh* prefiguring the roaring *Lion*, that strong one keeping his palace, when all his goods are in peace, till a stronger one comes; when they lay peace, then comes *Dan* the judgement.

The

*Psal.* 50.  
v. 16, 17.

- A** The *Hivite* who boasts of a false gift; a pretending gifted man. **SIR. X.**  
 The *Jebusite*, who, by Apostasie, or spiritual pride, treads all under his feet, even Christ himself, *Hebr. 10. 29.*
- Such inhabitants keep possession of the land; which, it's much to be feared, we shall finde, if we seek them in our selves. And let us be exhorted so to do, the land is worth our search. But who believes the true spies, who assure us that the land is a good land, and that we are well able to overcome it? O how incredulous, how unbelieving men are in the testimonies of the most true and
- B** faithfull God, and his witnesses! He tells his people, that he had espied them out a land flowing with milk and honey, the glory of all lands, *Ezech. 20. 6.* His witnesses tell us, that its a good land, and we are well able to subdue the inhabitants. But who believes them? Nay, they bid stone such with stones, *Num. 14. 10.* Yet take heed of condemning these, lest thou thy self be found guilty of the same thing. One of his witnesses assures thee, that the Lord hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to humble thy self, to walk with thy God, *Mic. 6. 8.* And another, that the
- C** kingdom of God is not meat and drink, but righteousness and peace and joy in the holy Ghost; for he that in these things serveth Christ, is εὐαρεστος, well-pleasing to God and approved of men, *Rom. 14. 17. 18.* These and such as these divine testimonies, the Lord seals unto us, and perswades our hearts, that these and the like sayings are faithfull and true. Yet who so far believes these testimonies of the true and faithfull God, as to be obedient unto him and do them? So that the Lord complaines, *Num. 14. 11.* How long will it be yer they believe me? and his witnesses, *Esay, 53. 1.* Who hath believed our report or our hearing, which we have heard of God? and to whom is the Arm, strength, Christ of the Lord revealed! Yea, though men search the land, yet it is, as it were by a Map, by reading of it, they scarce travail one step toward it. As the learned Scribes could tell where Christ should be born, but themselves went not forth, *Matth. 2.* Ye search the Scriptures, &c. (ἐρευνᾶτε τὰς γραφὰς, the word appears by the context to be Indicative, not Imperative;) but ye will not come unto me, that is, believe in me that ye might have life, *John 5. 39, 40.*
- D**
- E** *Signe.* The way lies Southward toward the perfect day, *Numb. 14. 17.* Who will believe that we travail thitherward, when our faces are toward the North, and the dark land? As for means conducing hereunto; the Spies who searched the land went from the Wilderness of Zin to Rehob; that is, from the bushy and thorny way, to largeness and latitude, v. 21. That, no doubt, is the way through straits and difficulties. We went through fire and water say such travellers, and thou broughtest us to a large place,



SER. X.

place, רִיחַ a place of refreshment, Psal. 66. 12. that's meant by Rehob here, 2 Esdr. 7. 7. Therefore Rehob was the inheritance of the Tribe of Asher, Josh. 19. 24. 28. Judges 1. 31. that is, bliss and happiness, as Asher signifies.

The afflictions and sufferings of Christ, must precede our salvation by Christ, 2 Cor. 1. 5, 6. through the narrow to the broad. God shewes the worst first: Cut off the right hand, &c. Strait is the gate, and narrow is the way, &c. The common method of the world is quite otherwise, whereby we are first assured of life, salvation, the holy land; and then commanded to perform these hard duties afterward.

2. They shall bear their iniquities, the word we turn *iniquity* is, חַטֹּאת, which is, commonly here understood Metonymically, as the effect put for the cause. But I see no reason but hereby we may understand the *iniquity it self*, or the guilt of it. For howsoever the Lord, at the intercession of Moses, had remitted the everlasting punishment, Num. 14. 20. Yet might they be made to feel the burden of their sin, according as the Lord threatens in my text. And Num. 27. 3. The daughters of Zelophe had, though they acquit their father of the conspiracy of Korah, yet they confess, that he died in the wilderness, and, died in his own sin. He bare his *iniquity*, according to Gods sentence in the text; although I deny not, but that the Metonymical meaning also hath place here, when they are said to *bear their iniquity*, in that their carcases fell in the wilderness, Hebr. 3. 17.

3. According to the dayes wherein they searched the land, even forty dayes, each day for a year, they shall bear their iniquities even forty years.

The reason of this seeming great excess of punishment, is, because sin is not to be looked at according to the time wherein it is acted, but 1. According to the person offended. 2. According to the holy and just law violated, and the just penalty of that law. 3. According to the means of grace offered, whereby the sin might have been avoided. 4. According to the obligation of the person offending. The Lord proportions and measures out the punishments of sin, according to the nature, extent, and degree, of continuance in sin. Thus he dealt with Tyre and Sidon, with Sodom and Gomorrha, and with his own people.

The most just and merciful God in his punishments usually goes less, and not to the full extent of his threatnings. Chronologers, who have exactly counted the years of Israels punishment in the Wilderness, they finde it to fall short some moneths of full forty years.

And the holy people, who ought to be like their God, being commanded not to exceed forty stripes, for the greatest fault, Deut. 25. 3. They Commonly, out of equiry, remitted at least one;

A one; St. Paul among his sufferings testifies this practice of the Jewes, 2 Cor. 11. 24. SER. X.

But in bestowing of rewards, the mercifull God usually exceeds his promises, Esay 35. Where the Lord foretells what miracles the Son of God should work, in the dayes of his flesh, we read not of casting out Devils, nor curing the lepers; both which we read frequently done by him.

B The Lord promised David, that after he should sleep with his fathers, his Son should sit upon his throne, but he brought that to pass while David was yet a live, and his eyes seeing it.

1. Hence it appears, that the *sin of a day*, may bring on us *a years punishment*, yea many years; yea, an eternity, if not timely repented of and forsaken.

2. The *quadragesima* of sin may bring a *quadragesimum*; yea a *seculum*, yea a *seculum seculorum*, of Judgement.

C 3. Hence it followes, that there is an *everlasting punishment* remaining for incorrigible and impenitent disobedient men. This is evident from hence, because the Lord remitted and pardoned this people their sin; as appears, Num. 14. ver. 20. Yet here the Lord denounceth a *punishment* against the same sinners.

4. Its clear therefore, that, when God hath *forgiven sin*, as to the *everlasting punishment*, He may and often doth *reserve a temporall*. This is evident as out of the text, so by *Nahans* transactions with David, 2 Sam. 12.

D And the reason is; because there is no sin, unles timely repented of, but its deadly. So saith the Lord, Jer. 46. 28. I will chastise thee in *measure* and not leave thee wholly unpunished.

E 1. By this means he works further repentance and humiliation in the party sinning. 2. It renders the sinner more cautious and wary for the time to come; because the rod of Gods correction is upon him. 3. It declares, that there is a God that judgeth the earth, Psal. 58. 11. 4. It is for example unto others that they may hear, and fear, and do no more wickedly. 5. We learn hence, that the *Purgatory* and *temporal punishment* for sin, may be safely admitted in this life. 6. Hence its evident, that some are judged here, that they may not perish with the world, 1 Cor. 11. for the destruction of the *flesh*, that the *spirit* may be saved in the day of the Lord.

1. This reproves their erroneous judgement who think, that, because God punishes men here a *long time*, therefore he will punish them *for ever*.

2. Those who conclude, that they may *sin impune*, because they see no hurt come of it for the *present*. Its impossible; but that they should be punished for it either *temporally* or *eternally*.



SER. X.

4. The Lord saith to his people in covenant with him, ye shall know my breach of promise. The words thus translated contain in them these two (I cannot call them divine truths, but) false Axioms: 1. The Lord breaks his covenant and promise. 2. The Lord will make his people in covenant with him, know his breach of promise or covenant. Both which as they are most false and absurd, so must this translation be, which contains them both, (to lay the best of it) be most absurd and false.

These words are variously rendred by divers Translators. The Vulg. Lat. and Pagnin turns them thus, *Cognoscetis ultionem meam*, my vengeance. Munster, *Irritationem meam*, my provocation. Vatablus and the Tigurin Bible, *Prohibitionem meam*, my prohibition or forbidding. Coverdale, that ye may know what it is, when I withdraw my hand. Two other Translations, ye shall know my displeasure. A fourth, ye shall feel my vengeance; *Ανεγοδιονοσα*, nothing to the purpose. The Hebrew word here used signifies neither vengeance nor provocation, nor prohibition, nor withdrawing the hand, nor displeasure. Howbeit I finde no Translation so far from the truth as our last, and that of *Diodati*.

But if the word *נִשְׁבַּח* signifies none of these; what does it signifie? The word signifies a Breach. So Tremellius, ye shall know, *Abruptioem meam*, my breach. So Piscator turns it, and explaines the phrase; ye shall know how great evill it is, when a man breaks himself off from me. Or thus; That ye may know, how great evil it is, when I break myself off from anyone. But the former exposition is the more genuine: For this people had broken themselves off from their God, and shaken off the yoke of obedience. *Neq; Deus quemquam deserit nisi qui prius Deum deseruerit*; God forsakes none but such as forsake him first.

The word *נִשְׁבַּח* which signifies a breach, must suppose something to be broken; a breach must be of somewhat. The Lord calls it his breach; *נִשְׁבַּח* my breach. It must therefore be of something in God, whether counsel, or purpose, and will. And these and like words may be understood as well passively as actively. The Pharisees and Lawyers frustrated the counsel of God against themselves, Luke 7.30. And I am broken by their whorish heart which hath departed from me, saith the Lord, *Ezech. 6.9*.

God breaks not his covenant and promise with his people, but his people break their promise and covenant with their God. Its naturally known, that when covenants and bargains are made between men, he who fails the stipulation and performance of his promise, is said to break his promise and covenant; not he with whom the other deals falsely and deceitfully. For when one of the parties confederate, hath broken his bond and covenant, the other is left free.

Thus

A Thus the Lord layes the blame of *covenant-breaking* upon his people, *Deut. 31. 16, 17. Joſh. 7. 11. Judges 2. 20. 1 Kings 19. 10.* and elſewhere very often. The Lord aſſures his people of his *keeping covenant* with them, *Deut. 7. 9.* He is called the *faithful God that keepeth covenant*, and mercy with them that love him and keep his Commandements, to a thouſand generations, *Pſal. 105. 8. and 106. 45. and 111. 5. Dan. 9. 4.* Nor ever doth he *break his promiſe or covenant*, unleſs his people firſt break with him. In which ſenſe we underſtand, *Zach. 11. 10.* and other like Scriptures.

B Whence it will follow; 1. That which is ſaid to be *broken off* from ſomewhat, it hath been *whole* and *one* with that from which it is *broken off*. And therefore ſince the Lord ſpeaks here of his *breach* of his people from him, ſurely his people had been *one* with him. How elſe can they be ſaid to *forſake him, depart from him, &c.* *Deut. 5. 9. Ezech. 6. 9.* It is a truth in Philoſophy *πᾶν συνεχές ἐν, Omne continuum eſt unum*, what ever is continued is one. And ſuch the Lord made the man, of *one minde, one will, one heart with himſelf*, *1 Cor. 6. 17.* He who is joyn'd unto the Lord, is *one ſpirit*, the Syriac interpreter adds, *with him.*

C 2. There is no doubt a *Breach* made between God and man.  
3. God here and elſewhere complains of this *Breach*.  
4. Since the Lord complains of his *Breach*, doubtles he cannot be the cauſe of it.

5. The apoſtate, evill, unbelieving heart of man turning from God, makes this *Breach*.

6. Gods counſells being conditional, may, by our default, become *frustrate*, *1 Sam. 2. 30.* I ſaid indeed that thy houſe and the houſe of thy father ſhould walk before me *for ever*; But now the Lord ſaith, be it *farre from me*; For them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed. According to this condition, Paul and Barnabas ſpeak to the contradicting and blaſpheming Jewes; It was neceſſary that the word of God ſhould firſt have been ſpoken to you; but ſeeing ye put it, or rather *thruſt it* (*ἀπωθῆκα*) from you, and judge your ſelves *not worthy* (*ἐκ ἀξίας*) of eternal life, lo we turn to the Gentiles. Thus the Gadarens rejected Chriſt, *Luk. 8. 37.*

E 1. Hence it appeares, that they are much out, who conceive, that God makes no other then *absolute decrees*.

2. Who believe ſuch *absolute decrees* as are no where extant in the word of God.

3. How juſtly does this reprove, I fear, the moſt of us, of our *fickleneſs* and *inſtancy*; how yelding, how eaſy, how pliable are we to any the leaſt temptation, to *break off* union with our God? How does our vain fear melt our hearts? How does our hope of ſome ſeeming good, carry our ſouls away from the chief good? How does worldly ſorrow *break our hearts off* from our

Acts 17.  
v. 46.



SEK. X.

God? How does any outward pleasing and delightful object take us and win us? according to that of the Poet;

*Hinc metuunt, cupiuntq; dolent, gaudentq;*—  
Hence men fear, desire, grieve and rejoyce. These are the four Cardinal affections, by which the chariot of our souls is moved, and removed from our God.

Dut. I.  
v. 28.

So fearfull and cowardly was this people. The false spies had discouraged their heart, or rather melted their heart. For so what is solid and strong by faith, vertue or prowess and courage, is weakened, dissolved, and melted by fear, tainting and unbelief, Gen. 45. 26. For fear is the betraying of those succours which reason offereth Wisd. 17. 12.

Huskear makes good this metaphor of the holy spirit here used, 2 Sam. 1. 7, 10. He who is valiant, whose heart is as the heart of a Lyon, shall melt. So fearfull and cowardly are all they, who have an evill heart of unbelief in departing from the living God. They believe not, but betray those succours which the great God the Lord of Hosts offereth them. Whereof he complains, how long will it be yet they believe, for all the signes that I have shewed among them? Num. 14. 11. They fear their many transgressions, their strong and mighty sins, Amos, 5. 2. that they can never be over-come.

Num. 14.  
v. 11.

Is there any thing too hard for God? That is the question. Not whether the enemy be too strong for thee. And therefore the Lord there expostulates, How long will this people provoke me? And how long will it be yet they believe me, for all the signes that I have shewed, the word is *אניני* which I have wrought or done among them? yea, which I have done, *בקרבי* in the midst of them, in their heart: As they confess, Esay 26. 12. O Lord! Thou hast wrought all our works in us. And therefore so much more exprobable is their base fear, and unbelief.

The Lord expects that men should reason *à pari*, from like reason, the most natural argument. God hath wrought these signes and wonders for me; therefore he is able to do the like; and therefore he will do it; because he hath promised so to do.

Thus valiant David argued, 1 Sam. 17. 37. God that delivered me out of the paw of the Lion and out of the paw of the bear; he will deliver me out of the hand of this Philistine.

So S. Paul reasons, I was delivered out of the mouth of the Lion. And the Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom, 2 Tim. 2. 17, 18.

Phil. 1.  
v. 6.

And so he reasons in behalf of the Philippians; being confident, or having been perswaded of this very thing, that he who hath begun a good work in you, *ἐπιτελήσει*, perficiet, will thorowly finish or perfect it, until the day of Jesus Christ; Phil. 1. 6.

The

A The timorous and cowardly hearts of men, will not ſuffer them to reaſon thus. Therefore their baſe fear excludes them out of the holy land; *Revel. 21. 7, 8.* He that overcomes, ſhall inherit all things, and I will be to him a God; and he ſhall be to me a ſon. But to the fearful, and unbelieving and abominated ones, and murderers and whoremongers and forcerers and idolaters and all lyars (theſe have a portion; but not in the holy land; no) their part or portion is in the lake that burneth with fire and brimſtone, which is the ſecond death.

SERX Xa2

*Revel. 21. 7. 8.*

B How eaſily is the heart broken off from God by hope and truſt in any creature? St. Paul well knew this; and therefore warnes Timothy, charge them that are rich in this world, that they be not high-minded; nor truſt in uncertaine riches, or as in the Greek *ἐν ταῖς ἀδικαιουμέναις, in divitiarum incertitudine*, in the uncertainty of riches, but in the living God; *1 Tim. 6. 17.* If they truſt in riches, if they be joynd to them, they are broken off from the living God. They cannot ſerve God and Mammon.

C And therefore David blaming ſuch men, ſaith he, walketh in an image, Surely they are diſtracted in vain. He heapeth up, and knoweth not who ſhall gather them. And now Lord, what wait I for? my hope it ſelf is in thee, *Pſal. 39. 6, 7.*

*Pſal. 39. 6. 7.*

Such an heart-breaker is ſorrow; *Prov. 13. 12.* By ſorrow of the heart, the ſpirit is broken. For *ἡ καρδία ἀνθρώπου, that ſorrow* that is according to God, worketh repentance to ſalvation not to be repented of; but the ſorrow of the world, worketh death, *2 Cor. 7. 10.* It breakes the ſpirit off from the God of life.

*2 Cor. 7. 10.*

D But delight and pleaſure in any ſeeming preſent good, how violently and ſuddenly it breakes off the heart from the true good. Unto ſuch an one the Lord ſpeaks in the judgment, *Pſal. 50. 16, 17, 18.* Thou hateſt inſtruction (diſciplin or correction) and haſt caſt my words behind thee. How comes this to paſſe? If thou ſaweſt a thief (what ever temptation comes to ſteal away the heart) then thou conſentedſt (or wert delighted, or pleaſedſt thy ſelfe) with him, and thy portion is with the adulterers. For the heart goes a whoring after the eyes, *Num. 15. 38.* and the liſtfull man becomes *patranti fractus oculo*; His laſcivious eye breakes off his heart from the moſt holy God, and melts it into weakneſſe.

*Pſal. 50. 16, 17, 18.*

E Reuben the beginning of Jacobs ſtrength, the excellency of dignity, and excellency of power, by this means becomes unſtable and weak as water, *Gen. 49. 3, 4.* Of this Apoſtaſie the Lord complains, *Ezech. 6. 9.* I am broken with their whoriſh heart which hath departed from me. O Iſrael! *Hæc fierent ſi teſticuli vena ulla paternæ viveret in nobis* Would theſe things be, if the ſpring of holy life, ſo vigorous in our holy Fathers Abraham, Iſaac and Jacob, were derived unto us? O Iſrael! Thy God hath never broken his promiſe with thee, he is the faithful God who keepeth covenant & mercy with them that love him and



SER. X.

and keep his *Commandements*, to a thousand generations, *Deut. 7. 9.* A  
 But thou hast *broken promise and covenant* with thy God many  
 fourty dayes, as this people in the Text did; yea, many of us  
 more then fourty years. Wherefore return, O Israel, unto the  
 Lord thy God; for we have fallen by our iniquity, *Hos. 13. 1.* and  
 may most justly expect a proportionable punishment for our  
 sins, who knowes how soon? unless it be prevented by a propor-  
 tionable humiliation and repentance. As when *Jonas* had pro-  
 claimed from the Lord, yet fourty dayes and *Nineveh* shall be de-  
 stroyed, *Jonah 3. 4.* See what effect this wrought, ver. 5. The B  
 people of *Nineveh* believed God, and proclaimed a fast, and put  
 on Sackcloth, from the greatest of them, even to the least of  
 them. Nor do I doubt, (if I may speak a word in season, on this  
*Quadragesima* Sunday, as it has been anciently called,) but we  
 have altogether as reasonable grounds for a *Quadragesimal Jeju-*  
*nium* a fast of fourty dayes, as the *Ninevites* had. When ever it was,  
 or by whomsoever it was first instituted, sure I am, he wanted  
 not a patern in the holy Scripture.

Our Lords example unto us is above all other, who fasted C  
 fourty dayes and fourty nights, *Matth. 4. 2.* which was prefigured by  
*Moses*, *Exod. 34. 28.* and *Elias*, *1 Kings 19. 8.* who appeared with  
 him in his transfiguration, *Matth. 17. 3.* What if we produce a  
 downright precept of Christ for Christians fasting? Ye shall  
 finde it recorded in three of the Evangelists, *Matthew 9. 14, 15.*  
*Mark 2. 18, 19, 20.* *Luke 5. 33, 34, 35.* where the Disciples of *John*  
 and of the Pharisees move this question to our Lord; why do the  
 Disciples of *John* and of the Pharisees fast, but thy Disciples fast  
 not? Our Lord answers this question; 1. Why, for the present,  
 his Disciples could not fast; They were children of the *Bride-* D  
*chamber*, and as yet the *Bridegroom* was with them, therefore they  
 could not fast. 2. He gives command to his Disciples for after-  
 time, that they should fast; and gives reason for it. The dayes  
 shall come, when the *Bridegroom* shall be taken away from them;  
 and then shall they fast in those dayes. We read no where, that  
 our Lord ever repealed or annulled this precept. This precept  
 therefore must stand firm, at least while the reason of it stands  
 firm.

Let us therefore inquire concerning the marriage between E  
 Christ and his Church: and whether the heavenly *Bridegroom*  
 be with us yea or no? There were three special times observed  
 in marriage, not only among the Romans, Lacedemonians, and  
 other nations, but also among the Jewes, 1. of *espoasing* and *be-*  
*trothing*, when the stipulation and promise were mutually made  
 between the *Bridegroom* and the *Bride*, whence the names of *spon-*  
*sus* and *sponsa*, and our English word *wedding* from the Dutch  
*wedden* to promise; this time the Greeks called *πρωδια*; this  
 is

A is the time of *espousing*; of which we read *Hos. 2. 19, 20*. I will betroth thee unto me for ever, &c. 2. There was an interval or time after their *betrothing*, before the parties came together, which they called *ἀπαύλια*: of this we understand, *Deut. 20. 7.* and *21. 13.* *Judges 14. 7, 8.* *Matth. 1. 18.* *Hos. 3. 3.* *thou shalt abide for me many dayes.* 3. There was a time of *coming together and cohabitation* when the marriage was consummated; this time was called *ἐπαύλια*. Of this time the Lord speaks, *They shall be my people, and I will be their God in Truth and Righteousness, Zach. 8. 8.*

B of which our Saviour speaks, *John 14. 23.* If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. Whence it will not be difficult for us to discern in what condition we are towards the Bridegroom; whether our Lord be come unto us and make his abode with us; or whether we stand at a distance from him, while his Ambassadors woo us, and beseech us (O wonderful condescend!) that we will be reconciled unto him, *2 Cor. 5. 20.*

C Surely where the Bridegroom is, there his life and spirit is, there his joy and consolation is, and they twain are but one. For, he who is joynd to the Lord, is one spirit with him, to the Syriac, *1 Cor. 6. 17.* And he who saith, he abideth in him, he himself ought so to walk even as he walked, *1 John 2. 6.* And as the joy to the Bridegroom, is over the Bride, thy God shall rejoyce over thee.

D Is the heavenly Bridegroom thus graciously present with us? are we thus acceptably present with him? let our lives give answer to this question? The Lord is with you *עמי בתוכם* in your being with him, *2 Chron. 15. 2.* If the Lord be not thus present with us, we have great need to fast and mourn and pray, O Lord, which for our sakes didst fast forty dayes and forty nights, give us grace that we may use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thine honour and glory, who livest and reignest world without end. Amen.

E

Chap.

For

Ser. X.  
S. 100  
81. 100

Esay 62.  
v. 5.

2 Chro. 15.  
v. 2.



Numb. 15.  
ver. 2.  
Ver. 18.

When ye be come into the land of your habitations which I give unto you.] So ver. 18. when ye come into the land whither I bring you.] The words are in the Participle *נתינת* I am giving you; *מביא* I am bringing you. This seems a very slight exception against the translation; but if we shall consider, that the Spirit of God, by giving and bringing into the land, spiritually understands the conferring on believers the eternal inheritance, which is the true holy land: And how prone men are, out of self-love and a strong fan-  
A  
B  
C  
D  
E  
F  
G  
H  
I  
K  
L  
M  
N  
O  
P  
Q  
R  
S  
T  
U  
V  
W  
X  
Y  
Z  
AA  
AB  
AC  
AD  
AE  
AF  
AG  
AH  
AI  
AJ  
AK  
AL  
AM  
AN  
AO  
AP  
AQ  
AR  
AS  
AT  
AU  
AV  
AW  
AX  
AY  
AZ  
BA  
BB  
BC  
BD  
BE  
BF  
BG  
BH  
BI  
BJ  
BK  
BL  
BM  
BN  
BO  
BP  
BQ  
BR  
BS  
BT  
BU  
BV  
BW  
BX  
BY  
BZ  
CA  
CB  
CC  
CD  
CE  
CF  
CG  
CH  
CI  
CJ  
CK  
CL  
CM  
CN  
CO  
CP  
CQ  
CR  
CS  
CT  
CU  
CV  
CW  
CX  
CY  
CZ  
DA  
DB  
DC  
DD  
DE  
DF  
DG  
DH  
DI  
DJ  
DK  
DL  
DM  
DN  
DO  
DP  
DQ  
DR  
DS  
DT  
DU  
DV  
DW  
DX  
DY  
DZ  
EA  
EB  
EC  
ED  
EE  
EF  
EG  
EH  
EI  
EJ  
EK  
EL  
EM  
EN  
EO  
EP  
EQ  
ER  
ES  
ET  
EU  
EV  
EW  
EX  
EY  
EZ  
FA  
FB  
FC  
FD  
FE  
FF  
FG  
FH  
FI  
FJ  
FK  
FL  
FM  
FN  
FO  
FP  
FQ  
FR  
FS  
FT  
FU  
FV  
FW  
FX  
FY  
FZ  
GA  
GB  
GC  
GD  
GE  
GF  
GG  
GH  
GI  
GJ  
GK  
GL  
GM  
GN  
GO  
GP  
GQ  
GR  
GS  
GT  
GU  
GV  
GW  
GX  
GY  
GZ  
HA  
HB  
HC  
HD  
HE  
HF  
HG  
HH  
HI  
HJ  
HK  
HL  
HM  
HN  
HO  
HP  
HQ  
HR  
HS  
HT  
HU  
HV  
HW  
HX  
HY  
HZ  
IA  
IB  
IC  
ID  
IE  
IF  
IG  
IH  
II  
IJ  
IK  
IL  
IM  
IN  
IO  
IP  
IQ  
IR  
IS  
IT  
IU  
IV  
IW  
IX  
IY  
IZ  
JA  
JB  
JC  
JD  
JE  
JF  
JG  
JH  
JI  
JJ  
JK  
JL  
JM  
JN  
JO  
JP  
JQ  
JR  
JS  
JT  
JU  
JV  
JW  
JX  
JY  
JZ  
KA  
KB  
KC  
KD  
KE  
KF  
KG  
KH  
KI  
KJ  
KK  
KL  
KM  
KN  
KO  
KP  
KQ  
KR  
KS  
KT  
KU  
KV  
KW  
KX  
KY  
KZ  
LA  
LB  
LC  
LD  
LE  
LF  
LG  
LH  
LI  
LJ  
LK  
LL  
LM  
LN  
LO  
LP  
LQ  
LR  
LS  
LT  
LU  
LV  
LW  
LX  
LY  
LZ  
MA  
MB  
MC  
MD  
ME  
MF  
MG  
MH  
MI  
MJ  
MK  
ML  
MM  
MN  
MO  
MP  
MQ  
MR  
MS  
MT  
MU  
MV  
MW  
MX  
MY  
MZ  
NA  
NB  
NC  
ND  
NE  
NF  
NG  
NH  
NI  
NJ  
NK  
NL  
NM  
NN  
NO  
NP  
NQ  
NR  
NS  
NT  
NU  
NV  
NW  
NX  
NY  
NZ  
OA  
OB  
OC  
OD  
OE  
OF  
OG  
OH  
OI  
OJ  
OK  
OL  
OM  
ON  
OO  
OP  
OQ  
OR  
OS  
OT  
OU  
OV  
OW  
OX  
OY  
OZ  
PA  
PB  
PC  
PD  
PE  
PF  
PG  
PH  
PI  
PJ  
PK  
PL  
PM  
PN  
PO  
PP  
PQ  
PR  
PS  
PT  
PU  
PV  
PW  
PX  
PY  
PZ  
QA  
QB  
QC  
QD  
QE  
QF  
QG  
QH  
QI  
QJ  
QK  
QL  
QM  
QN  
QO  
QP  
QQ  
QR  
QS  
QT  
QU  
QV  
QW  
QX  
QY  
QZ  
RA  
RB  
RC  
RD  
RE  
RF  
RG  
RH  
RI  
RJ  
RK  
RL  
RM  
RN  
RO  
RP  
RQ  
RR  
RS  
RT  
RU  
RV  
RW  
RX  
RY  
RZ  
SA  
SB  
SC  
SD  
SE  
SF  
SG  
SH  
SI  
SJ  
SK  
SL  
SM  
SN  
SO  
SP  
SQ  
SR  
SS  
ST  
SU  
SV  
SW  
SX  
SY  
SZ  
TA  
TB  
TC  
TD  
TE  
TF  
TG  
TH  
TI  
TJ  
TK  
TL  
TM  
TN  
TO  
TP  
TQ  
TR  
TS  
TT  
TU  
TV  
TW  
TX  
TY  
TZ  
UA  
UB  
UC  
UD  
UE  
UF  
UG  
UH  
UI  
UJ  
UK  
UL  
UM  
UN  
UO  
UP  
UQ  
UR  
US  
UT  
UU  
UV  
UW  
UX  
UY  
UZ  
VA  
VB  
VC  
VD  
VE  
VF  
VG  
VH  
VI  
VJ  
VK  
VL  
VM  
VN  
VO  
VP  
VQ  
VR  
VS  
VT  
VU  
VV  
VW  
VX  
VY  
VZ  
WA  
WB  
WC  
WD  
WE  
WF  
WG  
WH  
WI  
WJ  
WK  
WL  
WM  
WN  
WO  
WP  
WQ  
WR  
WS  
WT  
WU  
WV  
WW  
WX  
WY  
WZ  
XA  
XB  
XC  
XD  
XE  
XF  
XG  
XH  
XI  
XJ  
XK  
XL  
XM  
XN  
XO  
XP  
XQ  
XR  
XS  
XT  
XU  
XV  
XW  
XX  
XY  
XZ  
YA  
YB  
YC  
YD  
YE  
YF  
YG  
YH  
YI  
YJ  
YK  
YL  
YM  
YN  
YO  
YP  
YQ  
YR  
YS  
YT  
YU  
YV  
YW  
YX  
YY  
YZ  
ZA  
ZB  
ZC  
ZD  
ZE  
ZF  
ZG  
ZH  
ZI  
ZJ  
ZK  
ZL  
ZM  
ZN  
ZO  
ZP  
ZQ  
ZR  
ZS  
ZT  
ZU  
ZV  
ZW  
ZX  
ZY  
ZZ

Numb. 15.  
ver. 24.

All the congregation shall offer one young Bullock for a burnt-offering, for a sweet savour unto the Lord.] What they turn a sweet savour, is *חֵטְא חָדָשׁ* a savour of rest, as the Translators themselves acknowledge, where the words are first used, Gen. 8. 21. with allusion to Noah's name, who offered that acceptable sacrifice. But if they acknowledge that to be the meaning of the words, why then do they not so render them in the Text, but rather cast that proper sense into the margin? Its answered, that the Greek Interpreters turn the words *δουλήν ευωδίας*, a savour of sweet smell; and that S. Paul hath the same expression, Ephes. 5. 2. where he saith, that Christ loved us, and hath given (or rather delivered up *παρέδωκεν*; Vulg. Lat. Pagnin, Vatablus, Tigurin Bible, tradidit. Castellio, dedit) himself for us, an oblation and sacrifice to God, *εις δουλήν ευωδίας*, for savour of sweet smell.

It is true indeed, that the LXX so express the words; howbeit not as a translation, but rather as an exposition of them. For so, although the burnt flesh of beasts cannot be understood to render a sweet savour, yet, what is spiritually understood by it, the consuming and abolishing of the sin, cannot but yield unto the Lord, a most pleasant and delightful savour, which is properly rendred the savour of rest, by Pagnin, Odor quietis, & of our English, Airs worth.

For

- A** For whereas ſin brings *unreſt, grief, trouble, and labour*, to the moſt holy God, whence its called *troubling*, & the like; and hence he is ſaid to cry like a travelling woman, *Eſay 42.14.* and to be preſſed down as a Cart is preſſed that is full of ſheaves, *Amos 2.13.* and to be grieved, *Hebr. 3.7.* and ſundry other like; hence it will follow in reaſon, that the removal of theſe grievances, muſt needs be accepted with favour before the Lord (ſo the Chaldy Paraphraſt) as a favour of reſt. Thus the Lord ſaith, that the Charets which went toward the North, *quieted his ſpirit in the North countrey, Zach. 6.8.* For the Spirits, that are created for vengeance, in their fury, lay on ſore ſtrokes; in the time of deſtruction they powre out their force, and appeaſe the wrath of him that made them, ſaith the Son of Sirach, *Ecclus. 39.28.* Thus Chriſt taking away the ſin, becomes a favour of reſt unto his Father, *Ephes. 5.2.* And he alone it is who can give quietneſs, eaſe, and reſt unto thoſe who labour, are weary, and heavy laden, *Matth. 11.28.* Yet he complains of us, that we have made him to ſerve with our ſins, and wearied him with our iniquities, *Eſay 43.24.* O what a divine work then is it, to procure quiet, reſt, and eaſe even unto him, who alone can give eaſe, reſt, and quiet unto our ſoules! Yea, if he gives quietneſs, who can make trouble? ſaith Elibu, *Job 34.29.* Sin and iniquity is that which grieves and diſquiets our God; that *Davus qui turbat omnia*, that *Achan* which troubles *Iſrael*; that *Jonah* which cauſeth the ſtorm; that *Sheba* which liſts up his hand againſt David, the love of God and our neighbour; that ſcorner which makes all the ſtriſe. Now caſt out the ſcorner and contention ſhall ceaſe, *Prov. 22.10.* Cut of the head of *Sheba*, that *Septiforme peccatum*, the ſeven capital ſins; the ſon of *Bichri*, the ſpau and iſſue of the Devils firſt-born. Take away that accuſed thing which is *בקרוב* in *interiore tuo* in the miſt, in the heart of thee, O *Iſrael*, *Joſh. 7.13.* and peace ſhall be reſtored unto *Iſrael*. Caſt *Jonah* over-board, and there will follow a great calm. Offer up thy daily burnt-offering, die daily to thy ſin, and the Lord thy God will ſmell a favour of reſt, and will give reſt unto thy ſoul.

**E** There is yet one exception more againſt the tranſlation of the 30 verſe of this Chapter. But the ſoul that doeth ought preſumptuouſly.] Why preſumptuouſly? The words are *בירמה*, *Manu elatâ*, with an high hand; and ſo the Tranſlators themſelves render it in the margent. So *Pagnin* turns the words, *Manu excelsa*, with an high hand. *Tremellius*, *Elatâ manu*, hand liſted up. So *Vatablus*, and the *Tigurin Bible*. So *Piſcator* alſo, and the *Spaniſh* and *Italian Tranſlations*.

Hereby is ſignified not only pride and preſumption, but alſo as it were a daring of the great God, *Non reconditâ manu, ſed apertâ extenſâ*; not with an hidden, but an open and ſtretched-out hand; as if



a man bare an Ensign, or erected a Standard of impiety and blasphemy against God, that he might draw or invite others into the same audacious enterprize. So Tremellius. To like purpose the Chald. Paraphrast renders the words, *כַּרִּישׁ גָּלִי*, *Capite operito*, according to the Greek Proverb, *γυμνὴ κεφαλὴ*, boldly, proudly: so that hereby is intimated a kinde of *γυμναστική*, or *δυσμαχία* a fighting against God; and therefore the hand lifted up is here mentioned; as when Amalek fought against Israel, its said *כַּרִּישׁ גָּלִי* the hand was upon or against the throne, that is, he lifted up his hand against the throne of the Lord, which is heaven, *Esay 66.1.* and against God himself, who sitteth thereon, *Matth. 23. 22.* and against the Church of God; for so Jerusalem is the throne of the Lord, *Jer. 3. 17.* though those words be of doubtful understanding, whether they have in them the force of an oath, as they may be referred unto God. For so an oath is signified by lifting up the hand, *Gen. 14. 22.* *Revel. 10. 5, 6.* and both the Thargums incline to that meaning. However this may be the sense of that place, yet the hand lifted up is a form of speech, which imports rebellion, as Sheba lifted up his hand against David, *2 Sam. 20. 21.* Jeroboam against Solomon, *1 Kings 3. 26.*

On the contrary, by giving the hand, is signified the yielding and submission 1. To a Superior in place and authority, as *1. Chron. 29. 24.* its said, that all the Princes and the mighty men, and all the sons likewise of King David, submitted themselves unto Solomon the King; which is in the Hebrew, they gave the hand under Solomon the King. 2. Also the yielding to the conquerour, as when the Captive Jews confess, Our necks are under persecution; we labour and have no rest; we have given the hand to the Egyptians and to the Assyrians to be satisfied with bread, *Lam. 5. 5, 6.* Nor was this practice uncouth among the Heathen, or unknown to the Poet: *An. lib. 11.*

*Oremus pacem, & dextras tendamus inermes.*

Let's beg peace, and yield our unarm'd right hands.

2. If these words *בִּיד רְבוּה* be rendred presumptuously, I know not how we shall put difference between this phrase, and that, *Exod. 21. 14.* if a man come presumptuously: the word is *וַיָּבֹא*, if a man be proud, or come proudly. So *Deut. 1. 43.* *וַיָּבֹא*, & superbo egitis, Ye dealt proudly; which is turn'd also presumptuously. The like is, *Deut. 17. 12, 13.* the man who will do *בִּיד רְבוּה* in superbia, in pride: and *18. 22.* all which places they turn presumptuously. Our English tongue is not so strait and penurious, but that it well may answer these different forms of speech: so that there was no necessity to confound both under one word; which indeed answers properly to neither.

3. This phrase with an high hand is opposed to *בְּשׁוּגָה* in errore, or ignorantia, ver. 27. in error or ignorance. Whereby is not to be

*Exod. 21.  
v. 14.*

A be underſtood an univerſal excluſion of all knowledge, but of ſuch only as is of ſome particular duties, and of ſome circumſtances: Since what may be known of God, is manifeſt in men, Rom. I. 19. and our duty unto God in ſome good meaſure. For our good God hath ſhewen to thee O man, (even to all men) what is good; to do judgement (משפט) to love mercy, and to humble thyſelf to walk with thy God. To ſin therefore with an high hand is not only knowingly, but wilfully; whence Caſtellio turns the words, *Qui volens fecerit*, he who doth ought wilfully or with full will; which he explains, *crimen alioqui capitale commiſerit*; who willingly or wilfully commits a crime otherwiſe capital. The ſin in it ſelf is capital; he therefore who adds to his knowledge of the ſin, fulneſs of will, yea, his whole endeavour alſo and ſtrength, he ſinnes with an high hand.

Mich. 6.  
v. 8.

Howbeit becauſe *Omnis peccans eſt ignorans*, every man who ſins, is ignorant; the ignorance of theſe men is affected, and follows a will preceding their ignorance, according to that, *Nolunt intelligere ut male agant*; they will not underſtand, that they may do evil. And therefore Job puts this among the characters of profligate wicked men, That they ſay unto God, depart from us; we deſire not (the word is חפצור we will not) the knowledge of thy wayes, Job 21. 14.

Job 21.  
v. 14.

For ſuch ſinnes as theſe, ignorance cannot be pleaded: For whereas in order to the will, three ſorts of ignorance are mentioned in the School; *Affectata, craſſa vel ſupina, & invincibilis*, Mag. Sent. lib. 2. diſtinct. 22. *Affected* ignorance is ſuch as Job ſpeaks of; in the fore-named place; which indeed rather aggravates the ſin very much then excuſeth it in the very leaſt.

D As for groſs and ſupine ignorance, it followes negligence and want of inquiring after what is to be known, and might be known by due diligence; which is therefore called groſs and ſupine; becauſe it proceeds from ſloth, idleneſs, and liſtleſneſs to labour; which is often found in groſs and fat men, whoſe ſouls are at eaſe, and lie ſtill, and are loth to ariſe; whence it is alſo called, *Supine* ignorance; which word though it ſignifie the poſture of the body layd down, and looking upward toward heaven; yet according to the School, it notes the poſture of the minde downward, as that which is in ſouls bowed down to the earth and earthly things; prefigured by the Canaanites, who have their name from ערעל curuari, incuruari, deprimi, to be bowed down, and depreſſed toward the earth; ſuch ſouls as cannot, or indeed rather will not raiſe themſelves to the conſideration of things above, heavenly things. Of which the Prophet ſpeaks, They are wiſe to do evil; but to do good, they know not; Jer. 4. 22. This groſs and ſupine ignorance preceding thoſe things which a man is bound to know, doth not ſimply excuſe the act of the will from ſin in toto, or altogether, but ſomewhat in or a tanto, as they ſpeak; be-



cause so doing, he commits a sin against the law which commands A  
 and him to enquire what is right and just : *Awake* thou that sleep-  
 est and *arise* from the dead, and Christ shall enlighten thee. And,  
 be not *unwise* but *understanding* what the will of the Lord is, *Ephes.*  
 5. But this *ignorance* excuseth somewhat, and *à tanto* ; because the  
 contempt of the command, and authority commanding, is, by  
 reason of *ignorance*, so much the less : *The less knowledge, the less*  
*contempt, and the less contempt; the less sin.* So that it rests, that the  
*invincible ignorance* preceding the act of the *will*, whether positive B  
 or negative, whether *juris* or *facti* of the *law* or the *fact*, simply  
 excuseth from sin both in *tanto* and *in toto*, in whole and in part, if  
 I may so English that distinction.

This *invincible ignorance* is that which remains after a man hath  
 used all diligence due and possible, and hath done all things ex-  
 pedient which he is bound to do, for the removal of it. And this  
 is the *ignorance* which excuseth.

1 Cor. 4.  
 v. 4.

Howbeit, because many things are *known* by nature which re-  
 quire duty ; and he who *knew* not his Lords will, but did things G  
 worthy of stripes, shall be beaten, (though) with few stripes,  
*Luke* 12. 48. And, although a man *know* nothing, or be not *con-*  
*scious* or *guilty* to himself, (*ἐδὲν ἑμαυτῷ αὐτοῦ οὐδα*, saith the Apostle)  
 yet thereby he is not justified ; doubtless it is most safe, not to  
 stand upon strict termes of commutative justice with our God,  
 but to leave our selves and our condition unto his goodness, who  
*knowes* us and what we *know*, better then we our selves do. It was  
*S. Pauls* case. I was, saith he, before a blasphemers and a persecu-  
 tor and injurious ; but I *obtained* mercy, because I did it *ignorantly*  
 in unbelief. There had been no need of *mercy*, maugre his *igno-*  
*rance*, if there had been no sin, *1 Tim.* 1. 13. And that sin seems to D  
 have been that which he names, blasphemy, persecution of the  
 truth, and injury unto the professors of it, all which he might have  
 known *to be sin*, according to *Mich.* 6. 8. and according to *Gama-*  
*liels* reason. If the counsel be of God ye cannot dissolve it, *μὴ ποτε*  
*ὑ, θεομαχοὶ ἐυφρόντε*, lest ye be found even fighters against God ;  
 sinners with an high hand.

Acts 5.  
 v. 39.

1. Hence, upon the whole matter, we may infer, that the Hea-  
 then cannot plead *invincible ignorance*, *Mic.* 6. 8. *Rom.* 1. 19. no, not  
 of the Gospel, *Psal.* 98. 3. *Rom.* 10. 18. if the Apostle reason right.

2. Hence also it appears, that *sins* are not equal ; which is evi- E  
 dent from the words before us, where it is supposed, that some  
*sins* may be committed out of *error* and *ignorance*, others with an  
*high hand*. Yea, *sins* of the same kinde, yet differenced by the per-  
 sons offending, are not equal, *Levit.* 4. 4. with ver. 13, 14. There is  
 as great an expiation required of the *Priests sin*, as of the *sin* of the  
*whole congregation*. In which case *Duo cum faciant idem, non est idem*,  
 when two men do the same thing, yet it is not the same.

1. Whence

A 1. Whence alſo they are juſtly blamed who pretend ignorance of thoſe things which they may and ought to know, 2 Cor. 4. 3.

2. They alſo who ſay, they know the will of God; and think it a great indignity that any ſhould queſtion their intellectuals; yet they praſtice not what they pretend to know, and ſo betray their morals, or rather immorality, and conſequently their ignorance. Such is diſobedience in Gods eſteem, Rom. 1. 21, 22. and the wicked man how knowing ſoever, is yet Salomons Fool.

B The Scripture here ſpeaks of the Soul; the ſoul that doth ought, &c. though the perſon of the man be underſtood; becauſe *Animus cuiuſq; eſt. quiſque*; every mans ſoul is himſelf, or at leaſt the better part of every man, (of which I have ſpoken elſewhere more largely,) as alſo becauſe the ſin originally proceeds from the ſoul; and it is the heart liſted up, which liſts up the hand.

C Wherefore O ye immortal ſouls! your errors, your ignorances are too many: Adde not, O adde not thereto your miſful tranſgreſſions, your ſins of an high hand, your mighty ſins, as the Prophet calls them, Amos 5. 12. Stand not out againſt the Almighty God, but yield your ſelves unto him, and give the hand. It is the advice which Hezekiah gives to Iſrael, to turn again to the Lord God of their fathers, not to harden their necks, but to yield themſelves to the Lord; (the Hebrew words are, *וְיָתֵן*, give the hand, ſubmit your ſelves to the Lord, &c.) And the Poſts paſſed from City to City, to carry the Kings Decree, and to perſwade the people. But what was the event of this good counſel? They laughed them to ſcorn and mocked them, 2 Chron. 30. 6.—10. But diſerſe of Aſher, and Manaſſeh and of Zebulun humbled themſelves, &c. *Verbum Domini ad te*, This counſel, this word of the Lord is to thee, O Iſrael!

D The Counſellour, as Chriſt is called, Eſay 9. 6. the Power and ſtrength of the Lord, as Chriſt is called, 1 Cor. 1. 24. (that's Hezekiah,) he exhorts us to turn unto the Lord God of our father Abraham, Iſaac, and Iſrael, that we harden not our hearts, that we ſin not againſt him with an high hand, but ſubmit our ſelves and yield our hand to the Lord. And the Poſts, the Ambaſſadors carry this Decree of the Lord from City to City. Theſe Ambaſſadors for Chriſt, beſeech us, yea, as though God did beſeech us by them; they pray us, in Chriſts ſtead, that we will be reconciled unto God, 2 Cor. 5. 20. that we give our hand unto him.

E But alas! I well foreſee, that theſe Ambaſſadors and their exhortations, as often heretofore, will have a like event to thoſe; there will be who will laugh them to ſcorn, and mock them. And for this, the wrath of God is come and will come upon the preſent generation, in variety of Diſeaſes, Conſumptions, burning Agues, Plagues, fire and ſword, wherewith the Lord pleads and will plead with all fleſh, Levit. 26. Deut. 28. Eſay 65. 16. For thus the Lord dealt with Iſrael according to the fleſh; they mocked the meſſengers

2 Chron. 30  
v. 8.

gers



Acts 13.  
v. 41.

Prov. 13.  
v. 17.

Psal. 19.  
v. 13, 14.

gers of God, and despised his words, and misused his Prophets, till the wrath of the Lord arose against his people, till there was no healing; therefore he brought upon them the King of the Chaldees, 2 Chron. 36. 15, 16, 17. And the like spiritual miseries the Lord threatens to the despisers of his Word, in these last dayes, Acts 13. 41. Behold, ye despisers, and wonder (ὃ ἐπιβλέψατε, and see, which is left out in our translation) ὃ ἀφανίσθητε, and vanish: for I work a work in your dayes, which ye will not believe, though a man (ἂν τις) if a man declare it unto you. It followes, Hab. 1. 5. For lo, I raise up the Chaldeans, even the בְּשָׂרִים quasi demones, as S. Hierom renders that word, even the devils, who bring with them their spiritual maladies, as insensibility, the plague of the heart, a reprobate minde, hatred, malice, and all uncharitableness.

But blessed be the Lord! The Ambassadors of peace labour not altogether in vain: For divers of Asher, the blessed ones, even the blessed of the Lord, that's Asher, Gen. 30. 13. Manasseh, such as forget their own people and their fathers house, Gen. 41. 51. Ps. 45. 10. and Zebulun, such as have the Lord for their habitation, Gen. 30. 20. Psal. 90. 1. These believe the Ambassadors of Christ, and finde in these sickly times, that a faithful Ambassador or rather (צִיר אֱמֻנָה legatus veritatum) an Ambassador of truths is health, Prov. 13. 17. These procure healing to the land.

And when others sin with an high land, these submit themselves unto the Lord, and give the hand unto him. Thus Babel in these last dayes shall be laid waste; the confused thoughts shall be brought under the obedience of Christ, 2 Cor. 10. 5. by the true Zorobabel who scatters Babel, Zach. 4. 7. and Babel shall give her hand and submit her self, Jer. 50. 15.

Let us be such Zebulonites, such Manassites, such Asherites; let us humble our selves, and give the hand unto the Lord, as they did, and the hand of the Lord will be with us, as he was with them, and he will heal our land, if we pray every one unto him; Lord keep thy servant from sins of pride, (בְּיָדִי) sins of an high hand, let them not rule (בִּי) in me: Then I (אִתִּי) shall be perfect, and pure from much transgression. The words of my mouth and the meditation of my heart shall be to well pleasing before thy face, O Lord my Rock (צוּרִי) and my Redeemer, Psal. 19. 13, 14.

Chap

**A** *to New Korah, the son of Izhar, the son of Cohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Ruben, took men.]* Here is a mistake of the Translators, like that, *Numb. 12. 1.* For as there, so here, where the Spirit of God puts difference between the Ring-leader and principal Offender, and others drawn in who were less faulty in this Rebellion, by joyning *וְקֹרַח וְדָתָן וְאִבִּירָם* [*and Korah took*] together, as the Nominative and the Verb; our Translators confound this difference by making the Verb *took* common to all, putting it in the end of this verse. For the Scripture as here, so elsewhere layes the principal blame on *Korah*, *Num. 27. 3.* the company of *Korah*, the gain-saying of *Korah*, *Jud. 11. 11. Ecclus. 45. 18.* Hereby they do some wrong to *Dathan* and *Abiram*, though otherwise blame-worthy; as they also do some injury to *Aaron*, though he were not blameless, as was noted on *Numb. 12. 1.*

But our Translators are not alone in this error: For the word *took* [he took] hath troubled most Translators. *Diodati* puts it in the end of the first verse, and makes it common to the other conspirators, adding a Supplement larger then ours have, viz. *they took with them certain men*. The French Bible puts it at the end of the verse, and renders it *Finent, entreprise*, and tells us in the margin, that in the Hebrew it is, *he took*, to wit, *certain with him to perform his enterprise*. *Ainsworth* and *Piscator* put the Verb after the Geneologie of Korah, *Nam zu sich den Dathan*. But the Copulative following [and Dathan] hinders that construction. What *Ainsworth* saith in favour of it, seems to be *gratis dictum*, for the reason already alleaged; as also because [men] which he adds, is not in the holy text, but a Supplement, and that a needless one. Others leave this Verb quite out, as *Katablus*, the Tigurin Bible, *Luther*, and the Low Dutch translations; also of our English, *Coverdale* and two other.

How then shall we dispose of this Verb יָצָא? and how shall we render it? surely 'tis best to follow the clue of the holy Scripture, and to place it where the Spirit of God hath left it. So doth *Munster, Arias Montanus, Pagnin,* and the *Spanish Bible*.

E As for the signification of נָחַד, which they render [*took,*] it imports *Schism, Faction, and Sedition*; and is accordingly understood by the learned Jews, *Sal. Farchi*, and others; and therefore the Chaldee Paraphrast turns the Verb by נִחַדְתָּ & *divisus est Core, &c.* And *Korah was divided*, which *Pagnin* expresseth well, *Tulit seipsum ad partem*, he took himself aside or apart, which *Arias Montanus* corrects without just cause, as elsewhere. The *Bishops Bible* so called, as also that of *Geneva* herein agree with *Pagnin*, and turn the Verb; *he went apart.*

# The



The Spirit of God *aliud* agents as relating an antient history, points us to a mystery of iniquity, the Source and Fountain of *Marah* and *Meribah*, the bitter waters of schism, sedition, and mis-leading of the people. For whereas *antiquity*, *old customs* of the Church, and the *ancient Fathers* are wont to be alleaged for the patronage and defence of *Schismes*, *Rents*, and *Innovations*; nor is there any false Prophet but usually he takes covert, or shelters himself and his false doctrine under the authority of one or other, or all these three; these three were prefigured by these three first notorious Schismaticks and false Teachers. For what was *Korah* but *Calvus* (as his name signifies) an old Bald-pate, Antiquity? what signifies *Dathan*, but long custom? As for *Abiram*, what's he, but an *high father*, as it were another *Abram*, and of the same original and authority also in his own and the peoples conceit, who are seduced by him? These reverend old Fathers and Patrons of Errour, Heresie, and Schism, both infected their *own age*, and became paterns also unto *after ages*. 1. They so corrupted their own times, that the Princes and people fell to them, *Numb. 16.* 2. They became paterns also unto after ages; as *S. Jude* speaking of the Apostates of his and after times, he shews whose examples they followed, and sends a woe after them, *ver. 11.* Woe unto them! for they have gone in the way of *Cain*, and are poured out (*ἐξεχούθησαν*, *Effusi sunt*, so *Pagnin*) or run greedily after the error of *Balaam* for reward, and perished in the gain-saying of *Kore*.

Jude. v. 11

Yea, these *Grand-fathers* of iniquity as they served the *Father of lies* in their own respective generations, so they were in after-times as it were revived and born again: yea, and in our times live again. There is a *παλιγενεσία* a regeneration of them, who corrupt and infect the people, as they formerly did. They know the peoples humour well, and the people theirs, and so they claw one another, *Jer. 5. ult.* Of such also the Apostle speaks, *2 Tim. 3. 8, 9.* As *Jannes* and *Jambres* withstood *Moses*, even so these resist the truth, men of corrupt minds (*κατεφθάρηνοι τὸν νῦν*, corrupted according to the minde,) of no judgement concerning the faith. But they shall not proceed very much, (*ἐπὶ πλεῖστον*.) For their madness (*ἄνοια αὐτῶν*) shall be manifest unto all, as that of theirs (*ἡ ἐκείνων*) also was.

2 Tim. 3.  
v. 8, 9.

By which words, *S. Paul* shewes plainly, that these who in the times wherein they are said to have lived, and deceived the people, the same should have their times again, wherein they should deceive the people again. For as *David*, *Elias*, and others have had their times in the flesh to teach the people, and instruct them in the truth of God, as also their times in the spirit. Thus *David* in spirit must serve an after-generation, *Ezech. 34. 23.* and *John* the Baptist is *Elias*, as he who came in the spirit of *Elias*. *Luke 1. 17.*

So

**A** **1** So on the contrary, *Cain* and *Balaam*, and *Korah*, and *Dathan*, and *Abiram*, and *Jannes*, and *Jambres*, have had their times in the flesh, and must have their times in the Spirit also, to serve him who deceives the nations. And there is good reason for this circle and resolution. *1*. Satan is a liar from the beginning, and a great Apostate; and he is the same he ever has been heretofore, as subtil, as malicious, as operative and active according to the power permitted unto him; read *2 Theſſ. 2. 8, 9. Revel. 13. 11, 12, 13.*

**B** **2** False Prophets and schismatical Teachers acted by this lying spirit, flatter the people, whom they call blessed, and so cause them to erre, and swallowed up the way of their narrow paths; and seduce them into the broad way. Thus the conspirators tell *Moses* and *Aaron*, that all the congregation was holy, and the Lord was among them, *Numb. 16. v. 3.* And the people is as easily brought into a good opinion of themselves, as they are prone to revolt.

*Eſay 3. v. 12.*

**C** **3** God himself hereby tryes the people, *Deut. 13. 3.* and punisheth their leaders by putting a lying spirit in their mouthes, *1 Kings 22, 23.* And the people; becaule they received not the love of the truth, that they may be saved; even for that cause, God sends them *ἐνέργειαν πλάνης* the efficacy or operative power of error, that they should believe a lie, &c. *2 Theſſ. 2. 10, 11.* And this the Lord doth, that the truth in these last times, might answer to the types of the former. For so *Cain* was a patern and father to all Apostates from God, their *ὁδὸς*, their guide and leader, who made a broad way for all his followers to walk in. For so ye read of the way of *Cain*, *Jude v. 11.* And *Balaam* the oldness, corrupter, and devourer of the people, as his name signifies, he hath his followers, even those who bring the people into bondage, who devour them, who take of them, *2 Cor. 11. 20.* And *Korah*, *Dathan*, and *Abiram* have those of their issue, who plead antiquity, old customes of the Church, and ancient Fathers, to patronize and father their schisms, heresies, and errors.

*2 Theſſ. 2. v. 10, 11.*

**D** But as the impiety of *Korah* was most notorious, who withdrawing himself and betaking himself apart, by his lewd example and seditious counsel, won upon the Princes and the people; so was the piety of the sons of *Korah* most notable; with whom, nor authority of the Princes, nor example of the multitude, nor the most endearing relation, nor honour, nor dignity, nor seeming obligation of gratitude toward their parents, could prevail so far, as to make them sin against their God.

**E** Nor was this piety toward their Father in heaven, lost or unrequited: For when their father upon earth with his name and family, according to his earthly desires and delignes, was swallowed up of the earth, their heavenly Father gave them a lasting name, a name of renown which stands upon record in holy Scripture, in eleven



Psalms, most of them consolatory, bearing in their titles, *The sons of Korah*; for *Samuel the Prophet*, and *Heman the singer*, were of *Korah's posterity*, 1 *Chron.* 6. 33. A

A memorable example and powerful encouragement unto thee, O thou Israel of God, to call no man *Father* upon earth; since one is our *Father in heaven*, of whom the whole family in heaven and earth is named, *Ephes.* 3. 15. Paritise; Be ye followers of God as his dear children; depart from the tents of your wicked parents; and touch nothing of theirs, lest ye be consumed in all their sins, *Numb.* 16. 26. Come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty, 2 *Cor.* 6. 17, 18. B

Chap.

E

A

And behold the Rod of Aaron for the houſe of Levi, was budded, and brought forth buds, and bloomed bloſſoms, and yielded Almonds.] *Numb. 17. v. 8.*  
The Lord in theſe words determines the difference between the Rebels of the Tribes of Levi and Reuben, and the faithful and obedient of the houſe of Aaron.

Herein I except againſt the tranſlation of three words.

B

1. מִטָּה which they turn'd a Rod. Which although in the latitude of the word, it may ſo ſignifie: yet in this place of Scripture, the word מִטָּה cannot conveniently be ſo rendred; but rather a ſtaff, ſuch as the Princes of the people, in their ſeveral Tribes, were wont to carry as an Enſigne of their place and authority, *Numb. 21. 18.* Which yet was not proper to the Princes of Iſrael, but common alſo to the Governours of other nations, as to the Moabites, *Jer. 48. 17.* So βακτηριαν ἔρπειν, to bear a Staff, is put among the characters of a Magiſtrate, ſaith Theophrastus. So Homer ſpeaks of a Magiſtrates ſtaff,

C

*Iliad. α. Νῦν αὐτὸ μιν εἶες Ἀχαιῶν*  
Ἐν παλάμῃς φορέουσι δικαστῆρες, οἷτε θέμιστας πρὸς Διὸς  
ἔρπύεται—Now again the Grecian Judges bear it (the ſtaff) in their hands, as alſo they who have received lawes from Jupiter. And the ancient cuſtom of this nation is well known, that the Lord Chamberlains and other great Officers of the kingdom, have been wont to carry white ſtaues, the Enſignes and tokens of their high places of authority.

D

Befide, the uſe of the Rod is for correction, *1 Cor. 4. 21.* ſhall I come to you with a Rod, or with the ſpirit of meekneſs? But the ſtaff is for ſupportation, as that whereon we reſt, as מִטָּה ſignifies. Whence מִטָּה cui inclinamus, quo nitimur, whereon we lean. Whence by metaphore, it ſignifies what is ſtrong, whereon we rely; as the ſtaff of bread, *Levit. 26. Ezech. 14.* In both places the LXX have ῥαβδίον, a prop or ſtay. So where the Prophet ſaith, the Lord hath broken מִטָּה הַשֵּׁנָה the ſtaff of the wicked, and the ſcepter of the Ruler, *Eſay 14. 5.* the Chald. Par. hath רֹבֵר robar, the ſtrength; which ſignification will not agree to a Rod, but rather to a Staff.

E

Nor am I alone in this judgement. For Martin Luther, Piſcator, and two Low Dutch Tranſlations have the word Staves. So likewise Coverdale.

2. Whereas its ſaid of this ſtaff of Aaron, that it was budded, and brought forth buds.] What difference is there between budding, and bringing forth buds? they both ſeem to be the ſame. Some to increaſe the miracle, underſtand by the former [פָּרַח] that it brought forth leaves; by the later [פָּרַח וַיֵּצֵא] that it brought forth buds, againſt the courſe and order of nature, which puts forth buds before leaves. Others, otherwiſe. What if by the former, we



generally understand the shooting forth sprigs, by the later, bringing forth buds, then, flowers, lastly ripe Almonds? 1. The word פרו is of large signification, and is turnd by the LXX βλαστειν, ἐκβλαστειν, ἀνθεω, καρποφορειν, ἀνατελλω; which last is rendred by Ours, to grow, Hos. 14. 7. Beside, 2. The Apostle speaking of the same miracle, useth the word βλαστειν, Hebr. 9. 4. which Pagnin turns by Frondere, to branch or bring forth sprigs; which word the LXX put first in the description of this miracle.

2. The word מָגַל, which our Translators turn, [yielded,] signifies maturare, to ripen or make ripe; also ablectare to wean, Gen. 21. 8. And with good analogie: For when the tree brings forth its fruit, it requites the pains and cares of the husbandman. And when the fruit is ripe, it draws no more moisture, it sucks no more juice, but is, as it were, weaned.

I believe that the signification of ripening or making ripe, well befits this place; and that for these reasons.

1. Hereby it holds proportion with other types, in that it prefigureth unto us the three spiritual ages, the three degrees of growth in our Christian life, as in a like resemblance of the Vine, Gen. 40. 10. wherein were three branches; and it was as though it budded, & her blossomes shot forth, and the clusters thereof brought forth ripe Grapes. The word is הַבְשִׁיחוּ, coquere fecerunt, they made ripe their Grapes; as Arias Montanus renders the word, which Pagnin turns to the same purpose, Maturaverunt, they ripened Grapes. For Christ is the true Vine; and all in him, are the branches, John 15. One branch budding figureth babes in Christ; another blossoming, represents yong men in the flower of their spiritual age; the third bringing forth ripe Grapes, signifies old men of mature and perfect age in Christ. And the same three degrees of growth in our spiritual age, are held forth unto us in that Parable, Mark 4. 28. The Earth brings forth fruit of it self; first the blade, then the ear, then the full corn in the ear. As also more plainly delivered by the Apostle, 1 John 2. 12, 13. in children, yong men, and old men. And by the Schoolmen in their Incipientes, Proficientes, and Perfecti; Beginners, Proficients, and Perfect men. And the same degrees are intended in the words before us.

2. And one of our old English Translations hath the words thus, Aaron's Rod for the house of Levi, was budded, and brought forth buds, and brought forth blossoms, and bare ripe Almonds.

The Authors also of our last translation themselves so render the word, Esay 18. 5. Afore the Harvest, when the bud is perfect, and the lowre Grape is ripening in the flower, &c. The words are בָּסָר מְבִיטִים *uvamaturescens*, the lowre Grape ripening. Adde hereunto the judgement of R. Salomon, who understands weaning, in the sense which I have already given; and Kimchi, bringing Almonds to maturity and ripeness.

A 3. It sets forth the glory of Gods power; who, as he turned the dry and sapless staff into a moyst; and made the green and moyst bough to bud and blossom, so he chang'd the buds and blossoms into fruit, and that mature and ripe fruit.

B And thus Almighty God in a short time performs the work of a long time; as the Wiseman saith of Enoch, *releuθεis*, he being made perfect in a short time, fulfilled a long time, *wisd. 4. 13.* Where the Zelotes being over-voted by the more Orthodox party, who had put [*made perfect*] into the text; lest any one, lest even Enoch who walked with God, and was translated, lest he should be made perfect, they qualifie the word in the margent, by *sanctified* or *consummated*. And what is *sanctified*, being applied to Enoch, but *separated from sin*? what is *consummated*, but *perfect*? the same thing expressed by another word. Did they so love sin, as the Poets say, Jupiter loved Ganymed, that they would have it translated with Enoch into heaven?

C But come we to the effects of this miracle. Hereby the Priesthood is confirmed unto Aaron; as by a like signe of the Vine and its branches, whereof I have spoken before, Pharaohs Butler was confirmed in his office. Yea, not only Aaron was hereby established in his Priesthood, but also succession in that office, was confirmed to his posterity by the buds and blossoms.

D Yea, whereas all the staves of all the Tribes, were of the Almond tree, but Aarons staff alone budded, blossomed, and brought forth ripe Almonds; hereby the Lord declared, by a wonderful signe and miracle. That, although all the Tribes (which are also called *staves* or *rods*: as the staff of Manasseh, *Numb. 2. 20. Targ.* the *Tribe*, and so of the rest) grew out of that one stock of Israel; yet none of them all should minister unto him in the Priesthood, except only the Tribe of Levi. And hereby withal the Lord tacitly threatned a speedy execution of judgement against any person of any other Tribe, which should invade the office of the Priesthood; according to the signification of *רץ* to make haste; whence the Almond tree hath its name. So the Lord reason'd touching the Rod of an Almond tree which Jeremy saw, *Jer. 1. 11, 12.* Thou

E hast well seen, for I will hasten my word to perform it: And what was that word? even his menace of judgement signified by a seething pot, the face thereof was toward the North. So our Translators render that place; which translation seems contrary to the Hebrew text, as appears in the margent; and contrary to the scope of the place, as the context proves. The words are *פנים צפון*, from the face of the North (which they turn towards the North;) and the Lord saith, out of the North, evil shall break forth upon all the inhabitants of the land. If the face of the Pot figuring the evil, be toward the North, how can it come from the face of the North, from which it is turned?

*wisd. 4. 13.*

*Jer. 1. 13, 14.*

By



By reason of this judgement threatned to be speedily executed on all & every person who should dare intrude into the *Priests office*, (which was afterward accordingly executed upon King *Uzziah*, 2 *Chron.* 26.18,19.) the sons of Israel cry out, Behold, we die, we perish, we all perish: whosoever cometh any thing neer unto the *Tabernacle of the Lord*, shall die. Shall we be consumed with dying? For which, the Lord provides a remedy in the following Chapter, *Numb.* 18.1.—7.

This may justly terrifie all ungodly men from invading the office of the Priest.

—ἐλας, ἐλας ἔσε βήεηλοι *Procul, O procul este profani;*

Hence, hence ye profane rout.

Hereby the Lord declares the *confirmation* of the *Priesthood* unto the *Tribe of Levi*; that is, unto those who cleave unto him by faith and love, of what *Tribe* soever otherwise they are. And this might be intimated by the scattering of the Levites among all the *Tribes*, as common to them all, *Gen.* 49.7. *Numb.* 35. And therefore all those, whom the great high Priest, the Prince of the Kings of the Earth, hath loved and washed from their sins in his blood, he hath made *Kings* and *Priests* unto God even his Father, *Revel.* 1.5,6. And therefore this business concerns thee and me, and whoever are *believers* and *lovers* of our God: For such as these are an *holy Priesthood*, yea, a *Kingly Priesthood*, *1 Pet.* 2.5,9.

Let us begin betimes, as the *Almond tree* first flourisheth, and ever continue in our growth, as that tree last sheds her leaves, saith the Naturalist; a figure of the *dignity and duration* of the *spiritual Priesthood*, saith *Philo Judæus*. Let us not be too slow, too tardy, lest judgement hasten: Remember whence *אֶמְשָׁה* the Almond tree hath the name, *Jer.* 1.11,12. Let us not continue still in the bud, in the word of the beginning of Christ (O ye trees of righteousness, *Esay* 61.3.) as the Apostle speaks, *Hebr.* 6.1. but let us go on to perfection, budding and flourishing, and bringing forth ripe fruit, even the fruits of righteousness which are by Jesus Christ to the glory and praise of God, *Phil.* 1.11. The *Almonds* are reckoned by Jacob, among the best fruits of the land, which he calls *שִׁירֵי מִימְרָה* songs of praise. For such fruits of the holy Spirit most praise God. He, who offereth these, he honoureth God, *Psal.* 50.23. and 63.4. And hereby we finde acceptance with the true Joseph.

What though we seem to our selves dry and barren and without sap of grace, as he saith of his staff — τὸ μὲν ἔπλετο φύλλα καὶ ὄζυς φύσει — ἐδὲ ἀναθάλπει — It shall never bring forth leaves and boughes, nor shall it ever flourish more. Alas! can these dry bones live? Can a Virgin (the signe of barrenness) bring forth a son? With God all things are possible. Lord be it unto me according to thy word, *Luke* 1.38. *Gal.* 4.19. All things are possible to him that believeth, and now is our salvation neerer then when we believed, *Rom.* 13.11.

Gen. 47.  
v. 10.

A

B

C

D

E

By

**A** By faith and love we are *engrafted* into the true Almond tree ; as the Apoſtle, by like reaſon, ſpeaks of inſition into the *good Olive tree*, *Rom. 11.* There is as well a *growth into Chriſt*, *Ephes. 4.15.* Grow up into him in all things, as a *growth in him*. *2 Pet. 3.18.* Grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt ; to him be glory both now and for ever. Or rather according to the Greek text, *εις ημετερα αωρα*, and the Vulg. Lat. *in diem æternitatis*, unto the day of eternity. Amen.

*2 Pet. 3. 18.*

**B**

**C**

**D**

**E**

**Chap.**



**V.12.**

D

E

### 3. More

A 4. More eſpecially in the place before us, as alſo ver. 17. the Lord requires the *fiſt fruits*, as of other creatures, ſo of oyl and wine; and conſequently the *neweſt* of them, as of every opening of the *matrice* of all fleſh, verſe 13. as the *fiſtlings* of cattle, verſe 17.

The *fiſtling* of a Cow, or the *fiſtling* of a Sheep, or the *fiſtling* of a Goat thou ſhalt not redeem.] What here the Tranſlators turn a Cow, is שׁוֹר, and that's a Bull or Bullock; for שׁוֹר in Hebrew, ac-

Numb. 18.  
v. 17.

B according to the Chaldee Idiom, is שׁוֹר, whence τῶρος in Greek, and in Latin *Taurus*, a Bull, or Bullock. And ſo they themſelves render, Deut. 33. 17. שׁוֹר בְּכוֹר Primogenitus bovis ejus, the *fiſtling* of his Bullock. Howbeit they are not alone in this miſtake; for the French, Spaniſh, and Italian Tranſlations, as alſo one of our Engliſh, render שׁוֹר here a Cow which is a Bull. All the other Tranſlations that I have ſeen, the Chaldee, Latin, Engliſh, High and Low Dutch, render the word שׁוֹר either a Bullock or Ox.

C Which I ſuppoſe, they underſtand not, as in Engliſh its commonly taken for a *guelt Bull*. For ſo their abſurdity were little leſs then the other; but according to the latitude of the Greek βῆς, or the Latin *Bos*, which reacheth to the whole kinde. Beſides, as for *libbing* or *guelding* the male cattle, the Jewes had no ſuch cuſtome of *mangling* any beaſt; or, if any were ſo uſed, they reputed it as a *blemished* beaſt, and unlawful to be offered up for a Sacrifice; as I may ſhew hereafter if the Lord will.

D Meantime we hence learn; that the Lord requires the *beſt* and *fiſt fruits* of all, (whereof I ſhall have ſhortly a proper occaſion to treat,) and it is no doubt moſt reaſonable, that *Prima primo danda*, *Optimòq; optima*, that the *fiſt* and *beſt* be given to him who is the *fiſt* and *beſt*; yea, *rendred* rather then *given*; ſince no good befalls any one of us which we receive not from him. Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον, ἀνωθεν ἐστίν, every good and every perfect gift is from above, and cometh down (the Greek word is in the Participle καταβαίνον, *descending*) from the Father of lights. And therefore all things what ever we are ſaid to give unto God, are rather from *thankfulneſs* then from *bounty*, and that *thankfulneſs* is given by him alſo. David ſpeaks home to this purpoſe in few words, Who am I, and what is my people, that we obtain ſtrength to offer willingly after this ſort? for all things are of thee, & from thine hand we give unto thee, 1 Chron. 29. 14. Hereby he *thankfully* acknowledgeth, that he and his people had *dominium ſui actus*, their power of giving willingly to God, from God; and what they return to him, they *fiſt* receive from him: which he proves, becauſe — *emphatically*, all things are from him, and through him and to him are all things. To him be glory for ever. Amen. Rom 11. ult.

James 1.  
v. 17.

1 Chro. 29  
v. 14.



Numb. 19.  
v. 6.

And the Priest shall take Cedar-wood and Hyssop, and Scarlet, and cast it into the midst of the burning of the Heifer.] These words contain mostwhat the ingredients of the Sin-water, (whereof I have spoken somewhat on Numb. 8.7.) or water of separation, so called v. 13. of this Chapter; whereof the Lord in this Chapter delivers unto Moses, the composition and use of it.

What is here turn'd Hyssop, I believe, is mistaken for another plant or herb. Which question, although I shall, upon the whole matter, leave to the learned Physicians and Herbarists to determine; yet, since it comes in my way, and its proper to my business, viz. to endeavour the amendment of our last English translation; and since the word *אֵזוֹב* in the Hebrew is often turn'd Hyssop by our Translators, I shall desire their leave to enquire a little into it; and to shew my reasons for my dissent from them herein.

1. The *אֵזוֹב* Ezob, whereof mention is so frequently made in Scripture, under the name of Hyssop, seems to differ from that herb known by that name, almost *toto genere*, as much as a tree differs from an herb. For so its said of Solomon, that he spake of trees from the Cedar tree that is in Lebanon, even to the Ezob that springeth out of the wall, 1 Kings 4.33. Where the Scripture puts Ezob, what ever it is, among the trees. A tree therefore it is, and therefore Hyssop it cannot be. For the word *עֵץ* here used is a name common to all trees, but not to herbs, such as Hyssop is well known to be. For herein, beside other distinctions, *עֵץ*, a tree may be differenced from *דָּשָׁן* and *עֵשֶׂב*, an herb; that *עֵץ* is of a woody and strong substance; whereas *דָּשָׁן*, an herb is weak and tender, and so called when it first growes out of the earth; but when it is grown, its called *עֵשֶׂב*, which containes, *קטניות, ירקות, גרס, פותרבס, קורטניות, דגן, ירק, חצות*, Grasse, Potherbs, Corn, Pulse. Of the two former *דָּשָׁן* and *עֵשֶׂב* Moses speaks, Deut. 32.2. My received doctrine shall drop as the rain, my speech shall distil as the dew, as rain upon the tender herb, and drops upon the grass.

Deut. 32.  
v. 2.

Such a difference between an herb and a tree, our Lord intimates in his parable of the mustard seed, which, when it is grown, is the greatest among herbs, (*λαχάνων*) and becometh a tree (*δένδρον*) Matth. 13.32. On which place, Tremellius relates a story out of the Talmud, of one Simon the Son of Halaptha who said, he had in his Farm a mustard plant so great, that he could climb up to the top of its boughes, as it were upon a fig-tree. He adds another story to the like effect, whereby he confirms the protasis of our Lords parable.

2. The grownd of their judgment, who affirm Ezob to be all one with Hyssop, is the likeness of their sounds; which yet are not so like, but that they may have as broad a difference between them, as there is between a Woolf and Vulpes a Fox, and between

- A *χην* a Goose and an Hen, and many like effects of the Confusion of tongues. And a like ſimilitude manifeſtly deceived and unpoſed upon our Tranſlators, when they rendred *ἀνθον* *anethum* Annise, Matth. 23. 23. Wo to you Scribes and Pharisees Hypocrites; because ye pay tithe of mint & *ἀνθον*, and anet or dill; which ours render Annise, being deceived merely by like ſounds of *ἀνθον* *anethum* and Annise. In which tranſlation, I note as well an Ecclesiastical policy in turning *ἀποδεκατῆτε* *decimatis*, ye pay tithes, as a mistake in turning *ἀνθον* Annise. For *ἀποδεκατε* might have bin as fully expreſſed by rendering it, ye give tithe, (as they turn it, Luk 18. 12. *ἀποδεκατω*, *decimas* do, so Hieron, I give tithes of all that I poſſeſs,) Or, its as good Engliſh, that we waive both expreſſions of debt and bounty, and turn the word, ye tithe mint and dill. But in policy the Tranſlators thought fit tacitely to inſinuate unto the people, that, when they tithed or gave tithes, they did no more then pay their due debt, and therefore they turned the word *ἀποδεκατε* ye pay tithe.
- B

Mat. 23.  
v. 23.

- C I believe, ſome will make ill uſe of this my obſervation, to a worſe end then I intend it. For I do not hereby deny, that tithes ought to be given, yea payed, as the Tranſlators turn the word, though it be not ſo truly turned in this place. For if I ſhould deny this, the very next words would confute me, as they may, all thoſe who oppoſe Tithes. Let them read our Lords words judiciously. Ye tithe Mint and Dill and Cummin, and omit the more weighty things of the law, judgment, mercy and faith; Theſe things ye ought to have done, (namely, judgment, mercy and faith;) and not to leave the other, (that is, tithing of Mint, Dill and Cummin,) undone. I never in my miniſtry hitherto have preached for tithes, or any other maintenance of the miniſters; though the holy Scripture, yea, the New Teſtament be full of arguments leading that way, (and men who read Scripture, might be convicted, did not ſelf love blind them.) But becauſe they are reputed covetous who ſpeak of ſuch a ſubject; as alſo becauſe I have endeavoured to win the peoples ſouls unto God, and not ſought mine own gain, as God is witneſs, I have therefore forbore that argument. Howbeit I know not how it is poſſible for any man, how oppoſit ſoever he be unto Tithes, to avoid that reaſon which is immediately and undenyably deduced out of our Lords words.
- D
- E Adde what the Apoſtle ſaith, 2 Cor. 11. 7.—15. and any indifferent man will obſerve, that what places out of St. Pauls Epistles, they uſe againſt the miniſters maintenance by Tithes, or other like way; they underſtand and urge fallaciouſly by a known fallacy *à dicto ſecundum quid, ad dictum ſimpliciter*. Becauſe he took no maintenance of the Corinthians, therefore none of any other; If followeth not.

By occaſion of that place in S. Matthew miſtranſlated, I have



made somewhat a long, but, I hope, not an unprofitable digression. A

Let us now proceed unto a third argument.

1 King. 4.  
v. 33.

3. If Ezob be not that which we call Hyssop, what then is it? There are diverse conjectures what Ezob should be. Some say, its *Adiantum*, *Maidenhair*, or *Ruta muraria*, *Rue of the wall*. Others, *Parietaria*, *Pellitory of the wall*. Which conceits seem to be grounded on what I cited before out of 1 Kings 4.33. where Ezob is said to be עֵזוֹב נֶאֱמָר Egre diens in pariete, growing in, or by, or against the wall, not out of the wall, as ours render it. And so it is true, that the herbs above named grow out of the wall. B

But I rather think, that by Ezob is here to be understood *Libanotis* or *Rosmarinus*, which we call *Rosmary*; as being that, unto which the description, vertue and use of Ezob very well agree.

Ezech. 15.  
v. 2.

As for the description, 1 Kings 4.33. it contains the *genus* or *common nature* of Ezob, and the subject place where it best grows and thrives. As for the *genus* or *common nature*, its reckoned among the trees, and the lowest of them; as appears by the comparison of it with the Cedar, which is the tallest. And as a tree, its of a woody substance, as עֵץ the word used in the place above named, signifies *Lignum wood*, as also Ezechiel 15.2. &c. where our Translators turn the words thus; Son of man, what is the Vine tree more then any tree, &c. shall wood be taken thereof to do any work? or will men take a pin of it, to hang any vessel thereon? Behold it is cast into the fire for fuel; the fire devoureth both the ends of it; and the midst of it is burnt, will it prosper for work? It is evident unto any understanding man who shall attentively consider this place, that the Lord speaks not of the Vine tree, as our Translators turn it, but of the wood of that tree now fere and dry; and such as in other trees now dry and seasoned, they make timber, and apply to some work, as here the Prophet instanceth, to make a Pin; which men are not wont to do, while the tree is green; nor usually while it is green, do they burn it. But as for the Vine, when the wood of it is now dry, men use not it for any work, nor make a Pin of it, but then burn it, as good for nothing else. As our Lord speaks of the Vine-branch, which had been in him the true Vine, but now not bringing forth fruit, nor abiding in him, he is cast forth as a branch, and ἐνεσθῆν, it hath been dried or withered, and men gather them and cast them into the fire, and they are burned, John 15.6. For as the Vine, so the Fig tree and some other trees typifie the Church of Christ, which ought to be filled with the fruits of righteousness, which are in Christ Jesus, Phil. 1.11. And if they be unfruitful, they are unprofitable and good for nothing; the Fig-tree cumbereth the ground, and makes it idle, and unprofitable, Luke 13.7. so the Greek word signifies, ἵνα τὸ γῆ τὴν γῆν καταργῇ; why does this Fig tree (not only become unfruitful it self, but) makes the ground about it unfruitful also? By

John 15.  
v. 6.

Luke 13.  
v. 7.

A By what hath bin ſaid touching the *genus* or *common nature* of *Ezob*, it appears to be a *tree*; and therefore not *Hyſſop*, which is an *herb*, as was ſhewen before. And therefore its more probably to be underſtood of *Libanotis* or *Rosmary*. As for the ſubject place *Ezob* is ſaid to grow *בקרר* in, *by* or *againſt the wall*; not out of it (as ours turn the word) as indeed *Hyſſop* ſometime doth; but the *Ezob* or *Rosmary* tree growes and thrives beſt *by*, or *againſt the wall*, as common experience proves; whereas *Hyſſop* proſpers beſt other where in our Gardens.

B So that the deſcription of *Ezob*, both according to the *common nature* of it, and the particular place of growth, agrees to *Rosmary*, not to *Hyſſop*.

2. As for the *vertues* of *Ezob*, although I acknowledge, it is the Divine Power which works the *cure of diſeaſes*; for God ſends his word and heals, *Pſal. 107. 20*. Yet according to his divine wiſdom, he makes choiſe of ſuch expedients and means, as, in their nature ingendred by him, conduce to the working of ſuch cures.

C Thus in the *cleaſing of the leproſie*, the great Phyſitian preſcribes among other ingredients, *Ezob*, *Levit. 14. 4*. And *Ezob*, which I take to be *Rosmary*, is of great *vertue* it ſelf toward the *cure of that diſeaſe*, ſaith *Gegorgius Venetus*; who aſcribes alſo to the *vertue* of the ſame Plant, the *healing of the Epilepſie* or *Falling-ſickneſs*, which he ſaith, is *Morbus demoniacus*, a diſeaſe imblaſted by the foul ſpirit. Its alſo a ſoveraign remedy, ſaith he, againſt the *bitings of Serpents*, and many other *maladies*. Its exceeding profitable, and wholeſome againſt all *infirmities of the head and brain*. And therefore it is not in vain called by the Italians *Rosmarina coronaria*; becauſe the women made *Garlands and Crowns* of it, as ſoveraign for the head.

D So that well might *Junius Engliſh* *Herba ſalutaris*, the wholeſome herb, *Rosmary*. Hereunto I might adde many more *vertues* of our *Ezob* or *Rosmary*, delivered by the *Herbariſts*. But I come to the uſe of *Ezob*.

E 3. The uſe of *Ezob*, in holy Scripture, was to ſprinkle the blood of the Sacrifice, and the *Sin-water*, or *water of ſeparation*. For of it, together with *Cedar-wood* and *Scarlet-wool*, was made the *Aspergillum* or *asperſorium*; which we may render the *Sin-water-ſtock*; ſo that a ſmall handful of *Ezob* conſiſting of three ſtalks four Inches long, was tied to a *Cedar-handle* of a foot and half long; and that was the *aspergillum*. Hence its eaſie to judge, whether *Hyſſop* or *Rosmary* were the more fit and proper for ſuch a purpoſe.

Hereunto I ſhall adde the teſtimony of *Georg. Venetus*; *Inter plantas, Rosmarinus nobiliſſima eſt, & magis, quam exiſtimatur, excellens, quamvis multitudine & frequentia vileſcat: Eſt enim ſemper virens, nulli nocens, & multis infirmitatibus inimica, &c. & tanto in majora mala praevalet, quanto majori gaudet tutela & favore caeleſti, a quo*



*quo omnis virtus consovetur.* Among Plants, Rosmary is the most A  
 noble, and more excellent then men suppose, although by rea-  
 son of plenty and store of it, it be little esteemed: for it is al-  
 wayes green, hurting no man, and an enemy to many infirmi-  
 ties, &c. And it prevails so much the more against greater e-  
 vils, by how much the more it enjoyes the tuition and influ-  
 ence of heaven, wherewith all vertue is cherished. *Georg. Ven.*  
*Har. Mundi Ton. 7. cap. 27.* And *Tom. 2. de lege Se 5. 5. de præ-*  
*cept. Probl. 260.* *Hyssopus aut Rosmarinus Regina plantarum est &*  
*sacratissima, confota à maxima intelligentia vel virtute superna.* B  
 It is the Queen of Plants, and most sacred, being nourished and che-  
 rished by the greatest Angel and supream power.

Behold now the wisdom, love, mercy, and goodness of thy  
 God, O thou Israel of God! *Adam* [the Red-earthly man, as  
 אדם *Adam* signifies] had sinned; and his wife, taken out of  
 him, had sinned, and been deceived, and was first in the trans-  
 gression, *1 Tim. 2. 14.* Yea, Israel the Church of God figured by  
 Eve, who was taken out of *Adam*, had sinned by making to them-  
 selves other gods; though the most high God had brought them C  
 out of *Egypt*, the house of bondage. For whereas they had seen  
 the Egyptians (of all nations most idolatrous,) worship a *Bull*  
 which they called *Mevis*, in honour of *Osiris*, reputed the Sun;  
 and also a *Cow* which they called *Apis*, in honour of *Isis*, whom  
 they took to be the *Moon*; although the Lord hath executed  
 judgements upon the Egyptians gods; yet they being delivered  
 from the Egyptians, and their gods, they notwithstanding fea-  
 red, lest, though the *Constellation of Aries* (under which, accord-  
 ing to the learning of the Egyptians, *Egypt* is) prevailed not over D  
 them, yet they thought it needful, according to the principles of  
 that science, to implore the help of a superiour *Constellation*, and  
 so to draw down the influence of *Taurus*, whose molten image  
 they made. And *Jeroboam* afterward having been in *Egypt*, set  
 up two Calves which he had there seen worshipped, according  
 to the patens mentioned before, *1 Kings 11.* and *12. 28.* A sin  
 full of extream folly, and (which is also great folly,) unthank-  
 fulness; such as was afterward committed by *Amaziah* with  
 whom the Lord thus expostulates; Why hast thou sought after  
 the gods of that people, which delivered not their people out of  
 thine hand? *2 Chron. 25. 15.* That sin of Israel, though punished E  
 by the hand of the Levites, by shedding of much blood, yet was  
 it not fully expiated; for the Lord threatened afterward to visit  
 their sin upon them, *Exod. 32. 34.* and the Jews say, that in every  
 after-judgement upon their nation, there was a *limb of the Calf.*

2 Chro. 25  
 v. 15.

Howbeit, the merciful God found out an expedient for the  
 purging these sins, by a Sin-water, or water of purifying made of  
 Red Heifer, Ox, or Calf.

Sin

A Sin favours of the nature of *Redneſs*, and *Blood*; whence it is called by the name of *Blood*, *Hof. 4. 2. Bloods touch bloods.* And *Edom* the ſinner who ſold his birth-right for *Red broth*, figuring the humane nature, hath his name from *Redneſs*. Thus the firſt man is of the *earth* even the *Red earth*, earthy, *1 Cor. 15. 47.* And *Mars* who is called *αῤῥῆς* from *אֶרֶץ* the *earth*, is called by *Homer* *Ἐργτο-λοιγός*, the murderer, hath his name *רֹדֵד* *Ruddy*; as he who ſtirſ up to ſhed *blood*, and under whom, *Ruddy*, and *Red men* are born. The ſin committed by occaſion of the *Ox*, muſt by the *Ox*, or *Heiffer*, or yong *Cow*, be expiated; and the earthly *Red* muſt be purified by the heavenly. And therefore ſome have conceived, that the name *Adam* is not only from the *Red earth*; but from *א* *Aleph*, which letter intimates ſomewhat of the *Deity*, and *ד* which ſignifies *blood*, as importing unto us, humane fleſh and blood ſprinkled with the *Divinity*, as being made in the image of *God*.

*Hof. 4. 2.*

B And therefore, for the expiation of *Adams*, *Edoms*, *Israels ſin* in worſhipping the golden *Calf*, yea, for the purging the ſins of all men, a *red Calf* or *Heiffer* muſt be choſen, repreſenting not the *Ruddy manhood* of fleſh and blood only, but ſome other more noble, better, ſpiritual, and heavenly manhood. Concerning whom, ſaith the Spouſe, my Beloved is *white* and *ruddy*, *Cant. 5. 10. white*, in regard of *innocency*, and *ruddy* in reſpect of *charity*, *ardent*, *fer-vent*, and *burning love*. And as *Adam* was *Red*, by whom ſin entred into this lower world; ſo there muſt be a *Ruddy* heavenly man, the man from *heaven*, heavenly, who muſt expiate and purge out the ſin out of this inferiour world. Such a *white and Ruddy* man, pious antiquity hath delivered unto us in his character, and ſuch as have deſcribed his *Phyſiognomy*. Such alſo *David* his type is ſaid to be, *1 Sam. 16.* No mervail therefore, if to figure out the expiation of ſin contra cted by the *Red earthly man*, a *Red Heiffer* be made choiſe of, to repreſent the *white and ruddy* heavenly man.

C This *Heiffer* alſo muſt be perfect and without blemiſh, which never hath born yoke. For ſuch is the *Chriſt* of *God*, even the perfect one, without ſpot or ſtain of ſin, which never bare the yoke of ſervitude unto ſin.

D Yet though *innocent*, *harmleſs*, *undefiled* and ſeparate from ſinners, he muſt notwithstanding be ſlain; becauſe without ſhedding of blood, there is no remiſſion, *Hebr. 9. 22.*

E And ſlain this *Heiffer* muſt be without the *Camp*. And, that *Jeſus* might ſanctifie his people, by his blood, he ſuffered without the *Camp*, *Hebr. 13.* For he came not to call the *juſt*, who are within the *Camp*, which is the *Camp* of the *Saints*, *Revel. 20. 9.* but ſinners; which are without; yea, to ſeek and to ſave what was loſt.

This *Heiffer* muſt be burnt by the fire taken off the *Altar*, kindled from *heaven*: For the heavenly man came to ſend fire on the earth,



earth, even the heaven-born fire of love; which might extinguish the iniquity which burns like a fire, *Esay* 9.18. and so—*Extingueret ignibus ignes*, quench the infernal, with the heavenly fire, saith the Poet.

With the ashes of this burnt Heiffer, all, who were defiled, were sprinkled: For nothing so sanctifies and purifies our Ruddy polluted humanity, as the daily mortification and burning up the Holocaust, the iniquity as the dross, by the holy fire of divine love sent from heaven into our earthly manhood by the Christ of God, the man from heaven heavenly. And therefore was the female chosen, being the weaker; lest we should imagine, that expiation could be made by any beast or earthly man. The influence whereby the purging of sin, is made, is from the Divine Power; to intimate this unto us, not the stronger, but the weaker sex, the Red Cow must be slain.

And what spiritually is the Ezob or Rosmary? what else but the holy faith, whereby the heart is purified? *Acts* 5.9. Of this Ezob, three stalks or sprigs made the *Aspergillum* or Sin-water stock, wherewith the sprinkling was made. And the faith, wherewith we are sprinkled, is threefold, or, there are three branches of it, Faith in the Father, Son, and holy Spirit. And thus the Prophet foretold, *Esay* 52.15. that the Christ of God (now abased and brought low, even to the dust and ashes of his humiliation, ver.14.) should sprinkle many nations. And indeed and truth God giveth or offereth faith unto all, *πίστιν παρὰ πάντων τοῖς ἀνθρώποις*, *Acts* 17.31. having raised up Christ from the dead. And having received also power in heaven and earth, he sprinkleth all nations, and authorizeth his Apostles and true Ministers to sprinkle them, by baptizing them εἰς ὄνομα τῆς πατρὸς τῆς υἱῆς καὶ τῆς ἁγίας πνεύματος, into the name, (nature, and Being) of the Father, the Son, and the holy Spirit, and sprinkles answerably unto them, a sprinkling with water, *Ezech.* 36.25. with Blood, *Numb.* 19.4. with Oyl, *Levit.* 14.16. a known figure of the Spirit; which are the three witnesses upon earth, *1 John* 5.8. And these testify of three spiritual estates gradually differing one from other; whereinto we are baptized and sprinkled from the pollutions of the world, the Flesh, and the Devil; and so we become partakers of the divine nature, having escaped the corruption that is in the world through lust, *2 Pet.* 1.4. And thus the Israel of God, abased and brought low even to dust and ashes come forth of the Furnace of humiliation being refined and purified from their dross, and are arrayed in white robes. Who are these, and whence came they? saith one of the Elders to *S. John*. And he answered, These are they which came out of great tribulation, and have washed their Robes, and made them white in the blood of the Lamb, *Rev.* 17.14. (the Lambs blood is a white, an innocent blood,) and become like unto him who is white and ruddy, *Cant.* 5. For if the blood of Bulls and Goats, and the

*Acts* 17.  
v. 31.  
*Mat.* 28.  
v. 19.

ashes

**A** asbes of an Heiffer, sprinkling the unclean, sanctifieth to the purity of the flesh, (so the Greek text hath *ῥαντισμός*, which signifies purity, not purifying, as our Translators render it,) how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot (or fault) unto God, purge our conscience from dead works, to serve the living God.

Hebr. 9.  
v. 13.

The sprinkling of this blood cures the bitings of the old Serpent; cleanseth the leprosie of sin; expels that *Morbus Daemoniacus*, that disease inflicted by the foul spirit; dissolves all the works of the Devil.

**B** Let us therefore draw near with a true heart (*ἐν ἀνεροφείᾳ*, in plenitudine,) in fulness of faith, having our hearts sprinkled from an evil conscience; and (*ἀλευμένοι τὸ σῶμα*) having our body washed with pure water, by that clean man, Numb. 19. 18. who hath promised to sprinkle clean water, (the water of his spirit) upon us, Ezech. 36. 25. And let us hold fast (*ῥαβδομασσομένης ἐλπίδος*) the confession of our hope without wavering, (the Translators turn it [faith,] which should be turn'd [hope,] according to all Greek Copies, I have yet seen: Beside, the Apostle in ver. 22, 23, 24.

Hebr. 10.  
v. 22.

**C** hath the three Theological Graces, in their order.) For he is faithful that hath promised; and let us consider one another, to provoke unto love and to good works, Hebr. 10. 22, 23, 24.

The Lord so sprinkle us, and purge us with the true Ezeb. (the Herbarists call *Hyssop*, *Grass Dei*;) from the leprosie of our sins, and strengthen us to do his holy will through Jesus Christ our Lord!

**D** The Lord so sprinkle us, and purge us with the true Ezeb. (the Herbarists call *Hyssop*, *Grass Dei*;) from the leprosie of our sins, and strengthen us to do his holy will through Jesus Christ our Lord!

**E** The Lord so sprinkle us, and purge us with the true Ezeb. (the Herbarists call *Hyssop*, *Grass Dei*;) from the leprosie of our sins, and strengthen us to do his holy will through Jesus Christ our Lord!

Tet

Chap.

The Lord so sprinkle us, and purge us with the true Ezeb. (the Herbarists call *Hyssop*, *Grass Dei*;) from the leprosie of our sins, and strengthen us to do his holy will through Jesus Christ our Lord!



Numb. 20.

v. 18.

Moses sent messengers from Kadesh unto the King of Edom; Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us. The word *נחב* doth not signifie Travail, but the Adjunct of it, or the travailleur, *labour*, Exod. 18.8. which they turn there travail; all the travail that found them in the way. Not so properly: Since travailling is the act of him who journeyeth; but labour and trouble is his adjunct; which findes him in the way wherein he travailes, as the LXX render the word there, *μὲν ἔργον*, labour. So likewise the word may be understood here: as also weariness, the effect of travailling and labouring. So the Translators themselves render the word, Gen. 19.11. Esay 7.13. Mal. 1.12. Who bears the image of the earthly man, and is not sensible of an heauey burden: such is the burden of cares and thoughts, what shall we eat, and what shall we drink? That earthly man is Edom, as the name signifies. This earthly man, this Edom, the *Animalis homo*, the natural *homo*, properly the souly man bears in his journey towards the heavenly Canaan, where he shall have the image of the heavenly, 1 Cor. 15.49. And therefore not without cause, here Israel saith to Edom, Thou knowest all the weariness that hath found us. Howbeit the Lord will not permit Israel to meddle with Edom the earthly man, so far as to hurt him, Deut. 2.4.5. For no man hath hated his own flesh, but nourisheth it, and cherisheth it, even as also the Lord the Church, Ephes. 5.29. Yet Edom fears, that Israel will hurt him; as the Lord foretold, Deut. 2.4. And therefore Edom saith, Thou shalt not pass thorow me, or into me, *כי*, Numb. 20.18.

The earthly man fears to be restrained of his liberty by the word of God. Hereof Israel secures the earthly man, v. 19. *אין דבר* tantum non verbum; only the word shall not be; that is, I will not trouble thee with the word. An hard expression, youl say; but its as hard, what the Translators give, if read without their supplements.

But fear is suspicious. And therefore Edom will not trust Israel; but comes forth to meet Israel with much people; the words are *בבני עמ* in populo gravi, in or with an an heauey people. Edom the earthly man is an heauey burden, & *δυσκαταχτητος* hard to be born. Such are the ceremonies proper to the earthly man, Matth. 23.4. Whereof S. Peter saith, it is a yoke that neither their fathers nor they were able to bear. He speaks of Circumcision, Acts 15.10. For they who are circumcised, are debtors to do the whole law,

But droop not, despair not, O Israel, but proceed in thy journey toward the heavenly Canaan: the true *Jehoshua*, the true *Jesus*, who is thy Leader, he invites thee; Come unto me all ye who labour and are heauey laden, and I will give you rest; all ye

**A** ye who are weary of the burden of the earthly man *Edom*, and much more weary of the burden of *sinful earthly man*, when *Esau* dwells in *Seir*, that is, the Devil, *Gen. 36.8.* for so the Devils are called *שדים*, *Levit. 17.7.* Come unto me, saith *Iesus*, and I will refresh you, taking off your burden, by mortifying and killing the man of sin; and correcting and chastising the earthly man; and raising up the heavenly man, in you; who after God is created in righteousness and holiness of truth. Take my yoke (even the cross and patience) upon you; and learn of me; that I am meek and lowly

Mat. II.  
v. 29, 30.

**B** *in heart*, and ye shall finde rest unto your souls. For my yoke (the cros and patience) is *sweet or good* *χρηστός*, (so the Vulg. Lat. *jugum meum suave*, and so the Syriac;) and my burden (the burden of my law and doctrine) is light unto those, who, by the Spirit of life, are freed from the law of sin and death, *Rom. 8.2.*

Thus having *born* the image of the *earthy*, we shall *bear* also the image of the *heavenly*. Would God that were come to pass unto every one of our souls!

of wilds, and wasteness, when we are engaged in the life  
 who has not led his time (have not some of us yet our time)  
 Capitane to the law of us? Rom. 7. 23. And who is there of us  
 they had made against the law of our mind, and thereby as into  
 (Galatians) the light of the motion of his working in our men-  
 tality, and thus as with the law and the law, they have the time

[illegible]

three also fighting a Dragon, even that red Dragon, called the Devil and Satan, who like a wild beast takes men captive at his pleasure. And when he is among us, who may not

2.2.3.4. who hath not sometimes been a dead worker  
like that D. woman, who had his dwelling in the Tunnies & New  
disobedience: Eph. 2.2. Who is there of us but is or hath been  
in a tort, and obedient unto him, who worketh in the sons of  
complains that more or less he hath been greivously affected,

proper meaning of ~~it~~ which. Ours then more generally is  
hands, we will. ~~And~~ <sup>And</sup> ~~we will~~ <sup>we will</sup> ~~which is the~~ <sup>which is the</sup>  
give ~~and~~ <sup>and</sup> ~~or~~ <sup>or</sup> ~~whatever~~ <sup>whatever</sup> ~~force~~ <sup>force</sup> ~~of~~ <sup>of</sup> ~~and~~ <sup>and</sup> ~~hold~~ <sup>hold</sup> ~~it~~ <sup>it</sup> ~~up~~ <sup>up</sup> ~~into~~ <sup>into</sup> ~~our~~ <sup>our</sup>  
our selves with vows and promises unto our God, that if he will  
for the living our selves from the ~~of~~ <sup>of</sup> ~~and~~ <sup>and</sup> ~~to~~ <sup>to</sup> ~~bind~~ <sup>bind</sup>  
to bring him unto Jesus? ~~What is to be done~~ <sup>What is to be done</sup>  
What is now to be done for the saving of the world? But

12. May 1897



Numb. 21.  
Ver. 5. 6.

The people spake against God, and against Moses, &c. Our soul, say they, loatheth this light bread. And the Lord sent fiery Serpents among the people.]

Numb. 20.  
v. 5.

It is the common fault of young travellers toward the holy land, that, when, out of obedience to the voice of God, they have left the flesh-pots of Egypt (the delights and pleasures of sin) they presently look for some refreshing, some joy, some consolation, when contrary to their hopes, they come into a desolate and disconsolate, howling wilderness (a forlorn estate) which they complain of, Numb. 20. 5. and call it an evil place.

The words are emphatical *הוּא רָע מְאֹד מְאֹד*, there's an emphasis upon every word, this, this evil, this place, this very evil place. And yet if all were quiet and they had no further trouble, this estate were the more tolerable? But now they meet with strong opposition from *Arad* the Canaanite, who makes war upon them, who lead a way some of them captives. Such is *Arad* the wild Ass, the untamed and wild nature yet unsubdued in us; which inclines or declines and bends us unto the earth and earthy things, (that's the true Canaanite) these figured out the motions of sin working in our members and warring against the law of our mind, and bringing us into Captivité to the law of sin, Rom. 7. 23. And who is there of us, who has not had his time (have not some of us yet our time?) of wildness and untamedness when we are ingaged in the like journey towards the holy Land?

Gen. 16.

For *Ismael* the wild Ass among men, or the wilde Ass-man, *יִשְׁמָאֵל*, he is born before *Isaac*, yea, and he who is born after the flesh, will persecute him who is born after the spirit; and so it is now, saith the Apostle, Gal. 4. 29. And there is no helpe for this, untill *Ismael* the wild Ass be cast out of dores, ver. 30.

*Arad* also signifies a Dragon, even that red Dragon, called the Devill and Satan, who, like *Arad* here, takes men captive at his word, Tim. 2. 26. And who is there among us, who may not complain, that more or lesse he hath been *ἐνδεδυμένος*, possessed, in a sort, and obedient unto him, who worketh in the sons of disobedience? Ephes. 2. 2. Who is there of us, but is, or hath been like that Demoniack, who had his dwelling in the Toombs? Mar. 5. 2. 3. 4. who hath not sometime lived in dead workes?

What is now to be done for the taming of this wild Ass, but to bring him unto Jesus? Matth. 21. 2. What is to be done for the freeing our selves from the captivity of *Arad*, but to binde our selves with vowes and promises unto our God, that, if he will give *Arad*, or whatever force of *Arad* holds us captive, into our hands, we will *Anathematize* and render it accursed; which is the proper meaning of *הָחַר*, which Ours turn more generally to destroy.

Numb. 21.  
v. 2, 3.

When

A When Iſrael hath atchived this noble exploit, *Edom, the earthly man*, which muſt not be *deſtroyed*, Deut. 2. 5. may yet, yea, muſt be *circumvented*; the earthly man of *fleſh and blood* muſt be *limited*, and the Iſrael of God muſt ſet bounds of *moderation* about him, Num. 21. 4.

This is a long work, and hard to be done; and therefore its ſaid, that the ſoule of the people was *much diſcouraged*, word for word; The ſoule of the people רצח was *ſhortned*, or *ſtraitned*.

Numb. 21.

2. 4.

B And why ſhould ſo choyle a metaphore be waived, and caſt into the margent, and a worſe put in the Text? the Tranſlators themſelves turn the ſame word ſo, Mich. 2. 7. Is the ſpirit of the Lord *ſtraitened*? Beſides, there is good reaſon from the contrary paſſions of the ſoule; whereof ſome *contract* and *ſhorten* it, as *fear* and *grief* and the compounds of them: whence *Anxietas*, and *Anguſtia*, and the like names of ſtraitned and ſhortned affections. Others *dilate* and *enlarge* the ſoule; as *love* and *joy*, whence *Latitia* joy, ſaith *Aquinas*, is *quasi latitia*, largneſs. And the Apoſtle uſeth the ſame metaphores, O ye *Corinthians*! Our mouth is open unto you, our heart is *enlarged*; ye are not *ſtraitned* in us; but ye are ſtraitned in your own bowells. Now for a recompence, be ye alſo *enlarged*. The Apoſtles heart was *enlarged*, and not *ſtraitned* toward his *Corinthians*; they had much room in it. Their heart was *ſtraitned* towards him; they had no place for him in it.

A metaphore ſo illuſtrious and ſignificat ſhould not have been omitted, or changed by our Tranſlators. Out of this *Anxiety*, this *ſhortneſs* and *ſtraitneſs* of ſoul, the people ſpake againſt God and againſt *Mofes*, wherefore have ye brought us out of Egypt, to die in the wilderneſs? For there is no *bread*, neither is there any *water*; And our ſoul loatheth this *light bread*.

D In which words we eave thoſe two parts and Axioms.

1. The peoples flight opinion of *Manna*, They call it *light Bread*.

2. Their diſaffection, or ill affection toward it, anſwerable to their flight opinion of it, Their ſoul abhorred or loathed that *light Bread*.

E 1. The people call *Manna light bread*, wherein we muſt inquire, 1. What's meant by *Bread* in this place. 2. What we are to underſtand by *light*, as *light bread*.

1. The word here turn'd *Bread*, is לחם, which ſignifies all kinde of food, as I have often ſhewen. Here is underſtood by it *Manna*, and ſo the Chald. Paraphraſt turns it here.

*Manna* according to the Iſraelites queſtion, Exod. 16. 15. and ſo as the LXX alſo turn it there, (τι ἐστὶ τὰτο, what is it?) is from לחם, what is it? They called it *Manna*; for they knew not what it was. 2. Others otherwiſe; they ſaid מן, it



It is the gift of God, which he promised to give us. 3. Or, it is the *Portion*. So *Man* also signifies. Or 4. and lastly, it is a meat prepared for us. And that also is the signification of *Man*, such a prepared meat as needs not our dressing. I cannot except against any of these meanings; But I shall, for memory sake, reduce them all to a question, what is it? to which the answer is, A gift of God, a portion of meat prepared.

This *Manna*, this gift of God, this portion of prepared meat, the people had a slight opinion of, whence they call it, with an *Emphasis*, *לחם קל* this *light Bread*. And so divers of our old English Translators turn that word; as also the Spanish, Italian, and French Bibles. Howbeit this last having [*Bread so light*] in the Text, hath yet another and better signification in the margin, [*Bread of so little esteem*.] For although [*Light*] may signifie the same, with what is [*of little esteem*], yet being applied to *Bread*, it rather heightens the estimation of it, then any way depreciates or undervalues it, as *Cajetan* well observes; which is the people's main drift here. And therefore *Varablus* and the *Tigurin Bible*, as also *Munster* and *Castellio* have expressed it by, *Vilis*, base, or of no worth; *Tremellius* by *Vilissimus*, most base and worthless. So *Piscator* turns it, *Nothing worth*. *Luther* and the Low Dutch turn it, *Vain* or empty.

And what was this *Manna* spiritually, whereof this people had so vile and base an opinion? what else but Christ himself? The Wise man calls it *ὁ πρὸς αὐτὸν* the substance of God; for what our Translators turn sustenance, is *ὁ πρὸς αὐτὸν*, *Wisd. 16. 21. ὁ ὑπὸς αὐτοῦ*, &c. Thy substance (he speaks of *Manna*) declared thy sweetness unto thy children. And whereas we read, *Exod. 16. 16.* this is the thing which the Lord hath commanded; the words are *זה הדבר*, this is the word, namely, the essential word: For that word speaks of himself, *John 6. 30.* when the Jews had said, our Fathers did eat *Manna* in the wilderness, as it is written; He gave them bread from heaven to eat. Our Lord tells them, Verily, verily I say unto you, *Moses* gave you not that bread from heaven, but my Father giveth you that true bread from heaven; for the bread of God is he *ὁ καταβαίνων* who is coming down out of heaven, *ὁ ζῶν διδόνς*, and is giving life to the world. And ver. 48. I am that bread of life. Your fathers did eat *Manna* in the wilderness, and are dead. This is that bread that is coming down from heaven, that a man may eat thereof, and not die. I am that bread that living bread, that is coming down from heaven; if any man eat of this bread, he shall live for ever. So it pleased the divine wisdom to use imperfect and incomplete acts, [*descending*] and [*giving*], thereby to imply a continual showing down of the heavenly *Manna*, according to the appetite and desire of those who gather it. *Crater superior perpetim se deplet in craterem inferiorem.* This

*Wisd. 16.*  
*v. 21.*

*Exod. 16.*  
*v. 16.*

*John 6.*  
*v. 33. 48,*  
*49. 50. 51*

A This is that which the Apostle calls the spiritual meat. It Bread, if living Bread, if the Bread of God, and that coming down from heaven, and giving life to the world, could this Bread seem vile and contemptible?

*Ignoti nulla cupido.* This Bread was hidden, and not well known: It was hid, 1. In the outward Word: 2. In the Sacraments: 3. In men who receive both. For the Manna was given with the dew falling with it. So the preaching of the Word is compared to the falling of the dew, Deut. 32. 2. With which preaching of the

B word, Christ is given unto us, Rom. 1. 16. The Gospel of Christ is the power of God unto salvation. And 10. 8. The word, the essential word is nigh thee, in thy mouth, and in thy heart, that word of faith which we preach: And ver. 14. How shall they believe on him of whom they have not heard, and how shall they hear without a Preacher; and how shall they preach except they be sent? Gal. 3. 2. This only would I know of you, Received you the Spirit by the works of the Law, or by the hearing of faith?

C Thus the Manna was hidden in the dew, and so called hidden Manna, Revel. 3. 17. and the inward Word, the spiritual meat was hidden in the outward word.

This Manna is hidden also in the Sacraments; and therefore they are called Signes and Seales; Signes, and therefore there must be somewhat signified by them; Seals, and therefore something also must be sealed by them.

D 3. This Manna is hidden also in us, 2 Cor. 13. 5. Know ye not that Christ Jesus is in you, except ye be cast awayes? But that which most of all hid the Word is self and the Sacraments and sacramental signes and seals from this people, yea, and themselves from the true knowledge of themselves, was their own sin and disobedience. According to which, Daniel confesses, Dan. 9. 13. that they had not turned from their iniquities, that they might understand the truth. The same reason the Wiseman gives of the ignorance of wicked men, Wisd. 2. 21, 22. Their own wickedness hath blinded them. As for the mysteries of God, they know them not; neither hoped they for reward or wages, (not the wages, as ours turn it; which is the hirelings hope; but, which is the hope and expectation of the obilde) the reward of righteousness (or holiness) nor the year yeas, esteemed the honour of blameless souls. For these

E or like reasons, this people had a slight opinion of their Manna, and called it vile, base, or contemptible bread.

Whence we may take notice, that *Etiam optima pessime, maxima minime possunt estimari*, that even the best and greatest things may be worst and least esteemed. The Manna, the food of Angels, Wisd. 16. 20. is here accounted vile and despicable bread. Yea, Christ himself who is the true bread, which comes down from heaven, is slighted and undervalued.

2. They

Wisd. 2.  
v. 22.



2. They testify their disaffection, or ill affection, answerable to their slight opinion, and say, Our soul loathes this vile, base, contemptible bread.

By the soul is commonly understood the person; but, because *anima* or *animus* *cuiusq;* is *est quisq;* every mans minde or soul is himself, or the best part of himself, when affections and actions are attributed unto the soul, surely they are understood to be more intense and more vehement; as when the Lord saith, my soul shall abhor you, *Levit. 26. 11.* and *Zach. 11. 8.* my soul loathed them: the same word is there used which is here, *τιν*, which we turn, to *loathe*. For the word signifies largely the passion or affection of *Aversion*, and that in extremity; and therefore the Greek Interpreters turn the word by *ἐδιδύσσω* to *abhor* and *abominate*, *Levit. 20. 23.* And here by *περὶ σφοδρῶς*, to be extremely offended withal. And being here applied to *food*, as *bread*, it signifies the greatest *aversion*, as of *loathing* and *abhorring*, which is expressed by *Nausea*, when the stomach is turned, and a man is ready to vomit. Thus disaffected were the people to their *Manna*, their spiritual meat.

If we inquire into the reason of this, we have it before, in their slight opinion; Or, indeed their vitious appetite corrupted their judgement and opinion, as they themselves speak out, *Numb. 11. 5, 6.* We remember the *Fish* which we did eat in *Egypt* freely; the *Cucumbers*, and the *Melons*, and the *Leeks*, and the *Onions*, and the *Garlick*. But now our soul is dried away; there is nothing at all beside this *Manna* before our eyes.

O what a perverse judgement, what a vitious appetite hath the carnal man, what a false estimate, in regard of spiritual and heavenly things! How hot and eager is he toward the earthly; how lunt, how cold, yea, how contemptuous is he toward the heavenly? See both these in *Edom*, in him who is as a father and patern of earthly and carnal men, whom degenerate *Israel* here followes. As soon as *Esau* sees the *Lentil Pottage*, *Gen. 25. 30.* he cries out, Feed me, I pray thee, with that red, that red. Our Translators mention it but once, and so lose the elegancy in the Hebrew. His appetite was so violent, he had not the patience to stay the naming of it; and having bought it, he flies presently upon it, with such an impetuous appetite *Homer* as often describes in good fellows; *δὲ δ' ἐπ' ἀρείαν ἔτοιμα περὶ μὲναχ' ἔειπε, ἰαλλόν.* Lust sharp-set, and without curb of reason and the fear of God, renders a reasonable man an arrant unreasonable beast.

As for the spiritual and heavenly good things, the earthly man hath no esteem of them at all. We may perceive this in *Esaus* despicency and contempt of his birthright; which he betrays, in that which they call *Notoreitas facti*, the notoriousness of the fact it self, in that he undervalued it, and sold it at so low a price, that he truckt it

Gen. 25.  
v. 30.

A truckt it away for a Mease of watm broath; and that the courtest that could be made, *Lentil pottage*; And in his scornful expressions, when he sets his *birthright* to sale, as a thing of nought, a dead commodity of no worth at all. And that's signified by *מכר* *ad quid hoc?* to what purpose is this? And the *ו* [and] in the beginning of his speech, argues his indignation, as *Numb. 16. 11*. And seek ye the Priesthood also? And what is *Aaron*, &c? Such a contempt, indignation, and loathing, *Esau* bewrayes. And what is this *Birthright* to me? Tell me, he that can, what is it good for? Prophane *Esau*!

B Now look into thine own self, O man! and judge impartially, touching thine own false estimate, thine own lusts and desires, whether thou hadst not rather be some great thing upon earth, then one of the Church of the first-born who are written in heaven, *Hebr. 12. 23*. Whether thou desire not rather to satisfie thy greedy appetite with the fruition of thy present good things, *Luke 16. 25*. (which are as the *Leeks*, *Onions*, and *Garlick* of *Egypt*;) then enjoy the fatness of Gods house; the pleasures that are at his right hand for evermore.

C I commend this example of the Israelites despicency and loathing of their *Manna* to their serious consideration who slight and undervalue the outward Ordinances; who lightly esteem and loathe the Sacraments, especially that of the Lords Supper. What else do they then what this people did? They esteem the heavenly *Manna*, a light, a contemptible, a despicable bread. How does that appear? The very same *Res substrata*, the very same thing, the very same spiritual Grace, was exhibited unto that people which is also offered unto us, though under another outward form; so the Apostle tells us, they did all eat the same spiritual meat, *1 Cor. 10. 3*. And both that and this, the one and the other, were of divine institution? He who gives the spiritual meat, gives also the forms and signes under which it is exhibited unto us. And therefore it is a like sin, to undervalue the one and the other. Or, if there be a difference between them, to despise the later, is the greater sin; because against a greater light, against a more clear Gospel manifestation.

D Nor let men looth and flatter themselves, that they have the same spiritual meat, that same inward and spiritual grace in them, which they undervalue not, but highly honour, though they neglect and slight the outward signes.

E When men slight the outward signes, they slight also the inward grace; yea, and him also who gives the grace, and ordained the signes. What think we of the sons of *Eli*? *1 Sam. 2*. The Scripture calls them sons of *Belial*, and saith, They knew not the Lord, ver. 12. The sin of the yong men was very great before the Lord, ver. 17. What was their sin? they were lascivious persons, *v. 22*;



an heinous crime, especially in Priests. But what was their crime in regard of Gods Ordinances? that ye finde ver. 29. The Lord saith to *Eli*, Wherefore kick ye at my Sacrifice, and at mine offering, which I have commanded in my habitation; and honourest thy sons above me? &c. And ver. 30. Them that honour me, I will honour; and they that despise me, shall be lightly esteemed. The Lord saith, That they who despise his sacrifice and offering, despise him. Thus in the text before us, the people are said to speak against God, (as the other words, so these) when they call the *Manna*, light, vile, or contemptible bread. And what shall we think better of those, who lightly esteem the Ordinance of God, as his Sacraments? Surely, according to the testimony of the Lord himself, they disesteem him, despise him.

And what came of this peoples despicency?

2. What was the punishment of this great sin? By reason of this great sin, the slighting and abhorring of their spiritual food, the Lord sent fiery Serpents among the people.

And what mystically are those Serpents, but the evil spirits, the Devils, whose Prince is the old Serpent called the Devil and Satan? Revel. 12. For so despisers are delivered over to the Devil, Acts 13. 41. compared with Habac. 1. 5.

But here is consolation for the penitent and believing soul. What if the Serpent have bitten thee? What if the *Dipsas* the thirsty Serpent sting thee, and seek *καταπιειν*, 1 Pet. 5. 8. to drink thee up, and endanger thee to be swallowed up of wine? Esay 28. 7. What though the Serpent endeavour to stir up the fire of concupiscence in thee? Is it not a promise to the believers, that the flame shall not kindle upon them? Esay 43. 2. Look upon the brazen Serpent, the signe of the Son of man.

The Lord Jesus hath been reputed a sinner, yea, the worst of sinners, yea, a Devil; yea, he was said to be acted by the Prince of the Devils. And he hath been lifted up by Moses (figuring the rigour of the Law) as one accursed; not simply on a Pole, as Our Translators turn it; no more then on a Mast, as Diodati turns it, *Antenna*; but as on a Banner, or a Signe, (so most of our old English Translations; so Luther, and the Low Dutch) as an *Ensign*; so the Spanish, *Vandera*; and *Vexillum* a Standard, so *Ar. Montanus*. But being lifted up, he also lifts up, and spoyles (*ἀντὶ τοῦ ὑψωθῆναι*), he deuests or unclothes) the Principalities and Powers, the evil spirits. The Serpent is of himself *ὄφης*, naked, as well as subtil, Gen. 3. 1. but he clothes himself with change of raiment, according to their qualification and capacity, with whom he hath to do; as they say of the Chameleon, and the *Polypus rupi concolor*, changeth colour according to the Rock to which it cleaves; so he shapeth himself and his ministers, and as the Apostle tels us, that he appears (to the religious) as an Angel of light, 2 Cor. 11. 14.

Numb. 21.

v. 9.

Col. 2.

v. 15.

A

B

C

D

E

A And therefore the Lord *uncaſeth* this grand Hypocrite, and his *Legions*, *discovers* them in their *nakedneſſ*, and as they are, (as Malefactores were wont to be crucified *naked*;) and makes a ſhew of them openly, triumphing over them in himſelf, Col. 2. 15. He is now *lifted up* as an *Enſigne* to the Nations. Now is the judgement, now ſhall the Prince of this world be caſt out. And the Lord himſelf hath prophesied, that if he be *lifted up*, he ſhall draw all men unto him, John 12. 32. He ſpeaks to thee and me, and every one, *Me vide*, that is, *Conſide*, look up and truſt in me.

B O ye penitent and believing ſouls, who ever have been *litten* and *poſſoned* by the Serpents *venim*; let us *look up* unto him, whom we have *pierced*; who ever believeth in him, ſhall not *perish*, but have eternal *life*, John 3. 14, 15. There is no other Name in which we can be ſaved; he hath *triumphed* over the Serpents; and gives us alſo power to *triumph* over them, to tread upon Serpents and Scorpions, and all the power of the enemy, and nothing ſhall be able to hurt us, Luke 10. 19. Let the Serpents and generations of Vipers

C (γεννηματα ἐχιδνῶν) *look unto* other helps and means for cure of their *venomed* ſouls: Let us *look unto* our *Maker*, and let our eyes have reſpect unto the holy one of Iſrael, Eſay 17. 7. The word uſed Numb. 21. 9. is רָאָה, to *look intently*. And let us ἀλεვიζέω, *look ſtedfaſtly* with the eyes of a pure heart, Matth. 5. 8. Let us *look wiſhly* with *wiſhes* and *prayers* unto the Lord, for his help and power; as Jehoshaphat did, when the ſerpentine brood aſſaulted him, ſaying, O our God! There is *no might* in us againſt the *faces* of this ſame great multitude, coming upon us: And we know not what we may do; but our eyes are upon thee.

D

E

Vuu 2

Chap.

Matth. 3.  
u. 7. & 23  
33.

2 Chro. 20.  
u. 12.



Numb. 23.  
v. 3.

And he [Balaam] went to an high place.] There are many translations of this word, *שׁוּב*. Hierom renders it, *Velociter, Hastily*: the LXX, *εὐθείᾳ*, the straight way; the Tigurin Bible, *Ad excelsa*, to the heights, or high places. But if it be so, *שׁוּב* is to be understood, which is here needless. The Targum hath, *יחיד, Unus, unicus, solus, solitarius*, alone, solitary; and so Pagnin and Munster, and Castellio, *Suecedit*, he goes apart: so the Spanish and French Bibles; so Tyndal, and most of our old English translations; and our last also hath [*Solitary*] in the margin: which I believe, is better (as usually) then that which they have put in the text, for this reason.

As Balaam had learned, by tradition from his forefathers, the rites and ceremonies, wherewith the God of Israel was worshipped: as appears by his choice of clean beasts, *Bullocks*, and *Rams*; as also by their number, *seven Bullocks*, and *seven Rams*; for that number was sacred, and commanded by God himself, *Job 42.8.* and observed by *David* and *Ezechiah*, *1 Chron. 15.26.* *2 Chron. 29.21, 3.* And by the kinde of sacrifice, *Burnt-offering*; all which are evident thorowout this History: So no doubt but he had also understood, in some measure, how and in what manner, the Lord had been wont to reveal his Oracles unto the Patriarchs of old; *sic*. In solitude and retynedness. For so we shall finde, that God hath not been wont to speak to the holy Fathers in a crowd, nor to whole nations or people; but to some one or few men apart, in the silence of the night, in Fields, in Deserts, in Mountaines, in Vallies. So he revealed himself to *Abraham*, to *Isaac*, to *Jacob*, to *Moses*, to *Samuel*, to *David*, to *Solomon*, to *Elias*, to all the Prophets.

Such a solitude and loneliness, together with such sacrifices, according to his own institution, might Balaam think, would win upon Gods favour; and that so far as to obtain leave of him, to curse his people. But though Balaam knew the outward services of God, yet he knew not the nature of God, nor his principal and primary will; that he wills mercy and not sacrifice (which is only his secondary will, and only in order to the former,) and the knowledge of God, rather then burnt offerings, *Hof. 6.6.* Yea, he knew not, that the sacrifice of the wicked is an abomination; how much more when he bringeth it with a wicked minde? Or rather, even because he bringeth it with a wicked thought or intention? *Prov. 21.27.* Such as Balaams here was, who came with a wicked thought and intention to curse the people, and so, by cursing to consume them, as *Zach. 5.4.* Whereas, on the contrary, the blessing of God encreased them.

As for his solitary walking, that known saying, *ἢ θεός, ἢ θηρίον*, that a solitary man is either a god or a wilde beast; Balaam verified the

Hof. 6.

v. 6.

Prov. 21.

v. 27.

A

B

C

D

E

A the later of himſelf, proving it and his name proper to himſelf in regard of Gods people, *עליו*, that he was *Deus* for a wild beaſt and a Devourer of them.

O Iſrael! retire unto thy God, *In adytum, in ſecretum, in fundum cordis*, into the inmoſt retyring cloſet of thy heart: *Ex quo nemo quiſquam exit, quin ſit intus manere melius*; Never any man goes out thence, but it had been better for him to have ſtayed within.

But ſhould we ſo retire our ſelves from the outward world, that we ſhould go into the Wilderneſs, or ſome deſolate or lonely place, that there the Lord may reveal his will unto us?

B Doubtleſs there is not the ſame reaſon of all men. For however the outward figure of mens bodies, may be like one to another, yet the inward diſpoſitions of the minde are extreemly differing; ſo that, *Quot homines, tot ſententia*, ſo many men, ſo many mindes.

And our Lord ſaith, *ὅτι πάντες χερῶσι τὸν λόγον τῦτον*; that is, not as our Tranſlators turn the word, All cannot receive this ſaying, but, all do not receive this ſaying; (a very great difference.) And every man hath his proper gift, ſaith the Apoſtle. However

C therefore the Lord hath propounded a common ſalvation unto all the ſons of men, *Jude, v. 3.* whereof all men are capable, and hath preſcribed common means which all men muſt make uſe of, if they will be ſaved, as repentance, faith, and obedience of faith; yet ſeveral and particular means may be made uſe of alſo, according to the great variety of diſpoſitions and inclinations of men; as alſo according to the divers ranks and orders of men. Whereas therefore ſome men are of a more free and lightſome ſpirit, they are rather inclined to an active life, to live in *vita communi*, and in luce, as Tully ſpeaks, to live ſociably among men. Others of a

D more ſad and melancholick ſpirit, are inclined rather to retyredneſs and contemplation. And ſuch as theſe, were ſome of the ancient Monks and Eremites, as Antonius, and others; who ſequeſtring themſelves from the world and wordly employments, have conſecrated themſelves unto God, dwelling alone remote from others, leading a ſolitary life.

Hereby I approve not the late ſuperſtitious and forced Monchery, but a pious ſolitude and holy retyredneſs (if it be poſſible) from the tumults and troubles of this preſent evil world; which I conceive not only not unlawful, but expedient, yea, neceſſary for ſome men. And therefore moſt what religious men having ſpent much of their life paſt in wordly employments, deſire, in their declining years, to retire themſelves unto greater privacy.

E Howbeit a change of place is not ſo neceſſary as a change of minde. He who fulfils not the luſts of his fleſh, who mindes not earthly things; who, though he live among men, among riches, among honours, yet is as a ſtranger to them, and eſteems them only as they are, and uſes them as if he uſed them not; ſuch an one

is

Matth. 19.  
v. 12.



is an *Eremite*, and lives a *monastick* life, even in a throng; and is a stranger to the world; converseth with himself and with his God, and becomes daily more and more like unto him. A

More especially, this may be observed in regard of diverse ranks and orders of men. For such cholen vessels as the Lord would make *Radices communitatis*, publick persons, and such as should instruct others, unto these he speaks a part; these he takes aside from the multitude, and puts his fingers in their ears; teacheth them first obedience; then toucheth their tongue, and enables them to teach others; according to Christs method of curing the deaf man who could hardly speak, Mark 7.32,33. Of such S. Augustine is to be understood, Epist. 76. *Non erit bonus Clericus, qui non fuit bonus Monachus*; He will not be a good Clerk, who hath not been a good Monk. For can we think, that the only wise God will reveal his pretious truth to such as conform themselves unto the lusts of vain men? symbolize and please every base humour of fantastick, foolish, and dissolute companions? B

Esay 46.  
v.8.

O ye, who by profession, are Monastick men! Consider and remember this, and shew your selves men. Bring this upon your heart, O ye transgressors! Retyre unto your heart, and hear God speaking there. Be not ashamed to learn this Lesson from *Balaams* practice, who retyred himself, and went alone when he hoped to hear God speak unto him. C

Were we exhorted unto an outward solitude, men of all ranks would go out into the wilderness as they did to hear John the Baptist: But when we are called to an *introversion*, into our wildred heart, to hear the voice of God crying there, (that's John,) how few, alas how few desire so to retyre themselves? And the reason is; Its a reflex act, and more difficult then one direct. And therefore *In sese nemo tentat defendere, nemo*; No man assayes to sink into himself. Yet is this the most expedite means and way for to meet and hear our God. I have heard of many, and known some who have travailed far in the world, and made great search after the true religion, that they might meet with God, and hear him speak unto them: yet these at length have returnd ashamed, that they had sought that so long and so far off, which they might neerer and sooner have found at home, even in their own hearts. D

All endeavours are in vain or to little purpose before such retyrement: And therefore Moses perswades Pharaoh to let the people go into the wilderness, that they might serve the Lord. Pharaoh was content that they should offer sacrifice in the land of Egypt, Exod. 8.25. But Moses tells him, they knew not with what they shall serve the Lord, till they came into the wilderness, Exod. 10.20. The Divill is content that men hear Gods voyce, so it be in Egypt; whereby the straits of sin are typically signified, Mich. 7.15,19. Revel. 11.8. But Moses is instant and earnest with E

**A** with Pharaoh, that the people may go out of Egypt; otherwise they shall not know his will. And it is our case, (O thou Israel of God?) Unless we forsake all that we have and depart out of Egypt, we cannot know the Lords will, or be his Disciples, Luk. 14. 33. And therefore the Apostle perswades us to go out of this spiritual Egypt into that wilderness, that we be unconformed to this world, that we may prove and know that good that acceptable and perfect will of God. Such retyrement never wants answerable effect. For if the Lord met Balaam, who went solitary to meet him with a mischievous purpose and put a word in his mouth; how much more when we return unto our heart, with pious intentions to meet the Lord and know his will and do it; how much more will he reveal him self unto us in our mouth and in our heart? O that this were come to pass unto every one of our soules!

**C**

**D**

**E**

This



with pleasure, that the people may go out of Egypt; otherwile they shall not know this will. (O thou Lord God of Israel)



of the Spirit, I say, that the Lord God of Israel, who is the Father of our Lord Jesus Christ, has given us the promise of the Holy Spirit, that we may be able to understand the things which are written in the Scriptures.

## Christ Conquering and to Conquer.

For the Lord God of Israel, who is the Father of our Lord Jesus Christ, has given us the promise of the Holy Spirit, that we may be able to understand the things which are written in the Scriptures.

For the Lord God of Israel, who is the Father of our Lord Jesus Christ, has given us the promise of the Holy Spirit, that we may be able to understand the things which are written in the Scriptures.

### SERMON XI.

Numbers 24. Ver. 17.

Numb. 24.  
Ver. 17.

There shall come a Star out of Jacob, and a Scepter shall arise out of Israel; and shall smite the corners of Moab, and destroy all the children of Sheth.

**W**E have in this Verse, part of *Balaams* prophesie touching the *Epiphany* and manifestation of Christ the King born; There shall come a Star out of Jacob.

2. The growth & increate of that King; A Scepter shall arise out of Israel. 3. The administration and government of that King in subduing the enemies of his kingdom. 1. The *Moabites* in particular, He shall smite the corners of Moab; and 2. More generally, he shall destroy all the children of Sheth.

We have warrant to understand this Paragraph of Christ the King, out of *Matth. 2.* where we read of some accomplishment and fulfilling of this prophesie.

The words contain these Axioms or Sentences.

1. A Star shall come out of Jacob.
2. A Scepter shall arise out of Israel.
3. That Scepter shall smite the corners of Moab.
4. It shall destroy all the children of Sheth.
1. A Star shall come out of Jacob.

Concerning this *Star* I have long since spoken; and therefore I shall not repeat any thing; only we may take notice, that, by it, the *Wisemen* were lead unto Christ now born; and by a like *Star* of faith and hope, according to the interpretation of divers of the *Fathers*, we must be guided unto Christ, if we will be wise also, wise to our salvation, 2 *Tim. 3. 15.*

This

A This *Star* is ſaid to come out of *Jacob*. What we turn to come, is not *קוץ* which is proper to a *Star*, as *Oriri*, to ariſe, and ſhine forth. Though the LXX have *ἀνατελεῖ*, *Orietur*, ſhall ariſe; but *קוץ* *Incedere*, to go; and ſo S. *Matthew* 2.9. deſcribes the motion of it, *προῆγεν αὐτοῖς ἕως ἔλθων ἔσται*, the *Star* went before them until coming it ſtood over where the childe was: which, nor *Star*, nor motion, nor ſtation, were natural, but miraculous and divine.

SER. XI.

Matth. 2.

v. 9.

This King being born, and declared by his *Star*, ſo to be, muſt have the enſigne of his Royall Maieſty, thats a *Scepter*; And that

B the next words preſent us with all. 2. *A Scepter ſhall ariſe out of Iſrael*. 1. And what is a *Scepter*? The word here uſed is *שֵׁבֶט* which properly ſignifies a *Rod* or *Wand* or *Staff* growing out of the root or ſtock or branch of a tree. 2. Becauſe the *Tribes* of *Iſrael* were wont to be diſtinguiſhed by ſuch *ſtaves*, *Num.* 17. 2. 3. Its taken alſo for a *Tribe*, *Gen.* 49. 28. All the *Tribes* of *Iſrael* are twelve; which proceeded from *Jacob*, as ſo many branches from one and the ſame ſtock. 3. And becauſe all *Tribes* and *families* proceeding from one ſtock, had one common

C *Gouverneur*, *שֵׁבֶט* the word here uſed is taken for the *Gouverneur* and *Government* it ſelf, whereof it is a ſigne. It ſignifies the *gouverneur*, ſo *Gen.* 49. The *Scepter* ſhall not depart from *Judah*; The LXX render it *ἐπὶ αὐτῶν*, the *Prince* or *Governor*. Thus what we read, 2 *Sam.* 7. 7. ſpake I a word with any of the *שֵׁבֶט יִשְׂרָאֵל* the *Tribes* of *Iſrael*; for which we have, 1 *Chron.* 17. 6. ſpake I a word to any of the *שֵׁבֶט יִשְׂרָאֵל* the *Judges* of *Iſrael*? 4. Its alſo alſo for the *Government* it ſelf, as *Eſay.* 10. 5. *Aſſur* the *Rod* or *Staff* of mine anger, and 14. 5. The Lord hath broken the *Scepter*, the *Chald.* Par. turns it *שֵׁבֶט* the power. So *Zach.* 10. 11. the *Scepter* of *Egypt*, is in the *Chal.* Par. the *dominion* of *Egypt*.

D Chriſt hath his *Scepter*, his *Inſigne principatus*, his enſigne and token of *Soveraignty*, *Authority*, and *Power*. This *Scepter* of Chriſt is either *Fiſt*, of *Grace* and *clemency*, a *golden Scepter*, which was figured by that of *Ahaſuerus* (the prince and *Head*; a type of Chriſt, as *Eſther* was of the Church,) *Eſth.* 4. 12. Or Secondly of *ſeverity* and *Judgment*, an *Iron Scepter*, *Pſal.* 2. 9. *Revel.* 12. 5. *A rod of iron*; According to the different parties he hath to deal withall. Such is that known character of a juſt Prince;

E *Parcere ſubjectis; & debellare ſuperbos*  
*To ſpare the lowly, and ſubdue the proud.*

The *Chald.* Par. interpretes this *Scepter* by the name of *Meſſiah*; the *Meſſiah* ſhall be anointed; as *Homer* calls *ὀκνητὸν βασιλῆα* a King who bears a *Scepter*; and the *Syriac* hath here for a *Scepter*, a King.

But why muſt the *Meſſiah* have a *Scepter*? God the father who inveſts him and honours him with ſoveraign authority, he in wiſdom, ſtrengthens him and arms him with a *Scepter* of power and



SAB. XI.

dominion. From this *Idea*, as from the *patern* in the Mount, all inferior powers are established: So that there is not any just authority settled in any Commonwealth, but it hath a *coercive power* annexed unto it; otherwise the authority it self would become contemptible, and be despised. This was intimated by the known fable of the Frogs desiring a King. If therefore Christ our Lord have authority, he must also have his *scepter*, his *coercive power* and *strength*, to preserve and vindicate his authority from contempt. Wherefore the Lord having given to his Christ a *throne*, he gives him also a *scepter*. The Lord said unto my Lord, (Chal. Par. To his word) sit thou on my right hand, &c. There's his *throne*. Then followes, The Lord will send the *Rod* or *Scepter* of thy kingdom out of *Zion*.

This is the original of all Kingly authority and power, and the *ensignes* of them. For what many say; that, when a *throne*, or *scepter*, or other *ensignes* of Majesty are ascribed unto God, its by *ἀνθρωποπαθεια*, and taken from the customes of Princes, no doubt its a great mistake. For what ever is eminently good and excellent, is *first* in God, and then descends unto the *creature*, though not *Formaliter* and *Univocè*, yet *ἀναλόγως* in a due proportion; so that the *ἀρχέτυπον* of whatsoever is good here below, is to be sought in God, as being *first* in him, as in its *Fountain* and *exemplary cause*, not *vice versa*. For that of S. James is most true, Every good giving; (*δοσεις ἀγαθῇ*) and every perfect gift is from above, descending from the Father of lights, James 1.17.

James 1.  
v.17.

1. By way of application; I cannot here omit what Origen, Procopius, and Eusebius observe concerning this *Star* and *Scepter*; that by the *Star*, was intended the *Divinity* of Christ, by the *scepter*, his *humanity*; and in the LXX, instead of a *Scepter* shall arise out of *Israel*, we read *ἀναστήσεται ἄνθρωπος ἐξ Ἰσραὴλ*, a man shall arise out of *Israel*. And the *Star* stood over him, *Matth. 2.9.* as the holy Spirit, in form of a Dove, coming upon him, *Mat. 3.16.* We read of many prodigious and presaging lights appearing before, or at the births of some who proved eminent persons; but nor any one, nor all are comparable unto that *great light*, that *day-star*, which enlightens every man coming into the world, *John 1.9.* Whom the Father gives for a *light* unto the Gentiles, and to be his salvation unto the end of the earth, *Esay 49.6.* *Φῶς εἰς ἀποκάλυψιν ἐθνῶν*, a light for the revealing and uncovering of the Gentiles, who were enveloped and hidden in darkness, *Luke 2.32.* as indeed we all are, until the divine light shine unto us.

Luke 2.  
v.32.

But however this observation be ingenious, and there be a truth in the thing, yet not in the word; as being grounded on the LXX, which turn *ὁ ἄνθρωπος*, a man, whereas the Hebrew word hath no such signification; and therefore Symmachus instead

of

A of *אֶחָד* a man, put *עֶלְיוֹ* on a scepter, as indeed it signifies.

2. Note here the rise, growth, and increase of Christs kingdom in us, from *Jacob*, to *Israel*, from a *star* to a *scepter*, from *light* to *strength*. *Jacob* is a type of the *weak Church*. For a figure of this, *Jacob* took his brother by the heel, but was so weak, that he could not hold him, *Gen. 25*. Who shall remain unto *Jacob*, (if thou increase the famine,) for he is small or little, *Amos 7. 2. 5*: *Israel* is the *strong Church*, the *Church prevailing* with God, according to the etymologie of that name which the Angel gives him, *Gen. 32. 8*.

B Thy name shall be no more called *Jacob*, but *Israel*: For thou hast been a *Prince with God*, and men, and hast prevailed.

3. We have here intimated the two eminent vertues of the King Christ grown up and ruling in his kingdom, *light & strength*: *light* in the *star*, and *strength* in the *scepter*. These ye have together, *Psal. 43. 2*. Thou art the God of my *strength*; O send out thy *light*. And *84. 11*. The Lord is a *Sun* and a *Shield*. And *132. 17*. The *horn* or *strength* of *David*, and the *Lamp* or *light* of his Anointed; which *Zachary* understood of Christ, *Luke 1. 69*. Thus *S. Paul* calls Christ the *power* of God, and the *wisdom* of God, *1 Cor. 1. 24*. Both which are sometimes woven into one Phrase, as when Christ is called the *Sun*, and compared to a *Gyant* or *strong man* to run his course, *Psal. 19*. And he appears to *S. John*, as the *Sun shining in his strength*, *Revel. 1. 16*. And *S. Paul* coucheth both as closely, when, *Rom. 13. 12*. he exhorts us to put on the *Armour of light*; which in the next words he varies; Put on, saith he, the Lord *Jesus Christ*, v. 14. as the same thing.

Hitherto we have considered the two former Axioms; 1. A part: 2. Compared one with other. In the same method let us proceed in handling the two following. Whereof the former is; That *Scepter* shall *smite* the *Corners* of *Moab*. Wherein we have this *Kings* administration and government of his kingdom, in subduing the enemies of it, in particular, the *Moabites*. Wherein we must inquire; 1. What are the *corners* of *Moab*. 2. What it is to *smite* the *corners* of *Moab*. 1. What are the *corners* of *Moab*.

*Moab* is here compared unto a *building*; whereof the great strength lies in the *corners*, as in Gods *building* which is his Church, *1 Cor. 2. 9*. Christ is the chief *corner stone*, *Ephes. 2. 20*. And accordingly the most of our English translations have *corners* or *coasts*: but the *Messiahs* wars are not with *buildings*, but with *men*. And therefore by the same metaphore, the *Princes* of *Moab* are called the *corners* of it. So the *Chald. Par.* hath *כַּרְתִּים* the *Princes*, which in the text are called *corners*; and the *Greek* hath *ἀρχὴν*, *Captains* or *Leaders*, whence the *Vulg. Latin* hath *Duces*, the *Dukes*; so *Luther* and *Piscator*, and the *Low Dutch*. The word *כַּרְתִּים* is used both wayes. And thus, according to our Translators, the word *ἀρχὴν*, which signifies *principality*, and

SER. XI.

OF ISA.  
II. C

Amos 7.  
v. 5.

Gen. 32.  
v. 28.



Six. XI.  
Acts 10.  
v. 11.

a beginning, signifies also a corner; as where they turn *αὐτὸν* *ῥηδοσπον ἀρχαῖς δεξιμῶν*, a vessel knit at the four corners, Acts 10, 11. which Pagnin renders, *Quatuor initis*, at the four beginnings.

The word *ῥηδοσπον*, which is here turned, He shall smite, is properly, he shall smite thorow; and so it is rendred in the eighth verse of this Chapter. He shall pierce them thorow with his arrows; and here also in the margent. So Arias Montanus, and Pagnin; so Diodati and Answorth. Howbeit, because the word is used both wayes, I shall also speak of it in both senses. What was here foretold, was accomplished in the history by David, the type of the Messiah, who smote Moab, 2 Sam. 8. 2.

What reason is there why the Lord, 1. Smites the Princes of Moab; 2. Why he smites them thorow.

1. There is reason why the Lord smites them; viz. Because they were enemies, deadly enemies against Jacob and Israel. 1. Enemies they were against Jacob, but deadly enemies against Israel: For Israel is the Church increasing, with the increases and strength of God, Col. 2. 19. And therefore as the seed of God increaseth and thrives in us, so doth Satans opposition increase also. Whence we read in the Parable, Mat. 13. 26. That, when the blade sprang up, and brought forth fruit, then appeared the Tares also. And therefore Numb. 23. 7. Balac King of Moab saith to Balaam, (as he reports his words,) Come, curse me Jacob, and desie Israel; which the LXX render, *ἀγγαῖ μοι ἰσραὴλ καὶ δεῖξ ἐπὶ τὰς ἀγγαῖς μοι τὸν ἰσραὴλ*. Balac desires curses against Jacob, but cursings and bannings, overcursings, *ἐπὶ τὰς ἀγγαῖς*, Supermaledictiones, cursings over and over, against Israel. But why does Balac rage and inveigh more against Israel then against Jacob? were not Israel and Jacob one and the same people? Tis true, they were so; but different degrees of the same people. In the name of Israel is understood a perfect man, one who prevails with God. And therefore, by how much the more strong and powerful he is, by so much the more vehement & impetuous opposition he may expect. While a man is only as Jacob, imployed only in inferiour actions, and as yet weak (for so Jacob is a figure of the Church in its weakness, as Israel in its strength) while we are as Jacob, as yet weak, its to be expected that we suffer opposition and cursing: but when we grow up in strength, and become strong as Israel, we must then expect Supermaledictions, cursings upon cursings. Increase of grace is alwayes accompanied with proportionable increase of opposition, and contradiction of the adversary, Numb. 33. 11. They removed from the Red Sea, and encamped in the wilderness of Sin, &c. The Red Sea, or Edoms Sea (for thence it had the name, as I have shewen) signifies that suffering which is incident unto flesh and blood, or Edom the earthly man; of which S. Paul speaks,

I Cor.

A 1 Cor. 10. 13. But *Sin* ſignifies *Buſhes* and *barred*; when therefore we proceed from our conqueſt of that temptation which is incident unto man, we become hated of men who are as *thornes* in our ſides. Thence they went to *Dophkah*, that is, *pulſation*, *knocking*, and *ſmiting*, when their inward hatred breaks forth to *knocks* and *blowes*. And the like ſignifications have the following places of the *Iſraelites* journeyes, if well obſerved, by comparing ſpiritual things with ſpiritual. For by how much we draw nearer to the heavenly *Canaan*, by ſo much the more hatred we muſt look for from our outward and inward enemies.

SER. XI.

B The Spouſe in the *Cant.* 4. 16. therefore calls for, not only the *South winde*, but alſo the *North winde* to blow upon her Garden: ſhe deſires both at once. And why not only the *South winde*? for from the *South*, blow fruitful breathings; whereby we underſtand the *inspirations* of the holy Spirit, & *increase* of graces thereby, whereas *Ab aquilone pandetur malum*, evil ſhall be opened from the *North*, *Jer.* 1. 14. The Spouſe knowes well, that there is no *increase* of graces to be hoped for without *increase* of *oppoſition* and *contrariety*. And therefore by how much the ſweet breathings of the Spirit proceed from the *South*, by ſo much the more vehement *oppoſition* muſt be expected from the *North*. The Apoſtles and Diſciples of Chriſt found this by experience, *Acts* 2. when they received the Spirit and the mighty ruſhing winde, the ſpices flowed; they declared the wonderful works of God: but what then? did the *North winde* ceaſe, when the *South winde* blew? No, did not the *ſtorm* and *tempeſt* of *perſecutions* ariſe more fiercely? did not the hatred much more *increase*? While the Apoſtles & Diſciples were yet but *Novices* in Chriſts ſchool, they ſuffered ſome

Jer. I.  
v. 14.

C accuſation from the *Phariſees*; as for *plucking* and *rubbing* the ears of corn; for *eating* with *unwaſhen hands*, &c. But when they appeared full of the holy Ghoſt, good God! how the *North winde* arole! what *ſtorms* and *tempeſts* did it raiſe in the hearts of gainſayers! for as our God gives greater gifts unto his people, ſo he permits greater *oppoſitions* againſt them; and as their graces are greater, ſo the greater are their ſufferings. *Ubi magnitudo gratia, ibi magnitudo discriminis*; where there is greatneſs of grace, there is greatneſs of danger. ſaith S. Hierom.

D Men can well endure ſuch as grow up together with them, who are ſubject alike to the ſame *infirmities* with themſelves; while yet they live under the law, and they can mutually pardon one anothers weakneſſes; but when the grace of God that brings ſalvation to all men (*corin. x. 33. ὅτι οὐκ ἐθέλω*) hath taught ſome of them to deny ungodlineſs and wordly luſts, and to live ſoberly, righteouſly, and godly in this preſent world; when theſe begin to grow up higher, and to overtop the reſt, then the lower Shrubs ſpeak evil of them, 1 Pet. 4. 4. Then the diſcipline of ſome Church

Tit. 2.  
v. 11.

or



IX. 232

or other (sure I am, not of the true Church of Christ, which encourageth unto growth in grace, 2 Pet. 3. 18.) and to abound more and more, 1 Thess. 4. 1. like the Gardners Sheers, soon crops and cuts down such surmounting proficiency, under the name of Heresie, or erroneous judgement; because it exceeds the scanty measure of their Articles or confessions of faith; which they will not suffer to be examined by the Word of God; but require (most unreasonably) that the Word of God should be tryed and examined by their Articles and confessions of faith. Hence it is, that weaklings who are yet under the Law, and like themselves, may escape their Ecclesiastical censures; *παιδύτες δὲ οὐ δέλοντες*, but (not yea, as Ours render *ᾔ*), all who are willing to live godly in Christ Jesus, shall suffer persecution, 2 Tim. 3. 12. Some opposition will be made against Jacob, the heavenly man; as yet weak, while he contends with his Edomick earthly-minded brother, and strives and struggles with him, (as in the womb of Rebecca, Gen. 25. 23.) and layes hold on his heel, and would hinder him from being born and brought forth by consent, James 1. 14, 15. For his earthly-minded brother is yet too strong for him, and treads him under his foot. But much more opposition is made against Israel, the heavenly man now grown up with the increase of God, Gen. 32. 6. We read Psal. 83. of a multitude of Nations plotting and consulting against Israel; and their main designe is, as appears, ver. 4. that the name of Israel may be no more in remembrance. Ye have ten of the conspirators against Israel, ver. 6. 7. 8. and then *Selah* added: which imports a beating down of the earthly thoughts, and a raising up the heavenly meditations on what goes before. Accordingly Edom notes the earthly-mind. *Ismael* is the hearing without obeying God. *Moab* the refusing the correction by the Law; which is *bastardy*, Heb. 12. 8. *Hagarens*, the estrang'd nature. *Gehal*, the evil bordering upon the good, Rom. 7. 21. like a *Second* in descant which makes the greatest *dissharmony*. *Ammon* the secret sin. *Amalek* the flattering tongue, licking up and devouring the people. The *Philistine*, earthly, sensual spirits. *Tyrians*, spirits domineering and oppressing. *Assur*, the besieging sin, *ἐν πειρασμῷ ἀμαρτίας*, sin which easily besets us in every circumstance, and way-laying us. And all these have been an *Arm to the sons of Lot*. So much the Hebrew words signifie, as it is acknowledged in the margent. Only the Translators here, as commonly elsewhere, turn *בנים*, Children, which are *Sons*.

Hebr. 12.  
v. p.  
Psal. 83.  
v. 5. 8.

Hence the reason will appear, why the Lord smites *Moab*: All these have conspired together with one heart, and have made a covenant against the Lord, v. 5. For if against the people of the Lord, then against the Lord himself: for they who are in covenant, have common friends, and common enemies, Acts 9. 45. Whereas therefore they become an *Arm to the Sons of Lot*, that is,

A is, to the *Moabites*, and *Ammonites*; therefore Chriſt himſelf, *Sa. XI.* who is the *Arm of the Lord*, *Eſay 40.10.* and *53.1.* *Iohn 12.37, 48.* is ſtretched out for the protection and ſalvation of his *Iſrael*, and to ſmite the *Princes of Moab*; and that according to his covenant. For ſince the *Moabites* were enemies againſt *Jacob*; yea, mortal enemies againſt *Iſrael*, the Lord had obliged himſelf by his covenant to be an enemy unto their enemies. For ſo he promiſeth, *Exod. 23.22.* concerning the Angel of the Covenant; if obeying thou ſhalt obey his voice, (that is, continue in obedience, and, by obeying, thou ſhalt learn to obey,) and do all that I ſhall ſpeak, I will be an enemy to thine enemies, and I will diſtreſs thy diſtreſſes. That the Lord therefore ſhould ſmite the *Princes of Moab*, it was reaſonable, and according to his covenant. But why ſhall he ſmite them thorow?

1. If we conſider the *hiſtory*, we ſhall finde cauſe ſufficient for this thorow deſtruction of the *Moabites*. They hired *Balaam* to curſe *Iſrael*, *Deut. 23.4.* They followed the counſel of *Balaam* to commit treſpaſſ againſt the Lord, *Numb. 25.1, 2, 3.* and *31.16.*

C Adde to theſe what ye read of their pride, ſecurity, vain confidence, and contempt of God and his people; beſide other ſins, *Jer. 48.*

2. But if we look into the *mystery*, we ſhall finde yet more reaſon for a thorow ſmiting of *Moab*. *Moab* is a Baſtard-generation, ſuch as receives no correction from the hidden and inward law of God, figured by *Orb*, *Lot*, which ſignifies hidden and covered; and ſuch are interpreted Baſtards, and not genuin ſons, *Hebr. 12.8.* Theſe revolt à *patre*, from their father, (ſo the Antients Etymologize the word *Moab*;) and become born à *patre diaboſ*, of their father the Devil; and his works they will do, *Iohn 8.* The root of this rebellion and diſobedience, is inward: And therefore Chriſts ſmiting of *Moab* muſt be thorow and inward alſo. It muſt needs be ſo: For whereas there is a treaſury of wickedneſſ in the heart of every ſinful man, evil thoughts, murders, adulteries, fornications, thefts, *false wiſneſſings*, blaſphemies, all in the plural; ſince Jeſus Chriſt came to ſave us from our ſins, how can he ſo do, unleſs his arrows pierce deep even to the heart? The *Impoſtume* lies there; and the man muſt periſh unleſs it be opened; as they tell a ſtory of him, who ſmiting and intending to kill his enemy, opened his *Impoſtume* with the ſtroke, and ſaved his life — *Vulnus aperui; tulit, he wounded him and healed him both at once*; ſo unleſs Chriſt who ſeriouſly intends to cure our feſtered ulcers of cuſtomary ſins, pierce them and open them with the *injaculations* and arrows of his ſharp word and ſpirit, our impoſtumed ſouls muſt periſh. And therefore his living word, *ζωὸς λόγος*, pierceſh to the diſſiſion of the ſoul and ſpirit, (whence note by the way, that theſe two inward parts are different one from other; ſince

*Exod. 23. v. 22.*

*Matth. 15. v. 19.*

*Hebr. 4. v. 12.*



SER. XI.

since they can be *divided*) lets out the corruption, and heals the man. Such a cure was wrought on the Jewes, by *S. Peters* ministry; by whom, God sent his word and healed them, *Acts* 2.36, 37. The sharp piercing words are, Let the whole house of *Israel* know for certain, that God hath made this *Jesus* whom ye have crucified, both Lord and Christ. Upon this word of truth Christ came riding and pierced them thorow with his sharp arrowes, the injaculations of his spirit; for its said, that having heard this word, they were pricked at the heart.

For whereas *Vulnus* is *Dissolutio continui*, a wound is the dissolving of that which was continued and one before; whereas the sinful man was one with his sin; as the envious man is one with his envie, and the proud man one with his pride, and the like may be said of every sin, which is the very nature and being and one with the sinful man; the Son of God was therefore revealed, that he might wound and so make a dissolution and dis-union between the man and his sin; that they might be no more one; as the Apostle saith; for this, the Son of God was manifested, *ἵνα διαλύσῃ*, that he might dissolve and loose the works of the Devill, *1 Joh.* 3.8. For this end, was the enmity of the Law put between the seed of the Woman and the seed of the Serpent, *Gen.* 3.15. as I have shewen. And whereas folly is bound up in the heart of a childe, *שֵׁטָן* the Scepter or Rod of correction drives it far from him, *Prov.* 22.15.

But as the Lord hath his piercing and smiting word, which pierceth thorow the heart, and lets out the corruption, so hath he his healing word also. Such is his *ὑγιαίνουσα διδασκαλία*, *1 Tim.* 1.10. (not only sound doctrine, as our Translators turn it, and thereby many understand Orthodox; which indeed often times is nothing so, but also) healing doctrine; such doctrine as heals our backslidings, *Jer.* 3.22. Such as makes of a Drunkard, a sober man, of a Letcher, a chaste man, of a Covetous man, a liberal and merciful man; yea, it heals all the spiritual maladies and diseases, *Psal.* 103.3. Such are those *ὑγιαίνοντες λόγοι* healing words, *1 Tim.* 6.3. *2 Tim.* 1.13. and elsewhere. Thus the Lord smites and heales, he woundeth or smiteth thorow (*חָמַר*, the word in the text) and his hands make whole, *Job.* 5.18.

1. Note hence the transcendent power of the King Christ, in mastering and subduing the greatest power of sin, even the Ruling and Lording sins, the Princes of Moab. The Lords war is against the strongest of our sins; against Pharoah, and the Choyse of his Captaines, *Exod.* 15.4. Such he wisheth to fight withall: as the Poet describes a valiant man; *Optat aprum aut fulvum descendere monte Leonem*, he wisheth a wild bear or a Lyon to come down from the Mountain; the strength of concupiscence the swinish sin of voluptuousness and sensuality; yea the roaring Lion, the Devill himself. The stronger the enemy is, the more fit for him to grapple withall.

Behold

A Behold the Lord God, (or the Lord the Lord, *יהוה יהוה*) ſhall come upon, or againſt the ſtrong, *Eſay, 40. 10.* So it is in the Margent, and better (as moſt what) then in the text. Thus our Lord ſpeakes of himſelf that *ſtronger man*, that he ſhall come upon the *ſtrong man* armed, and overcome him and take away his armour from him, *Luke 11. 22.* and deſtroy him, *Hebr. 2. 14.*

See. XI.  
*Eſay 40.*  
v. 10.

2. Hence we may take notice, that the divine vertue reforming the ſinfullman, workes not ſuperficially or ſlightly. The influence of this *Star ſmites thorow the corners*; the *Princes of Moab*. The powers of *heaven* operate, and are effectual even in the *bowells of the earth*. The *scepter of Chriſt* pierceth even to the *heart*. So the *Pſalmiſt* deſcribes him triumphant, *Pſal. 45. 3. 4. 5.* Gird thee with thy ſword upon thy thigh, O thou *mighty one*, with thy glory and thy *Majeſtie*; And prosper thou with thy *majeſty*: *Ride upon the word*; So the *Original ſounds*; *רַכֵּב עַל הַדָּבָר*, *Ride upon the word* of truth, and meekeneſs and righteouſneſs, and thy right hand ſhall teach thee terrible things; So the *Tigurin Bible*, the

*Pſal. 45.*  
ver. 5.

C French, Italian and Spanish Bibles; alſo *Piſcator*, and two of our old Engliſh tranſlations have (*Ride upon the word of truth &c.*) Thus we finde him *riding* on a white Horſe, *νικτών ἐν ἵπῳ νικτήσῃ*, *conquering and that he may conquer*: Thus one victory armes him for another, untill he conquer all our enemies. He hath his *bow*, even the zeal of the ſpirit for the ſalvation of men, and his ſharp arrowes. Thine arrowes are ſharpe (the people fall under thee) in the *heart* of the Kings enemies. Even ſuch are they who oppoſe him and his worke in their owne ſoules to their own ſalvation.

*Revel. 6.*  
v. 2.

D It is good counſell which the prophet gives us, and let us all follow it, *Hof. 6. 1.* Come and let us returne unto the Lord; for he hath *torn us*, and he will *heal us*, he hath *ſmitten us*, and he will *bind us up*.

E 4. He ſhall deſtroy all the children of *Sheth*. Theſe words contain the *Meffiahs* ſubduing of all his enemies. Wherein we muſt inquire, who are theſe *children of Sheth*; and how we are to underſtand, that the Lord ſhall deſtroy them. As for the former of theſe. Our Tranſlators perſiſt in rendring *בְּנֵי* *Sons*, by *Children*; as, what is every where, the *Sons of Iſrael*, they render *Children of Iſrael*. So here the *Sons of Sheth*, they turn the *Children of Sheth*. The truth is, the old Engliſh Tranſlators, together with the French, High and Low Dutch, left them no better Copy to follow; onely *Ainſworth* and one more Engliſh, the Spanish and Italian, and the Greek and all the Latin Tranſlations have *Sons of Sheth*.

81. 100  
25. 5

By the *Sons of Sheth* we muſt underſtand the *Sons of Adam*; that is, *all the world*, *all mankind*, ſo *Vatablus*, ſo the *Gloſſe* of the



SAN. XI.

ON

Amos 9.  
v.8.Gen. 18.  
v.25.

French Bible. For all man-kinde descended from Noah after the flood; and consequently from Sheth; for all Caines posteritie perished in the flood. All the Sons of Sheth therefore are all men. So the Cald Parah. 2. What they render to destroy is *וְיָרֵץ*, which is from *וָיָרַץ* a wall; and is here of contrarie signification, as to *un-wall*, so *Ainsworth* turns it; *Vastabit*, he shall lay wast, so *Hierom*. *Tyndal* hath *undermine*. *Coverdale*, *over-come*. Others otherwise; but almost all come to this sense; That Christ shall destroy all the Children of Sheth, that is, all mankind. This sense hath been judged very inconvenient, first, in regard of all men; because Christ himself saith, That the Son of man is not come to destroy mens lives, but to save, *Luk. 9.56*. Secondly, And more specially in respect of his Church, which shall never cease; according to our Lords reasoning: Thus saith the Lord that giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars, for a light by night, &c. If these ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. Upon such impossibilities in nature, the Lord puts the destruction of his Church and people, *Jer. 31.35, 36, 37*. And *Amos 9.8*. he shewes, who they are whom he will destroy, Behold, the eyes of the Lord are upon the sinful kingdom; or rather, on the kingdom of sin *בְּמַמְלַכַּת חַטָּאת*, in regnum peccati, upon the kingdom of sin, to destroy it from off the face of the earth: notwithstanding, I will not utterly destroy the house of Jacob, saith the Lord.

Yea, as for Sheth himself, and his holy seed? he was that great Patriarch and Father of the Church before the flood, a man so eminently holy, that he was called *שֵׁט*, a God among men, saith *Theodoret*; and his sons imitating their holy father, are called the sons of Gad, saith *Chrysostom*, *Gen. 6.2*. And will the Lord destroy these, or the genuin off-spring of these? Mark *Abrahams* reasoning, which the Lord consents unto, *Gen. 18.23.25*. Wilt thou also destroy the righteous with the wicked? That be far from thee, from doing according to this thing, that thou shouldest slay the righteous with the wicked, and that the righteous should be as the wicked: That be far from thee! Shall not the Judge of all the Earth do judgement.

For the avoiding of this great inconvenience, some have found out another meaning of these words, either understanding *שֵׁט*, Sheth, appellatively, or finding out another meaning of *וְיָרֵץ*; 1. By understanding *שֵׁט* appellatively; and so it signifies those who are behinde, or the hinder parts. 1. Those who are behinde. And so *Balaam*, when he spake this prophesie, he turned his face to-ward

A

B

C

D

E

**A** ward the wildernets; that is, toward Iſrael, ver. 1, 2. And ſo the Moabites, the Ammonites, the Midianites, and all the people of the Eaſt, ſhall be underſtood by thoſe behinde: So Jeremy calls ſuch אחריו, the hindermoſt of the nations; Jer. 50. 12. And ſo it was true of theſe, whom Iſrael, the people of the Meſſiah in their times, overcame. Or by שׂוּ, they underſtand ſuch as beſieged the people of Iſrael, according to Pſal. 3. v. 6. I will not be afraid of ten thouſands of people, who שׂוּ have beſet me round about. So that, what we have the ſons of Sheth, ſhould be

SER. XI.

Pſal. 3.  
v. 19.

**B** Fili obſidionis, the ſons of ſiege, or ſuch as lay ſiege unto Gods people. Or by שׂוּ, they underſtand the hinder parts; as Jeſhoſhua commands the people to purſue their enemies, and to cut off the hindmoſt of them; Joſh. 10. 19. Decaudetis, i. e. caudam decidatis, to cut off their tayles; ſo Eſay 9. 14, 15. and 20. 4. The King of Aſſyria ſhall lead away the Egyptians priſoners, and the Ethiopians captives, yong and old Diſcoopertis שׂוּ natibus, where we have the word שׂוּ appellatively underſtood.

Joſ. 10. 1  
v. 19.

**C** 2. They have found out other meanings of the Verb שׂוּ; as the LXX ηγομωσεν, that is, ανωσεν, or διχμελωσεν ſaith Suidas, Prædabitur, pabulabitur, he ſhall forrage, plunder, and lay waſte; but this, upon the matter, is all one with the former. The Chald. Paraphraſt hath שׂוּ, Dominabitur, he ſhall rule; and the Samaritan verſion hath Exaltabit, he ſhall exalt.

**D** 1. Hence we may take notice, how the Spirit of God in Scripture, amuſeth men, and intangleth and perplexeth all their underſtandings; inſomuch as, although they have the written word of God before them, and the knowledge of Tongues and Arts, and ſearch, and labour and toyl, and do διευναντας γεγραπτας, Dig deep, as in a Mine, for the ſenſe and meaning of the word; yet at length, after all their digging and toyl, and labour, and ſearch, with greateſt induſtry and paines, they muſt confeſs, with ſorrowful experience, that, nor knowledge of Languages, nor skill in Arts and Sciences (though they be good helps, while inſtruments only, ſerviceable inſtruments) nor ſtudies, nor watchings, nor utmoſt humane endeavours can admit them into the inmoſt cloſet of divine truth; until, with humility, ſelf-denyal & prayer, they yield their underſtandings captive to the obedience of that ſpirit, which hath dictated that word, and will lead them (being ſo docible and reachable) into the knowledge of it.

**E** And ſo we ſhall finde, that every one of theſe, hath a meaning ſuitable and according to the proportion of faith, as hath already appeared in part.

The Lord layes waſte and unwaſts all the ſons of Sheth, even all men, when he overturns and demolishes their ſtrong holds; what are they but λογισμους, their reasonings? rather then their imaginati-  
ons. When he plunders them of their falſe knowledge, and infa-

2 Cor. 10.  
v. 5.



SER. XI.

ruates them, 1 Cor. I. 19, 20. When he robes them, and *disrobes* them of their false righteousness, John 16. 10. Revel. 3. 17. When he easily *undermines* their towering imaginations and Castles in the air of Assurance, which hath no foundation of faith and obedience of faith: without which, all pretences of Assurance are only from a strong fanſie and self-love. The Lord hath sworn, that the *disobedient* shall not enter into his rest; for to whom ſware he, that they should not enter into his rest, but to those who *believed not*? So indeed our Translators turn the word ἀπειθήσασι, but that signifies *disobedient ones*. When he even kills and slayes us by the words of his mouth, Hos. 6. 5. by that sword that goes out of his mouth, which is the *Word of God*, Ephes. 6. 17. Rev. 1. 16. yea, when he brings down to Hell, 1 Sam. 2. 6. *to Hell*.

Hebr. 3.

v. 18.

1 Sam. 2.

v. 6.

This is the common passage of all the sons of *Sheeth*, even all the sons of God, unto the eternal life and salvation, even through Death and Hell. For so the Lord leads his people wonderfully, and so finally convinceth them, that even they themselves pass the sentence of condemnation upon themselves, when they confels the sentence of God to be most just. Of this the Apostle speaks; 2 Cor. I. 9, 10. We (αὐτοὶ ourselves) have had the sentence or answer of death in our selves, that we should not have trusted (ἐπὶ τῷ ὄνόματι) in our selves, but in God raising the dead.

2 Cor. I.

v. 9, 10.

He shall destroy all the sons of the *tayl*: and these sons are of two sorts; according to the two kinds of filthiness; 2 Cor. 7. 1. 1. Of the flesh; and so all *unclean*, all *lascivious persons*, Whoremongers and Adulterers are sons of the *tayl*. 2. There is a filthiness of the spirit, and so they who have seen *vanity*, and spoken a lying divination, Ezech. 13. 7. All the false Prophets, they are sons of the *Tayl*, Esay 9. 15.

As for the reason of the former, They oppose and confound that orderly way of propagation which the God of order hath prescribed unto mankind; of which, above all his creatures, he condescends to undertake the preservation and government. And therefore, howsoever he is the Judge of all the Earth, yet all exorbitances, all excesses of that kinde, come under his special cognisance. Whence it is that *Er* and *Onan* are said to be punished by the hand of God. The Lord slew *Er*, and the Lord slew *Onan* also, Gen. 38. 7. 10. And 39. 9. Adultery is said to be a sin against God. And Hebr. 13. Whoremongers and adulterers God shall judge.

2. As for the later, the reason why the Lord will destroy the false Prophets, may be because these sons of the *Tayl* oppose the God of order in his method and way of saving mens souls; and, under a pretence of doing the Lords work, in edifying their souls, ἀνασκευάζουσι τὰς ψυχὰς, they subvert, or rather destroy mens souls, Acts 15. 24. Perverse and affected counterfeiting in all kindes, provokes great indignation in the person counterfeited. Since therefore these

Acts 15.

v. 24.

- A theſe בני לוי, theſe ſons of a Lye, would be taken to be בני כוכב ſons of a Star; (as the Jewes falſe Meſſiah in imitation of this Star, in my text, would be called,) ſince theſe ſons of the Tayl pretend to be ſons of Thunder, Mark 3.17. The moſt high God ſets himſelf againſt them, Ezech.13.8. as the Poets ſay of their Jupiter, that he ſlew Salmoneus, Dum flammas Jovis, Et tonitrus imitatur Olympi, while he counterfeited thunder and lightning, Aenead. lib. 6. For ſo the Prophet ſaith expreſſly, Eſay 9.14.15. That the Lord will cut off from Iſrael, Head and Tayl, branch and ruſhmoſe day. The ancient and honourable (צוּר מוֹרֶה, qui cultu ſuſpicitur; ſo Munſter; acceptus faciebus, as Arias Montanus turns the words, Eſay 9.15. we may render them in Engliſh, whole perſon, or face is reſpected: for there is a lawful reſpect of perſons 1. Com-  
manded, as Levit. 19.32. 2. Practiſed, and that by Eliſha, 2 Kings 3.14.) he is the Head; and the Prophet teaching a lye, he is the Tayl; which the Lord threatens to cut off.
- B Hence may the looſe, laſcivious, and unclean perſons, the ſons of the Tayl, read their doom; The King Chriſt will deſtroy them.
- C 2. Yea, hence the falſe Prophets who ſpeak lyes in hypocriſie, may take notice that the divine ſentence is gone forth againſt them alſo. For they are בני שׂוֹר the ſons of the Tayl; it is the worſt and baſeſt part of the beaſt, whereunto the falſe Prophets are compared: and the Lord threatens, that he will cut them off and deſtroy them, Eſay 9.14,15.
- D But we muſt not here forget that ſenſe, which the Chald. Paraphraſt gives of theſe words; which is this; He ſhall rule over all men. And this is harmonical with the great voices in Heaven; when the ſeventh Angel ſounded, the Kingdoms of this world are (or, according to many Copies, the Kingdom of the world is) become our Lords, and his Chriſts; and he ſhall reign for ever and ever. For when the humanity is recovered, and ſeriously yielded up unto the divine Nature, the whole heaven and heavenly nature congratulates unto God the kingdom of life, Rom.5.17. now taken in; and celebrates and prayſes the faithfulneſs of Gods promiſes.
- E Let us now compare theſe two laſt Axioms together, and in reference one to another; and ſo we ſhall finde, that, as in like prophetical ſpeeches, they have ſomewhat of conſentaney nature and affection one towards the other; and ſomewhat diſſentaney and different, yea, oppoſit one to other.
1. They have ſomewhat conſentaney and agreeing one with the other. And ſo as the Lord ſhall ſmite and ſmite thorow the Princes of Moab; who are ſuch as receive not correction, and ſo ſpiritually are Baſtards, Hebr.12.8. So likewise he ſhall deſtroy the like inceſtuous generation, even all the ſons of the Tayl. He is im-  
partial

SER. XI.

Eſay 9.  
v. 15.

Rev. II.  
v. 15.



SIR. XI.

partial and without respect of persons ; otherwise, how shall he judge the world ? It is the Apostles reasoning, *Rom. 3. 6.*

I shall adde but one reading more, and that is of the ancient Samaritan version. And so these two last Axioms have some dissentaney affection, yea, opposite one to the other. He shall smite thorow the fools of Moab, but he shall exalt all the sons of Sheib. There is no doubt but they read מְדָבָר, which signifies fools, for מְדָבָר the Corners or Princes, of Moab. But why fools of Moab ? We read indeed of the pride of Moab, *Esay 16. 6.* and *Jer. 48. 29.* both in the same words ; which the Prophets express very elegantly ; we have heard the pride of Moab ; and then they turn aside, as it were, to let others know it, *he is very proud.* We read also of his security, carnal confidence, and contempt of God and his people. We read not here of the folly of Moab. And no marvel ; For can there be greater folly, then to be proud, secure, self-confident, and to despise God and his people ? These characters demonstrate the Moabites to be Solomons fools, such are all wicked men : And therefore they may be well termed, Fools of Moab.

But there is yet a reason more proper to our purpose. Moab and Ammon were of incestuous generation ; and accordingly Moab hath his name, [*à, Mo aqua, & Ab patris, velut è patris aqua genitus. At inter Venerea recensetur aqua ; unde proverbia manarunt, abstine ab aqua aliena. Bibe aquam è cisterna tua, & fluenta putei tui. Aqua furtiva est dulcior, &c. quæ sunt ad illum modum.*] And the God of the Moabites is called Chemosh ; which according to *S. Hieron* is from כ and שׁוּב, quasi palpans, from dalliance and wantonness. Whence is the name נְמוֹץ. [*qui nocturnarum comestationum deunculus ; quin & idem ipse lascivarum saltationum præses. Memoratur etiam juvenum procacium festum quoddam apud lascivum comicum, quod נְמוֹץ appellatur.*] Thus much the Apostle intimates, *Rom. 13. 13.* *Ex èν νῆμους & μέθαις*, not in surfeiting and drunkenness ; and then adds, not in Chambering and wantonness : *Siquidem sine Cerere & Baccho friget Venus.*

Such wanton persons are called by a special name, Fools in Scripture ; because that vice, in special, makes a man an arrant fool, unmans him, and takes his understanding from him. Thus the Harlot is called the foolish woman ; and her Amaretti, a yong man void of understanding ; who is taken by her fair speech, and goes after her strait-way, as an Ox goeth to the slaughter, and as a Fool to the correction of the Stocks, *Prov. 7. 22.*

And therefore the natural Philosophers observe, that every four footed beast and fowl, the more lustful it is, the more foolish it is : Of the fowls, one instance is the Sparrow ; of the beasts, the Ass, *Ezech. 23. 20.* And therefore Shechem, who ravished Dinah the daughter of Jacob, *Gen. 34. 2.* is said to be the son of חמור, Hamor, that is, an Ass, *v. 7.* And he is said to have wrought folly in Israel.

A Iſrael. So the woman that played the harlot, is ſaid to have wrought folly in Iſrael, Deut. 22. 21. Thus ye read the ſame phraſe, upon like occaſion, Judges 19. 23. and 20. 6. 16. Hence it is, that *Thamar* ſaith to her brother *Amnon*, now about to humble her, 2 Sam. 13. 12. No ſuch thing ought to be done in Iſrael; do not this ſame folly: there is an emphasis on every word. And v. 15. Thou ſhalt be as one of the fools in Iſrael.

SER. XI.

2 Sam. 13.  
v. 12.

B Theſe, and ſuch as theſe, are the fools of *Moab*, which the Son of God ſmites, and ſmites thorow, as I ſhewed before. When they that are wiſe, or make others wiſe, חֲכָמִים, ſhall ſhine as the Firmament; and they who turn many unto righteouſneſs, as the ſtars for ever and ever.

Dan. 12.  
v. 3.

C For he exalts all the ſons of *Sheth*, which are all the ſons of God. Unto ſuch glory and honour, the Son of God exalts the ſons of *Sheth*, when he comes in his glory, and all the holy Angels with him, and ſits upon the throne of his glory; when all nations ſhall be gathered before him, and he ſhall ſeparate them, as a Shepherd divideth his Sheep from the Goats: And he ſhall ſet his Sheep on the right hand, the wiſe ſons of *Sheth*; and the Goats on the left, the fools of *Moab*, whom he ſmites with the moſt dreadful ſentence of final condemnation, and exalts the ſons of God unto glory, and honour, and praiſe, and ſo inveſts them with himſelf, and gives them τὴν δόξαν τὴν πατρὸς τοῦ μόνου Θεοῦ, That glory (which ours turn honour) that is from God alone, John 5. 44. That honour which is Chriſt himſelf; unto you, who believe, he is precious; ſo Our Tranſlators, 1 Pet. 2. 7. ὑμῖν ἡ τιμὴ τοῦς τιθεύουσιν; unto you who believe, he is that honour, that praiſe, which is not of men, but of God. Such praiſe, ſuch honour, and ſuch glory have all his Saints, Psalm 149. 9. All the ſons of *Sheth*.

John 5.  
v. 44.  
1 Pet. 2.  
v. 7.

D O ye ſons of *Sheth*, Let us be ſubject, let us ſubmit our ſelves unto the Scepter of Chriſt. Its a powerful Scepter; it ſmites and ſmites thorow the Princes of *Moab*. Its a Scepter of holineſs; it deſtroyes all the ſons of the Tayl. Its a righteous Scepter, a Scepter of equity, it pierceth thorow the fools of *Moab*, and exalts all the ſons of *Sheth*. And this laſt honour of Chriſts Scepter, which *David*, Psalm 45. and *S. Paul*, Hebr. 1. aſcribes unto it, is moſt notable. For neither the Pfalmiſt, nor the Apoſtle ſetting forth the glory of Chriſts Scepter, commends it to us from the amplitude and largeneſs of his dominion, but from the reſtitute and equity of it. Many unchriſtian and antichriſtian Kings and Potentates have large dominions, but crooked Scepters, Scepters of iniquity. Yea, the Devil challenged all the Kingdoms of the World, as his own, Matth. 4. 8, 9. Yea, our Lord calls him, The Prince of this world, John 14. 30. It is not greatneſs or largeneſs of a Kingdom, that is an honour to it. No, nor greatneſs of ſtrength; For its a known ſpeech, Magna regna, magna latrocinia; Great Kingdoms, are great robberies. And Satan



SER. XI.

Satan is stiled by our Lord, the *strong man armed*, Luke 11.21. It is not *greatness of authority and dominion*; it is not *power or strength of a Kingdom*, that commends it; but the *rectitude and equity*, the just and right use of the authority, power and strength; without which, a *Prince or people* may be said to be *Stolidè ferox*, as *Tacitus* speaks, foolishly, and, as we may adde, *unjustly fierce or savage*. For ἐκ ἐν τῷ μεγάλῳ τὸ εὖ, ἀλλ' ἐν τῷ εὖ τὸ μέγα; the *goodness* of a thing consists not in the *largeness and greatness* of it, but the *greatness* rather in the *goodness* of it.

How equal, how just, how reasonable a duty is it, that we submit our selves unto this *Scepter of Christ*? yet who owns his *dominion*? who slights not his *authority*? What else do we more or less all of us, when we neglect his known *commands*, the *Edicts* and *Decrees* of the greatest King? I say unto you, saith the only *Potentate*, whosoever is *angry* with his brother, shall be in danger of the *judgement*; yet who regards the power of this Kings *anger*, so far as to curb and check his own? I say unto you, *swear not at all*; yet who, if himself swears not, hears not daily oaths, and curses, and blasphemies even against the King of Heaven and Earth, yet is silent? Judge not that ye be not judged, saith he; yet who judgeth not his brother? Be not drunk with wine, wherein is excess. Look not upon a woman to lust after her. Yet maugre all these *Edicts* from the only *Potentate*, we dare do, or leave undone, what he either commands us or forbids. How wast thou not afraid to stretch forth thine hand, to destroy the *Lords Anointed*? The *Lawes* of all Nations have made it *treason*, and punished with death, any *plot or designe* against the person of the Prince. Yet our thoughts, words, and deeds, our tongue and our doings have been against the great King: we have unregarded his commands, and so troden him under our feet; we have pretended his *Sovereignty*, and put a *Reed* in his hand instead of a *Scepter*, Matth. 27. as if he were of such a *flexible disposition*, as to let us do what we list. Yea, we have crucified the Lord of glory; would we dare thus to transgress, did we stand in awe of this King, did we believe, were we indeed perswaded, that he hath a *Scepter*?

O beloved! let us not weary the patience of our Lord Jesus Christ. The time is coming, yea now is, when he shewes himself to be a King, yea a King highly provoked, (as they say, ἀγανακτεῖν, to be much incensed, is from ἀγαν and ἀναξ, importing the *wrath of a King*;) and since we will not submit unto his golden *Scepter*, his *Scepter of grace and clemency and patience*, which he hath long extended, and held forth unto us, we shall feel the weight of his *Iron Scepter*, his *Rod of Iron*. wherewith he rules the Nations, and will break in pieces false and pretending Christians, heathenish men, one upon another. The work which he hath been

- A been long doing in this *falsely called Christian world*; and, according to his threatnings by fire and by his sword he is pleading with all flesh. Though, O foolish men! O daring generation! we fear it not, because we our selves yet feel it not. Must not that prophesy have its fullfilling as well in the letter as in the spirit? *Revel. 6. 15. 16.* That the Kings of the earth, and the great men, and rich men, and the chief Captaines, &c. shall hide themselves from the face of him that sitteth on the throne and from the wrath of the Lamb. *Les a patientia fit furor*; when the patience and long suffering of the Lamb is overcharged, its turned to fury. His Golden Scepter of grace, lenity, patience and long suffering, to our salvation, *2 Pet. 3. 15.* Being despised, he then takes to himself his Iron Rod of Severity, Wrath and Fury; and makes use of it to the destruction of all disobedient men. O let us humble our selves under his mighty hand. Let us turn from those sins which provoke his indignation and wrath. Let us become his subjects indeed, and be like our King, righteous, holy, humble, meek patient and long suffering, &c. Such, even such is he: *Regis ad exemplum totus componitur orbis*; A Kings example hath a powerfull influence upon his people. Nor can his vertues and graces be otherwise discerned in the world, then by the graces and vertues relucant from him, in his people. For what is it for us to prayse the equity, righteousness and holyness of his scepter, unless our lives praise his holyness, righteousness and equity? What is it for us to commend his equity while we our selves are subject to iniquity? What is it for us to talk of his moderation, unless our moderation also be known to all men? *Phil. 4. 5.*
- When we so walk as he walked, as it is the duty of us all, *1 Joh. 2. 6.* When we are like unto him, we shall then invite him to come and take up his residence and dominion in us. For truth (and he that is true) returns to him that practise it, *Ecclus. 27. 9.* Thus David hoped to win him to himself, *Psal. 101.* I will sing of mercy and judgment, O Lord I unto thee will I sing. I will behaue my self wisely in a perfect way, O when wilt thou come unto me? I will walk in my house with a perfect heart, &c. And so Christ himself promisseth, *Joh. 14. 21.* He that hath my commandments and keepeth them, he it is that loveth me; And he that loveth me, shall be loved of my father, and I will love him, and manifest my self unto him.
- E Yea vers. 23. He saith of his father and himself, we will come and make our abode with him. Even so come, Lord Jesus! So let thy kingdom come and thy will be done. For thine is the kingdom and the power and the glory for ever and ever. Amen!
- Zzz
- Chap.



Numb. 25.  
v. 8.

He went after the man of Israel into the Tent; and thrust both of them thorow, the man of Israel and the woman thorow her belly.] Although **דבָר** may signifie *Tabernaculum* or *Tentorium* a Tent, as its here turnd; yet, if so, its for such an use, or abuse rather, as is here specified in the text. And therefore to avoid the doubtful signification of the general word [*Tent*] or *Tabernacle*, as *Pagnin* and *Cajetan* turn **דבָר** *Tabernaculum*; and because that portable house wherein more chaste people dwelt, in the wilderness, yea, wherein the most holy God dwelt and walked with his people, 2 Sam. 7. 6. is called by the same name, and by the same name mentioned, v. 6. it were to be wished, **דבָר** were Englished by a word more proper. Accordingly, although *Tyndal* and three other ancient English translations have the same word, yet *Co-verdale* and another turn the word, *whorehouse*; as also doth *Luther*, *Piscator*, and the Low Dutch, also *Vatablus*, *Tremellius*, *Diodati*, and *Castellio*, following herein *Hierom* and the Chald. Paraph. *Nec certe dissimulandum, idem vocabulum דבָר non en a' πὸ τῶν γυναι- xὸς αἰδοίων, sortitum esse: Mox eodem commate sequitur, (Phinees) ambos ipsos virum Israelis & mulierem, דבָר דבָר, in locis genitalibus (ita Hieronymus) transfixit; adde quod habent Græci quoq; interpretes διὰ τῆς μήτρας, & Samaritana versio per ipsa pudenda transfadegit. Quam Tralatores nostri partem, honestè ventrem appellarunt. Ut mirum non sit, locum turpitudinis muliebris (quem R. David vocat) eidem lupanari nomen indidisse; in quo, lupanare consortium exercetur: Ita prostibulum nominat Ambrosius, quod consistorium publicarum libidinum, Tertullianus. Nor is it unworthy a critical observation, that **דבָר** a Stews or a Brothelhouse hath the name from **דבָר** which signifies *Cavare*, (whence our English word *Cave*) *Confodere*, *Exerare*, to make hollow, to dig, also to curse; because, as a very good *Critic* observes, and thence infers, *Lupanar est cavea execrabilis; An Harlots house is an execrable Den*. According to which *Tertullian* very fitly, *Benedictus status apud Deum, crescite & in multitudinem proficite: Excessus verò maledictus, adulteria, stupra & lupanaria*. Its a blessed state in Gods account, Increase and grow into a multitude: But the excess is accursed, adulteries, fornications, Brothelhouses.*

Jer. 5.  
v. 7.

The result of all which, is, that by **דבָר**, which our Translators turne Tent, is to be understood what the prophet calls **בֵּית זְנוּנִים**, an harlots house, Jer. 5. 7. Which our Translators render in the plurall, they assembled themselves by troops in the harlots houses; whereby they wrong not onely the holy Text, but also the Jewes nation; and that even then when they were ripe for judgment; when yet the Prophet charges them but with one harlots house.

How odious, yea how abominable are such places and practises  
to

A to every chaſt ſoul, yea, even of him who is *Modeste nequam*, not yet deſperately wicked ! As being that ſin, which though it begin with pollution but of one perſon, yet ſpreads it ſelf to the defilement of the whole community ; as the Lord implies, *Levit. 19.29.* Do not prostitute thy Daughter, (or rather, do not prophane thy Daughter *לְהַחֲנוּתָהּ*, which ſhould be holy to the Lord both in body and in ſpirit, *1 Cor. 7.34.*) to cauſe hir to be a whore, leſt the land fall to whordom, and the land be filled with wickedneſs, *Levit. 19.29.* And a proportionable judgment followeth it.

*Levit. 19. 29.*

B No portion of God from above. All the portion is from beneath, even a fire that devours to deſtruction and roots out all increate, *Job. 31.1.*—12. Yea, the Lord fruſtrates that end which theſe leud practiſes aim at, they ſhall die childleſs, *Levit. 20.20.* The harlots houſe is the way to hell going down to the ſecret or inner Chambers of death, *Prov. 7.27.*

*Prov. 7. 27.*

C All this a man may hear, and know, and believe, and flatter himſelf as if he were a guiltleſs perſon, when yet he himſelf hath in himſelf that *רָצוֹן* that brothel-houſe and ſtewes which he hates and abominates without him. For from within, out of the heart of men, proceed evill reaſonings (*διαλογισμοί*) adulteries, fornications, murders, thefts, coveteouſneſſes, wickedneſſes, (*οὐλονεῖλαι, πονεῖλαι*) deceit, laſciviousneſſes (*ἀσελγεια*) an evill eye, blaſphemy, pride, fooliſhneſs. All theſe evill things come forth from within (*ἐκ τοῦ ὕδατος ἐκ πορνεύουσαι*) and defile the man. So that all theſe are in the heart, according to the French proverb ; *What ever comes out of the Sack, was in the Sack.* And therefore the heart is the Forge and work-houſe of wicked imaginations, plots, counſells, and devices. The heart is a ſlaughter-houſe, wherein the wicked one ſlayeth the innocent, *Pſal. 10.8.* The heart is a Den of thieves. The heart is an arrant Brothel-houſe, wherein its poſſible that a man may be an adulterer and fornicator, yet not know a woman ; and the like may be ſaid of the woman in regard of the man. Our Maſter Chriſt teacheth us this Doctrin, *Match. 5. 28.* I ſay unto you, that every one looking upon a woman to luſt after hir, hath committed adultery with hir already in his heart. Yea and ſometime the Lord puniſheth the luſt, when it hath proceeded no farther then the heart, as *Gen. 12.17.* The Lord plagued Pharaoh with great plagues, and his

*Mar. 7. 21, 22, 23.*

D houſe, for the matter or buſynes of Sarai Abrams wife  
E This is ſo conſonant unto ſound reaſon, that the very laſcivious Poet himſelf could ſay,

*Matth. 5. 28. Gen. 12. 17.*

*Ut jam ſervaris bene corpus, adultera mens eſt;*

*Omibus excluſis, inſus adulter erit.*

*Though well thou keep thy body, yet thy ſoul,*

*When all are ſhut out, that within is foul.*

And Seneca ; *Inceſta eſt ſine ſupro, quæ cupit ſuprum.* She is unchaſte, without whoredom, who deſires to be an Harlot.



- Yea, although the soul be not stained with those *obscene lusts*; yet, because there is a covenant of spiritual *mariage* between *Christ* and the *believing soul*, *Hos. 2. 19. 20. Zach. 8. 8.* And the Lord hath given himself to the obedient humanity, and is the *שכינה* the *Deity dwelling in us*, *Joh. 1. 14. and 14. 23.* Yea, and hath made a *contract* of *mariage* with his *Church*, to which he *speakes*; as to one person; *I am the Lord thy God: I am thine*: Thou shalt have no after, or other gods, *פני* — *על* *Super faciem meam, upon my face*; Thou art mine; The Lord having made this *contract* of *mariage*, *Verbis formalibus & presentibus*, in these *present formal words* of a *real contract*, the *breach* of this *contract* of *mariage* is no other then *spiritual whoredome*: Surely as a wife hath *treacherously* departed from her *companion* or *friend* (*חבר*) so have yee been *treacherous* against me (*בי*) O house of Israel, saith the Lord, *Jer. 3. 20.*
- Hence it is that *idolatry* is *spiritual adultery*; both because it proceeds from *carnal thoughts* of God; and because *adultery* betrays the *heart* to *idolatry*, as in the *history* before us; so *1 King. 11. 1.* — And therefore *idolatry* is reckoned among the works of the *flesh*, *Gal. 5. 19. 20.* Yea, that in Gods account is *idolatry*, and *spiritual adultery*, when the *heart* disloyally turns away from God, to any thing which is *not God*, or *leading unto God*, *Jer. 3. 2.* Where hast thou not been *lyen* with? Yee *adulterers* and *adulteresses*; know ye not that the *friendship* of this world; is *enmity*, (not with, as our *Translators* render it, but) of God? So the *Greek* *ἡ φιλία τῶ κόσμου ἐχθρὰ τῷ θεῷ ἐστίν*, that the *friendship* of the world is the *enmity* of God? *James 4. 4.* So our Lord calls the *Jewes* an *adulterous generation*, *Matth. 12. 39. and 16. 4.*
- This *fornication* and *adultery* is committed with the *whorish woman*, the *vain thoughts*, which are compared to *Eve*, *2 Cor. 11. 3.* as the *Serpent* beguiled *Eve* — *το νοήματα ὑμῶν* your *thoughts*: which therefore are forbidden our bed, nor may we permit them to lodge in us. For therefore the Lord complains, *Jer. 4. 14.* How long wilt thou cause thy *vain thoughts* to lodge in thee? *חליתך בקרבך* in thine inward part, or thine heart? as the *LXX* sometime turn *קרבך*.
- O thou *Israel* of God! Thou chaste Spouse of *Christ*! The false *Prophets*, the *Balaams* [who devour the people] have given wicked counsel unto the *Midianites* [false judgements] against thee, *Numb. 31. 16.* to corrupt thy chaste thoughts, *ἀπὸ τῆς ἀπλοσύτης* τῆς εἰς τὸν *χριστόν*, from that simplicity, that which is toward *Christ*, *2 Cor. 11. 3.* Wherefore straiten or distress the *Midianites* (*מדיאנים*) Thou hast divine authority, even Gods command so to do, *Numb. 25. 17.* From this *whorish woman*, even the *vain thoughts*, was the beginning of sin; and by her, we all die. Give not passage to the water, nor to the wicked woman *παρρησίαν ἐξουδύ,*

A *du*, boldneſs of going abroad. If ſhe go not κατὰ χεῖρα σου accord-  
ing to thine hand (or power) cut her off ἀπὸ τῶν καρπῶν, *Plur.*  
*a carnibus*;) from thy fleſh, and give her a Bill of divorce, and let  
her go.

*Ecclus. 25.*  
*v. 26.*

More ſpecially this concerns you, O ye Priests. It is not un-  
known to you, how *Phineas the ſon of Eleazer* (that is, as the  
names import, Confidence of face in or from Gods help,) obtained  
the covenant of peace, and of the everlaſting Priethood, to wit,  
by ſlaying *Cozbi*, the *vie* or lying nature of ſin, and *Zimri*, or, that  
B disposition that rejoyceth therein, *Numb. 25. 6, 7. Psal. 106. 30,*  
*31; &c.*

It is the exhortation which *Dr. Thomas Drayton* ὁ μακαρίτης, a  
man of bleſſed memory, and my reverend and worthy good  
friend, directed in a learned and pious Sermon of his at *Wilts*,  
on 2 *Cor. 7. 1.* to the Miniſters of that County, *March 1. 1656.*  
the Sermon is in print, and entituled, *The Proviſo or Condition*  
*of the promiſes.* For which his good counſell therein contained,  
viz. to cleaſe our ſelves from all filthineſs of fleſh and ſpirit, and to  
C perfect holyness in the fear of God; he was long perſecuted by igno-  
rant Zelotes alleaging, that he, and another, a friend of his, had  
filled that County with the Doctrin of Perfection. Which is ſuch  
another crime, as that which was laid againſt the Apoſtles, *Act. 5.*  
*28.* That they had filled *Jerusalem* with their Doctrin; and what was  
their doctrin but the doctrin of a perfect life? Such as *Moses*  
and the Prophets, Such as *Chriſt* their and our Maſter, and his  
Apoſtles taught them, and us, if we will learn it.

May it not rather be laid as a true crime againſt his accuſers,  
that they and ſuch as they fill that County and the whole Nation  
D with the Doctrin of imperfection and all wickedneſs; which will di-  
rectly, and by good conſequence follow from it?

Befides, how unhandſom and unproper is it, for thoſe, whoſe  
calling requires of them, that they ſtirre up men to endeavour  
after the perfect life, that they may ſtand τελειοί, ὡς πληρωμένοι  
perfect and compleat in all the will of God, *Col. 4. 12.* How un-  
ſeemely is it for them to plead for *Baalim* their Lording and ruling  
luſts, which they call their weakneſſes, frailties and imperfections?  
If theſe muſt remain, why then is it written, that the Deliverer  
shall come out of *Sion*, and ſhall turn away ἀσεβείας impieties or un-  
E godlyneſſes from *Jacob*, and that he ſhall take away their ſinnes?  
*Rom. 11. 26.* Yea, for what end did *Chriſt* give his gifts unto men,  
viz. His Apoſtles, Prophets, Evangelists, paſtors & teachers? was it  
not for the perfecting of the Saints, for the work of the miniſtry,  
for the edifying of the body of *Chriſt*; until we all ἀναρρῶμεθα  
meet or come into the unity of the faith, and the acknow-  
ledgement of the Son of God, unto a perfect man, unto the mea-  
ſure of the ſtature or age (ἡλικίας) of the fulneſs of *Chriſt*? *Ephes. 4.*

*Col. 4.*  
*v. 12.*

*Rom. 11.*  
*v. 26.*

*Ephes. 4.*  
*v. 12, 13.*



12, 13. Surely therefore these men cannot more evidently declare that they are none of Gods gifts unto men, then when by their doctrine of unbelief, they take away all hope of the perfect life. For since hope is the foundation of all pious endeavours, if the hope of perfection be taken away, who will endeavour after it? and how can these men be Gods gifts for the perfecting of the Saints, when they take away the hope of being perfect? let such pretend themselves the gifts of God unto men; they are no doubt such as S. Paul calls false Apostles and deceitful workers, 2 Cor. 11. 13. Yea, is it not crime enough to be *χασέρες ἀργαί*, *slow bellies, idle lazy drones*, to do no good toward this great work of God, unless they be also *κακὰ θνητὰ* *evil beasts*, operative in mischief? like Wasps and Hornets vexing and stinging such as are industrious and abounding in the work of the Lord; such as *μαρτυροῦντες πάντα τοὺς ἀνθρώπους* *teach every man*, in all wisdom that they may present every man perfect in Christ Jesus. Unto which, this good man laboured, striving *ἐν τῇ ἐνέργειᾳ τοῦ κυρίου* *according to his (Christs) operative power working in him*, *ἐν δυνάμει* *in power or vigour*.

And is it not a shame to be like the Gardiners Dog, according to the Italian Proverb, which will eat no herbs himself, yet envies those who would?

Let such Pharisaical hypocrites know, that the Lord denounceth a woe against them, who shut up the kingdom of heaven *ἐμπόδιον* *against*, or rather *before* men, and neither go in themselves, neither suffer them who are entering, to go in.

But the zeal to my friend, (whom the good God hath rescued out of the hands of evil men, whose mercies are cruelty; God grant that his blood be not laid to their charge!) my love and zeal to him, hath transported me into a large digression; yet such as is not unpertinent unto our present purpose.

Much love, much zeal there is among the divided judgments; But the love and zeal of every severall opinion is wholly carried toward its own respective party. And, what our Lord foretold of these last times, is found to be most true, that *διὰ τὸ πλεονεξῆναι, τὴν ἀνομίαν* *διὸς ἐλαί ἀγαπᾷ τὸν πολλόν* *because iniquity is multiplied, the love of many shall wax cold*. The manifold iniquity hath now cooled the love and zeal of every severall sect and party toward many; (so *τὸν πολλόν* *may be understood objective* objectively;) so that there is no common love and zeal towards all men, but every one *αὐτῷ ἑαυτῷ* *sings to himself and pleaseth himself*. Every Zimri, every divided party cut off from others (so Zimri signifies, as also to sing) loves and is zealous toward his Midianitish woman, the thoughts of the divided opinions and judgments; every Zimri's love and zeal is toward his Gomer his lig; which every one *deperit & perdit amat* *loves and zealously affects*, and commits adultery and fornication with all, every one in the darkness in the secret closets of

Col. 1.  
v. 29.

Matth. 23.  
v. 13.

Matth. 24.  
v. 12.

Matth. 24.  
v. 12.

Matth. 24.  
v. 12.

Matth. 24.  
v. 12.

Matth. 24.  
v. 12.

**A** of his own imagination, Ezech. 8. 12. in his **רבה** the Brothelhouse, the Stewes of his own heart; whence proceed the issues of a wicked life and actions, *Lenonum pueri quocunq; in fornice nati.*

**B** O Israel! The Lord requires all thy love, all thy zeal as his own, and, according to his command, to be bestowed upon thy neighbour. Let us, O let us be zealous for our God, every one against his Cozbi, the lying thoughts of the Midianitish woman, as Phineas was, according to Gods testimony of him. Phineas hath caused my wrath to be turned away from upon the sons of Israel in his being zealous with my zeal in the midst of them, v. 11.

For so no doubt **רצאן** should be rendred with my zeal, as S. Paul saith to his Corinthians, *Ζηλωμας Ζηλω Θεου*, I emulate or am zealous for you with the zeal of God, 2 Cor. 11. 2. O let us with this zeal of our God, be zealous against all iniquity, all our vain thoughts which we have caused to lodge in us; and let us pierce them thorow, mortifie and kill them and cast them out of our Tabernacle. So shall the wrath of God be turned away from us; so will the Lord be zealous for his land, and spare us, Joel 2. 18. and let his Tabernacle in the midst of us. O that he would vouchsafe so great grace unto us!

Numb. 25.  
11.

2 Cor. 11.  
v. 2.

**D**

**E**

**Chap.**



Numb. 29.  
v. 35.

On the eighth day ye shall have a solemn Assembly: ye shall do no servile work therein.] The only wise and good God, who loves the man better then the man loves himself, according to that, *Charior est superis homo quam sibi*, Man is more dear unto God, then he is to himself; out of that intire love unto man, he not only signifies in expresse words, what his will is, but intimates the same also more implicitly, in ceremonies, as Sacrifices, and Sacraments, and Sacramental signes, meats and drinks, as also certain times, as dayes, and weeks, and moneths, and years, Festival dayes, new Moons, and Sabbaths; which are a shadow, saith *S. Paul*, of things to come, but the body is of Christ, *Col. 2. 17*. Hence it was, that the holy Apostles, when they preached the Gospel, they delivered the will of God shadowed in the law. The Lord Jesus taught them so to do, *Luke 24. 21*. beginning at *Moses* and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself. And *v. 44. 45*. All things, saith he, must be fulfilled which were written in the Law of *Moses* and in the Prophets, and in the Psalmes concerning me. Then opened he their understanding that they might understand the Scriptures. Accordingly *S. Paul*, in his preaching the Gospel, said none other things then those which the Prophets and *Moses* did say, should come, *Acts 26. 22*. And can we follow any better, any other so good example as that of our Lord?

The words are part of the prescript form and rule, touching the feast of Tabernacles and the eighth day of that Feast; wherein is prescribed, 1. What was to be done; *They must then have a solemn assembly*. 2. What was to be left undone, *Ye shall do no servile work*.

Accordingly I shall consider these two Rules.

1. On the eighth day Israel must have a solemn assembly.
2. They must do no servile work.

1. On the eighth day Israel must have a solemn assembly. Wherein we must inquire, 1. What this assembly was. 2. What was that eighth day.

1. What was that solemn assembly. It is true, that on the three principal solemn festivals of the Jewes, there were wont to be conventions and assemblies of the people; which might be truly called solemn assemblies, and this name might be given to all the three principal Feasts.

But our Translators here call the last day of every such Feast, a solemn assembly, as here the eighth day of the feast of Tabernacles: whereas *עָרַב* signifies not the assembling or convening of the people together, but the retaining or restraining of them being so assembled; which is a great difference. Yea, *Levit. 23. 36*. where we have mention of the same Feast, our Translators themselves having

- A having rendred **סדר**, as here, a ſolemn Aſſembly, they put in the margent, *Hebr. Day of reſtraint*; and the like, *Deut. 16.8. 2Chron. 7.9. Nehem. 8.18.* And theretore what the Tigurin Bible hath *Contio*, an aſſembly or gathering of the people, *Varablus* explains, *Collectio ſive retentio*, i.e. *Solemnitas. Feſtum ſic dicebatur, quod retinerentur qui venerant ad feſtum, &c.* It was called a gathering or retaining, that is, a Solemnity. The Feaſt was ſo called, ſaith he, becauſe they were retained or detained who came to the Feaſt. To like purpoſe *Munſter*; who turns the word *Retentio*;
- B and gives reaſon, becauſe the ſeven dayes of the ſolemnity being paſt, the people was yet retained one day. So *Luther* explains it. *Piſcator* in his High Dutch Tranſlation turns the word, **Verbot-tag**, which in his Latin he renders, *Dies interdicti*, a day of prohibition; and his reaſon is, with reference to the following words; becauſe on it, all ſervile work was forbidden. *Tyndal* and another after him, renders it a *Collection*; not becauſe money was then gathered for the reparation of the Tabernacle, or to buy Sacrifices, as *Lyra* and ſome others have conceived; but becauſe the people were then gathered and retained together. And ſo the Chald. Paraph. expreſſly renders the word **סדר** by **בוישין חתון**, *Collecti eritis, ye (not money) ſhall be gathered.*
- C

Now becauſe this *Collection* and *retention* was on the laſt day of the Feaſt, as *S. John* calls it, *John 7.* Therefore one of our old Engliſh Tranſlators turns the word, *The concluſion of the Feaſt.*

2. This *Collection*, *Retention*, or *Concluſion* of the Feaſt, was on the eighth day. Which day was ſupernumerary and above the number of the Feaſt, which conſiſted of *Seven dayes*; as appears *Levit. 23.34.* On the fifteenth day of the ſeventh moneth, ſhall be the Feaſt of *Tabernacles* for ſeven dayes, unto the Lord. And afterward thrice, *ver. 40, 41, 42.* Ye ſhall keep it *ſeven dayes.* The reaſon of this ſupernumerary day is to be ſought in the Myſterie of it. Meantime, as to the letter.
- D

- The reaſon of this *Collection* and *retention* of the people on the eighth day, is to be referred unto the authority of divine inſtitution; and the end of it, is well worthy his divine wiſdom and goodneſs who ordained it. For the ſame Feaſt of *Tabernacles* was inſtituted in the ſeventh moneth, the moneth *Tixri*, which in part answers to our September; when they had now gathered in the increaſe of the year, *Levit. 23.24.* Then ye ſhall dwell in *Booths*, ſaith the Lord, *ſeven dayes*: every home-born in *Israel* ſhall dwell in *Booths*, that your generations may know, that I made the ſons of *Israel* to dwell in *Booths*, when I brought them out from the land of *Egypt.* I am the Lord your God, *ver. 42, 43.* That the people might remember and conſider, their ſlavery in *Egypt*, and their deliverance out of it. Their penury and poverty in the *Wilderneſs* when they were houſeleſs, and harborleſs; and their
- E



plenty and abundance in the land of Canaan, when they dwelt in houses that they had not built. And therefore the Law was commanded to be read every seventh year at that feast, *Deut.* 31.10. that they might hear, and learn, and fear the Lord their God (the author of all this good unto them) and observe to do all the words of his Law. And for that end, after the ordaining of that Feast, *Levit.* 23.43. is added, *I am the Lord your God.*

Hence it is that the LXX render עֲצֵרָה, ἐξόδιον; which some have conceived to be so turned, because that *Song* was so called, which the old Greek Stage-players sung at the end of their Comedies, when they went off the Stage; as *Suidas*, and *Pollux*, and others affirm. Accordingly some conceive, that the Greek Interpreters alluded to this custom of the Stage-players, because, when they ended the *Feast of Tabernacles*, they returned to their houses with great joy.

But truly I am not easily perswaded, that the Greek Interpreters would so much honour the *Comedians*, and their profane Stage-customes, as to transfer them unto the holy Scripture.

There is no doubt but the LXX gave this name to the Feast, according to the divine institution of it, as hath been shewen, in memory of *Israels* coming forth of *Egypt*.

And for the same reason, they gave the name ἐξοδος, *Exodus*, unto the second book of *Moses*; wherein that great work of God is recorded; and rendred the word עֲצֵרָה ἐξόδιον for a memorial of the peoples going out of *Egypt*, *Levit.* 23.16. *Numb.* 29.35. *Deut.* 16.8. *2 Chron.* 7.9. *Nehem.* 8.18. as well knowing the will of the Lord, that his people should remember the day when they came forth out of the land of *Egypt*, all the dayes of their life, *Deut.* 16.3.

Hence we learn one main end of humane society, the celebrating of solemn Assemblies, for the worship and service of God, in the great Congregation. Such are all the solemn Feasts in Scripture. As also for the management of civil affairs, in order to a peaceable life, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, *1 Tim.* 2.2. That which the Psalmist expresseth in like words, *Psal.* 110.3. בהררי שִׁיר in the comelinesses of holiness; which our Translators express, in all godliness and honesty. Where σεμνότης turnd by honesty, a word in our language, of very large signification, might more properly be rendred by comely gravity. The Wiseman *Prov.* 8.6. brings in Wisdom, saying, I will speak of נִגְיִים excellent things; the LXX turn the word σεμνὰ grave things; that is, as the Philosopher explaines σεμνότης, εὐχέρεια, a decent deportment, becoming all ranks and orders of men. So that those Conventions of the people were either Ecclesiastical or civil.

And both had their times of restraint and their times of dimission. For whereas all things in the Church ought to be done in decency

*Psal.* 100.  
v.3.  
*1 Tim.* 2.  
v.2.

A

B

C

D

E

A cency and *κατά τὰς ὁδοὺς* according to order, 1 Cor. 14.40. We read that our Lord the Head of his Church, is desired by the Disciples to let the multitude depart, *Mat. 14.15.* as afterward he doth, v. 22, 23. and 15.29. And we read this practised by the Town Clerk, or rather, *Sacred Scribe, γεγραμμενός*, as Dr. Hammond well proves, that he dismissed the Assembly, *Acts 19.35.* And this dismissal proves a restraint, in all lawful Assemblies. Such were those of the Christians in the Apostles times, *Hebr. 10.25.* James 2.2. and afterwards. So Ignatius to Polycarpus, *πυκνότερον συναγωγὰς γενέσθωσαν*, let the Assemblies be more frequent. In which dismissal was practised; and therefore a restraint supposed.

1 Cor. 14.  
v. 40.

Acts 19.  
v. 35.

B In the Greek Church, after the Sermon, the Deacon said, *λαοὶς ἀπεσις*, a dismissal to the people: that is, the people may depart. And the like custom was in the Latin Church. Hence is that known form of speech used by the Deacon, after the Sermon to the Catechumens, (those who were not yet initiated or entred into the divine mysteries, but were yet in their rudiments) to them it was said, *Ite, missa est.* The Congregation is dismissed, ye may go home.

C These antient, and now antiquated customs of the Church, easily discover unto us, what Dissolute scope, what loose and confused companies our Church-congregations most-what are; as being neither ducly gathered and assembled together; nor detained by any gentle and moderate restraint upon them; nor decently dismissed. All which might well become the people of the God of order, and the comely body of Christ the head. But at this day, most men account it a great part of their Christian liberty, to be disorderly, and to do what they list. So that our Church-Assemblies are like people, some going, others coming from the Market: or like Bees, D alwayes some going in, others out of the Hive. But if we begin to speak of these disorders, we shall never come to an end.

E Come we rather to the spiritual meaning of these words. For alas! what honour is it unto God, or what benefit is it unto the people, that so many bodies of men are gathered together in one place, or that they are retained and restrained there? The Church of God is a communion of souls and spirits. And this communion of souls and spirits must be with the God and Father of spirits, who made us out souls: Otherwile, *Nihil boni est in unitate, nisi unitas sit in bono*; There is no good in unity, unless unity be in goodness.

We must know therefore, that there is a twofold Restraint. 1. From sin and iniquity. 2. A restraint unto God and his divine nature. 1. The restraint from sin and iniquity, is the restraint of the seventh day, *Deut. 16.8.* Six dayes thou shalt eat unleavened bread, and the seventh day shall be *שבת* a solemn Assembly, or rather a restraint. The feast of the Passover requires a purging out the leaven of malice and wickedness, a keeping our selves from our own iniquity. This must be done with unleavened bread, even



with the unleavened bread of *sincerity and truth*. Ye perceive, *sincerity* accompanies the first and lowest duty, even the first passage out of Egypt. So far are they out, who call *perfection*, which is the highest duty, by the name of *sincerity*, which is or accompanies the lowest and meanest.

2. There is also a *restraint*, a *recollecting*, and *calling home* all our wandring thoughts, our loose affections, our unadvised words, our rash actions; a bringing them to due examinations; a judging and condemning what is blameworthy of them; a sifting and winnowing our hearts, as the Prophet exhorts, *Zephaniah 2.1.*

וְשִׁטְפוּהֶם *Inquire in vos ipsos, scrutamini*, let every one of you search Inter scruta among the trash and trumpery of his sinful conversation. Under thy pride, thine envie, thy wrath, thy covetousness, thy gluttony, thy drunkenness, thy lasciviousness, lies the chaste, sober, temperate, bountiful, patient, meek, loving, humble Christ of God, troden under foot in the street. He it is who is made flesh, and desires *οικνεῖν ἐν ἡμῖν* to take up his Tent, to keep his *Feast of Tabernacles* with us, *John 1.14.* Canst thou, darrest thou own, believe on, hope in, love, cleave unto such a Christ? canst thou honour him, joyn thy self unto him? Unto him is the *רִצְוָה*, our *restraint*, our *retention*; unto him we are to be *adjoyned*, and to become of *one spirit with him*. Unto him we are to be conformed in his *humiliation* and *abasement*, that we may be made like unto him in his *glory* and *exaltation*.

The reason of this *collection* and *retention* of the Church of God in union, may be referred to the Author of it; whose wisdom and goodness as it appears in the history, so much more in the mystery of it. The story minded Israel according to the flesh, of their bodily thralldom in, and *deliverance* out of Egypt; their great poverty and want of all things, and their plenty and abundance. The Mystery imports the precious redemption of their souls out of their *spiritual slavery* under the spiritual Pharaoh. How miserable, poor, and naked they were; but now abounded with all *spiritual riches*; houses full of all good things, that is, the holy Spirit of God, *Matth. 7.11.* with *Luke 11.13.*

For by this *eighth day* was signified the *holy Spirit* of God. Our Lord himself declares thus much, *John 7.* Where ver. 2. ye read, that it was the *feast of Tabernacles*. When our Lord went up to Jerusalem, ver. 10. On the last day, the great day of that Feast, τῆς ἑορτῆς, Jesus stood, and cryed, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which the believers (πιστεύοντες) on him, ἐμελλον λαμβάνειν should afterward receive, *John 7.37,38,39.*

John 1.  
v. 14.

John 7.  
v. 39.

newe Jewes heretofore were called by this name  
In

- A In order to the receiving of this Spirit, the Lord Jesus commands their restraint in expectation of it, Luke 24.49. Behold, I send the promise of my Father upon you; but tarry ye in the City Jerusalem, till ye be indued or clothed with power from on high: For so we read, Judges 6.34. that the Spirit of the Lord clothed Gideon. The word they render [tarry] is καθίστε, sit ye, which notes that quiet posture of their minde, *Anima quies, anima prudens*; wherein they were to receive the Spirit of God. And accordingly we finde them in such a posture and disposition of minde, Acts 2.1. ὅταν ἅπαντες ὁμοθυμαδὸν ἐπιτοῦντο, They were all unanimous at, or in one; ἐκθίσετε ἐφ' ἑνα ἕκαστον αὐτῶν, and it sat upon every one of them, and they were all filled with the holy Ghost. S. John puts both together, the Spirit and the day of the Spirit. I was (or I was made ἐγενόμην, so Arias Montanus; or, I became) in the Spirit, in the Lords day; where he explains one by the other, by apposition: for so we understand that Lords day, which is so often mentioned in the Prophets, and called the day of the Lord. In that day he was, wherein there was no night, nor need of a Candle, neither light of the Sun; for the Lord God φωτίζει αὐτοὺς, shall enlighten them, Revel. 22.5.
- B
- C

Judg. 6.  
v. 34.

Acts 2.1.  
v. 1.3.

Rev. 22.  
v. 5.

Hence we perceive good reason why the Lord laid a restraint upon them to tarry at Jerusalem. It was the day of the Spirit, the eighth day there was חַמִּישָׁה a restraint.

Hence we learn that, as in the letter and outwardly, so inwardly and in the Spirit there is a difference of dayes. It is the Wisemans question; Why doth a day excel a day, and all the light of the day of the year, is of the Sun? So the words are read in the Greek, Eccles. 33.7. He answers his question, By the knowledge of the Lord, they were distinguished, and he altered seasons and feasts. Some of them he hath made high dayes; and some of them he hath made high and sanctified; and some of them he hath put for the number of dayes. And the Wiseman shews, there is like reason for the difference among men. All men, saith he, are from the ground, and Adam was created from the earth. In multitude of knowledge the Lord hath divided them, and made their wayes diverse; some of them he hath blessed, and exalted, and some of them he hath sanctified, and set them near himself. But some of them, hath he cursed, and brought low, and turned them out of their standings. As the Potters clay is in his hand, πᾶσαι αἱ ὁδοὶ αὐτῆς καὶ τὴν εὐδοκίαν αὐτῆς, all his wayes are (which words are left out in our Translation) according to his pleasure; so man is in the hand of him who made him, to render unto them according to his judgement.

Eccles. 33.  
v. 7.—13

Let them take notice of this who confound all differences of dayes, and differences of men, how point blank they oppose the ex-

God our saviour and lord Jesus Christ who is the author of all graces and the perfecter of all gifts.



Mat. 23.  
v. 8. 10.

press testimony of the Wiseman here. I know, there is a time, A  
when some strong men may esteem every day alike, *Rom. 14. 5.*  
But I am well assured, that many of those who plead for a *parity*  
of *dayes and persons*, are not yet grown up to that spiritual age. But  
let them take notice, that there is no time in all the Scripture set,  
wherein its said, that *all persons shall be equal*. Which is the main  
thing they contend for, upon no ground. Yea, that which they  
suppose their principal ground, is a main argument against their  
*parity*. Our Lord saith to his Disciples, *Matth. 23.* Be not ye cal-  
led *Rabbi*, for one is your *Master*, the *Christ*; and all ye are *bre-* B  
*thren*. And ver. 10. Be not ye called *Masters*, for one is your *Ma-*  
*ster*, ὁ *Χριστός*, the *Christ*. But the *greater* or *greatest* of you shall be  
your *Minister* (διδάσκειν.) Its evident from the context, that our  
Lord endeavours to render his Disciples like unto himself. As  
therefore he did not exercise *Mastership* over his Disciples, as the  
Jews *Rabbins* did over the people: so neither would he, that his  
Disciples should, one over another; because they were *brethren*;  
which *brotherhood* yet inferred not a *parity* among them, no more  
then our being the *brethren* of *Christ*, *Hebr. 2. 11.* renders us *equal* C  
to him, who is the first-born of many *brethren*, *Rom. 8. 29.* But as  
he who is *greater* then all, and indeed our *true Master*, yet was *mi-*  
*nister* of all; so should he who is the *greatest* among his *brethren*,  
be as their *mi. ister*. Whence we may reason convictively; that  
if our Lord supposed some of his Apostles and Disciples *greater*  
or *greatest* of their *brethren*, then surely he supposeth, they are not  
*equal*.

2. Hence also appears the spiritual excellency of the *eighth*  
day, which is the true *Lords day*, when the Lord God omni-  
potent reigneth; and his *Kingdom* is come unto us, in *righteousness*, D  
*peace*, and *joy in the holy Ghost*: For so we shall finde, that in this  
*number*, these are comprehended. The number *eight* is a *full num-*  
*ber*, and called by the *Pythagoreans*, the *number of justice and righte-*  
*ousness*; because, as it is *compounded*, so it is also *resolved* into num-  
bers *Pariter pares*, *equal parts*, and *particles of those parts*. Whence  
*Georgius Venetus* observes, That they who were saved from the  
flood, were *Eight*; which, according to the number of *Justice*, im-  
plies, that all who shall be *saved*, must be *just men, righteous men*.  
Yea, that *Noah*, for this reason, is said to be a *just man* in his gene-  
ration, *Gen. 6. 9.* Yea, he himself is said to be the *eighth Preacher* E  
of *righteousness*, *2 Pet. 2. 5.* which is true, without that absurd  
*suppliment of person*; as I have heretofore shewen.

3. In this mystical number also of *eight*, the *peace* is represented,  
when, by Circumcision performed on the *eighth day*, *Gen. 17.* the  
body of sin in the *flesh*, which lusted against the *Spirit*, *Gal. 5. 17.* is  
put off, *Col. 2. 11.* and we now worship God in the *spirit*, *Phil. 3. 3.*  
when all *jarring dis-harmony*, all differences between our God  
and

A and us are silenced and taken away, by Christs mediation as the binding cord, and we hear nothing but the most harmonical diapason. Wherein two things are considerable: 1. A Return to the same Tone, from whence we departed. 2. Though it be not altogether of the same Key, yet great agreement, great peace there is, an union, identity, and sameness. The only difference between them, is; The one is lower, the other is higher. These are discernable, even to every ear, though the learned Musitian can best judge of these things.

B But what is this to us? When man thus imitates his God, thus returns unto him, then as the first day of the Feast of Tabernacles is holy, so is the eighth and last also, *Levit. 23.35,36.* When, as it was in the beginning, so it is now. When the one extreme is God, the other Man most like unto God; and both make a most harmonical and peaceable Diapason. There's but one minde in both, *1 Cor. 2.16.* One heart in both; David according to Gods heart; In both, one will, Gods will done in earth as it is done in heaven. O most perfect peace!

C 3. From this righteousness and peace cannot but Echo and rebound answerable joy, joy in the holy Ghost. How can it be otherwise? For when the Lord hath circumcised the heart, *Deut. 30.6.* with the circumcision of the spirit on the eighth day, the day of the spirit of love, and *περὶ ἀγάπης*, hath cleansed and purged it round about, according to the LXX, and taken away the foolishness of it, so the Chald. Paraph. expresseth it, so that the man now loves the Lord his God with all his heart, and with all his soul; when now the mans love is fixed upon what is most lovely, even the Christ of God in his Tabernacle, the desire of all nations, *Hag. 2.7.*

D When the man delights in what is most lovely, most desirable, and most delightful; then the desire coming is a tree of life, *Prov. 13.12.* Such joy must then be in great measure proportionable to him in whom we rejoyce; and so, in a sort, unmeasurable and infinite; such is the joy in the spiritual feast of Tabernacles, when the Lord takes up his Tabernacle with us, and dwells with us, and we with him, *Revel. 21.3.* Such as when Nehemiah (even the consolation of the Lord, the *παρρησιαστής*, the great Comforter, as his name imports) keeps the feast of Tabernacles, it must needs be joy, great joy, exceeding great joy, *Nehem. 8.17.*

E As we may reason from what S. Peter writes to the believers in Christ, Whom having not seen, ye love; in whom, though now ye see him not, yet believing *ἀγαλλιάσατε*, ye rejoyce, (or leap and dance) with joy unspeakable, *καὶ δόξα αἰσμενῇ*, Glorificata, glorified joy. Such is that which ariseth, not from the knowledge of Christ according to the flesh; for though we have known Christ according to the flesh, yet now we know him so no more; for we walk by faith, and not by sight; by faith in the might and power of God; according to which, our Lord saith, Blessed are they

I Pet. I.  
v. 8.



Joh. 20.  
v. 29.

they who having not seen yet are believing, John 20. 29. Who can duely esteem this faith and love, but he who can experimentally say, *My Beloved is mine, and I am his* ? Cant. 2. 16. A

Jer. 9.  
v. 2.—8.

The excellency of the holy assembly and restraint on the eighth day, may justly reprove both the assemblies and restraints of known wicked men, and of seeming holy ones; for there are of both sorts.

The Prophet tells us of an assembly of treacherous men, Jer. 9. 2. The word is מרמץ, such as restrained themselves from what was good, and were in the bond of iniquity. He describes them verse 3. B

They *close their tongue, their bow, to shoot a lie; and have not strengthened themselves for truth in the earth.* For they proceed from evil to evil, and have not known me, saith the Lord. And the Prophet gives warning of such: Take ye heed every one of his friend, and trust ye not in any brother: for every brother will (not be Israel prevailing with God, but) יקרא יקרא, will utterly supplant, will imitate Jacob in deceiving his brother; and every companion will walk deceitfully. They will use deceit every one against his neighbour, they will not speak the truth: they have taught their tongue to speak a lie. They have laboured or wearied themselves to commit iniquity. Whereupon the Lord tells Jeremy; Thine habitation is in the midst of deceit: wherefore I am melting them, and I will try them, saith the Lord. For what shall I do for the Daughter of my people? As if the Lord should say, they are indeed thus wicked, an assembly of treacherous men; but some good men there are among them; as some gold among much dross; wherefore I will melt them and try them. Their tongue is an arrow shot out; it speaketh deceit. One speaketh peace with his neighbour with his mouth, but in the midst of him, or in his heart, he laieth his wait. C

These sins the Prophet found and reprov'd at Jerusalem; and so did David before him, Psal. 55. He had found a like assembly of treacherous men, like those before the confusion of tongues, Gen. 11. of whom the Lord said, the people are one, and they have all one language. Whereupon he confounds their tongue; and David prays for the like confusion; they are now bound up in the bond of iniquity. Wherefore v. 9. Divide their tongues: for I have seen violence and strife in the City. Their lying, deceit, and fraud are sins more proper to a City. Whence they say, that *Astus craft, subtilty, deceit, and fraud*, is from אסו, that is, a City: wickedness is in the midst of it; deceit and guile go not out of their streets. These are City-sins, our City-sins, sins rank and abounding in our City. And therefore the Lord proceeds in his threatnings against that people; and it may be feared, for like reason, against us also, Jer. 9. 9. Shall I not visit them for these things? saith the Lord; shall not my soul be avenged of such a nation as this? not only that nation, but מרמץ, such as this also. These are מרמץ, a combination of wicked men committing open and known wickedness. D  
E Others

A Others there were alſo among the Jews, an *aſſembly of ſeeming holy men*, *Eſay 1.* who brought a multitude of ſacrifices unto God, ſo that he was full with the burnt offerings of Rams, and the fat of fed beaſts, and the blood of Bullocks, Lambs and Goats.

These were עֲצֻרָה, ver. 13. a *ſolemn meeting*, as it is there rendred, or rather a people in *reſtraint* or *retention*, wholly taken up in offering ſacrifices, obſerving new Moons and Sabbaths.

B But what ſaith the Lord, of theſe? who hath required this at your hands to tread my Courts? Bring no more vain oblations: Incenſe is an abomination unto me: The new Moons and Sabbaths, the *calling of aſſemblies*; I cannot away with iniquity and the *ſolemn meeting* or *reſtraint*. So, no doubt, the words are to be read, *Eſay 1.* And ſo Pagnin, Tremellius, Munſter, Piſcator, the Tigurin Bible, and two of our old Engliſh Tranſlations render them. Not as our laſt doth, with the *ſupplement* [*it is*] but jointly without a ſupplement. And the reaſon is, becauſe *iniquity* oppoſeth the *righteouſneſs* of God; and the more of God is oppoſed, the more

*Eſay 1.*  
v. 13, 14.

C God hates it: and therefore it followes, your new Moons, and your *appointed feaſts* my ſoul hateth, they are a trouble upon me; I am weary to bear them.

This was, no doubt, a groſs miſtake of the Jewes, that they could not diſtinguiſh between that *life*, which God required out of the ceremonies, even his *everlaſting will* and *commandment*, *John 12.50.* and the *ceremonies* themſelves which God *adjoyned unto it*, until the *life* it ſelf ſhould appear, *Col.3.9.*

Yet I doubt not, but we may parallel them with a people among us, an *aſſembly*, a *combination* of *ſeeming holy ones*, who make

D their *aſſembling*, and the *keeping of an outward Sabbath*, *bearing the word* and *receiuing the Sacrament*, and the obſervation of a few other *outward duties*, the very τὸ ἔργον, the whole buſineſs of their religion, wherewithal they cover their *envie*, their *pride*, their *covetouſneſs*, their *wrath*, their *ſurfeting*, their *drunkenneſs*, their *chambering*, their *wantonneſs*, all their abominations: As for what is required out of theſe *outward ſervices*, as from the *Sabbath*, the *ceaſing from our ſins*, from *bearing of the Word*, *obedience to be performed thereunto*; from *receiuing of the Lords Supper*, the *ſhewing forth the Lords death*, in the *daily mortification of ſin*: As for the

E love of God and our neighbour, the *walking in good works*, the very end, for which our God created us, *Ephes.2.10.* Of theſe, *Ἄνεργον* quidem; few words of theſe; or, if words, yet but words. Theſe are, after we believe, and are aſſured, that is, have *ſtrongly fanſied*, that we are *juſtified*, theſe are then accounted but *πᾶρεργα*, things, at the beſt, *indifferent*, and in a manner, at our diſcretion, as being not abſolutely neceſſary to ſalvation, which they are ſure of already; but, upon the matter, as to ſalvation, impertinent



and needless. But if they be urged home, and their necessity be demonstrated, and that to salvation, then they are reputed *Pharissism, Arminianism, Socinianism, Familism, Monchery, Popery*. So that all the Christian duties, and all the excellent priviledges of the *eight day of the feast of Tabernacles*, are resolved into a few *outward services* of the *seventh day*. But let them expect what event the Jews had of all their *ceremonial services*, without the *life of righteousness*; *Who required these things at your hands?* I cannot away with *iniquity and the solemn meeting or restraint*.

As for us, let us keep the *feast of Tabernacles* to the Lord: let us keep a *solemn assembly, a retention, a restraint* on the eighth day.

Numb. 30.  
v. 3.

1. Let us *restrain* our souls from all iniquity. Let us vow this vow unto the Lord and keep it. If a man vow a vow unto the Lord, and swear an oath to *binde his soul with a bond*, he shall not *break his word*. Or rather, according to the Hebrew, לאסר אסר by *binding a bond upon his soul*; so David saith, Thy vows are upon me, O God! If we make vows unto God, our word is no more *ours*, but *Gods*; and therefore we are obnoxious unto him. So that to *violate our words* is not simply to *break it*, as our Translators turn it, but to *prophane it*, as it is in the Hebrew, לאסר אסר, he shall not *profane his word*; because it was *sacred*, as made to the Lord; and therefore being not performed, it is *profaned*; as they acknowledge in the margin.

Psal. 119.  
v. 106.

2. Let us *avow* and consecrate our selves to the Lord. A *promissory oath* differs little, and only formally, from a *vow*. Accordingly David gives us example of the other *restraint*, even to *binde our selves to the Lord and his righteousness*; I have *sworn*, and I will *perform it*, that I will keep thy righteous judgements; or rather, the *judgements of thy righteousness*.

Mark 1.  
v. 23.

1. It is no mean *Society* and assembly we are invited unto; read how the Apostle describes it, *Hebr. 12. 22, 23, 24*.

2. Nor is the benefit small; no less then even the subduing the power of our greatest spiritual enemy. *Mark 1. 23*. we read of a man in the *Synagogue* ἐν πνεύματι ἀκαθάρτῳ, a man with, or in an unclean spirit; who cryed out, saying, Let us alone, *What have we to do with thee*, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God. Satan knew well, that Jesus and he had nothing common; therefore he saith, τί ἡμῖν καὶ σοί, what is common to us and thee? And therefore he well knew that there would be no society between Christ and him, but that he the *stranger man*, would cast him out of his *Tabernacle* which he had usurped. Whence saith David, thine enemies roar, ὡρυ, (like the Whelps of the Lion the Devil) in the *inmost* of thine assemblies. For if, saith Ignatius, ye often come together, to the thanksgiving and glory of God, καταργεῖται αἱ δυνάμεις τῶ σατανᾶ, the powers of Satan are *destroyed*, his fiery darts

Psal. 74.  
v. 4.

A darts of temptations, which he casts, to inflame us unto sin, are rendered ineffectual. Your *unanimity* and agreement in the faith, is his *destruction*, and the torment of his Angels. So he,

B Nor is the danger of neglecting this fault, contemptible. They who come not up to keep the feast of Tabernacles, shall have no rain, Zach. 14. 16, 17. Men have long looked at Christ without them, and many hundred years since. Now the Prophet speaking of the times of the Gospel, and dispensation of the spirit, the eighth day, invites all nations to come to the spiritual Jerusalem, to keep the feast of Tabernacles; that now at length they may own him the true שכינה the indwelling Deity who doth σκηνω, take up his Tabernacle in us; that they may come, that is, believe, John 6. 35. and that Christ may dwell in their hearts by faith, Ephes. 3. Yeay Christ himself cries out, on the eighth day of that feast; he that is a thirst, let him come to me and drink. If men come not so to him, nor believe in him, so that he may dwell in their hearts by faith, they shall have no rain, no showers of blessings; nor shall the rivers of living water, flow out of their belly; which he spake of the spirit, which the believers on him should afterward receive, John 7. 37, 38, 39.

C All these laid together make the feast of Tabernacles appear the most excellent of all the rest, as being the last; and the eighth day of that feast more excellent then all the other. Indeed, as I shewed before, it's no part of the feast, but a supernumerary day; a day which imports an excellency as חמשה and περὶ ἑξαταύτην signifying, to be redundant and abounding, which also import excellency. This octonarius the number of eight is called שמיני and is interpreted numerus pinguedinis, numerus compositus ex primo numero binario intra denarium impingantus, a number of fatness; because it hath the name from שמן pinguem esse, to be fat, abounding with mysteries; as also because it answers to שמן oyl, a principal figure of Gods good spirit, which signifies the fatness of Gods house, Psal. 36. 8. fatness wherewithal the soul is satisfied, Psal. 63. 5. That oyle which swims aloft above all legal ceremonies; above the septenary of the legal Sabbath; above all compulsions of the Law; nor comes it at all by the works of the law, but by the hearing of faith, Gal. 3. 2.

E Do we keep this feast unto the Lord, as we ought? All his feasts are holy convocations, and to be proclaimed such, Levit. 23. 2. 37. And the Church is assembled together in Gods and Christs name, which is holy, 1 Cor. 5. 4. And we must be holy as he is holy. The proselyte to be adjoynd unto the Church, is called מוֹשָׁב from מוֹשֵׁב, to draw out, and gather up: such is the Church of God and Christ, such as are drawn out of hell, and assembled and gathered unto God. Such is ἐκκλησία a congregation and assembly of holy ones, called out of the world, which lies



I John 5.1  
19.

Numb. 33.  
v. 2.

in the evil one; which is more truly so rendered, than by our Translators, who turn it *wickedness*. I John 5. 19. Therefore every one of those who were baptized, professed an abrenunciation of the evil one, saying, ἀποδοσάμεν τῷ σατανᾷ I renounce Satan, before he adjoined himself to Christ, saying, αὐτοδοσάμεν τῷ Χριστῷ, I list myself in the roll of Christsouldiers. And hence it was, that the sons of Israel kept the feast of the Passover, before they kept the feast of Tabernacles. The restraint of the 7th day, the restraint from the sin, before the restraint of the eight day, the adding, binding and consecrating themselves to God and his righteousness. Yea, the sin is supposed to be consumed, before we keep the feast of Tabernacles, according to what Moses wrote; Numb. 33. 2. Moses wrote their goings out, according to their journeys, by the commandment of the Lord. The words are אֵלֶּיךָ הָיָה לַיהוָה. It were authority enough for those journeys, if written only by the commandment of the Lord; but it adds much to the authority of that journal containing 42. journeys of Israel, that Moses wrote them at, from, or according to the mouth of the Lord, as the words properly signifie; so that the Lord dictated unto Moses, who was the Lords Amanuensis, and wrote according to, from, or at, the mouth of the Lord. Now the first journey was from Ramasses to Succoth, Numb. 33. 5. How does that concern our present business? Much; if we consider, when they took their journey from Ramasses, viz. on the morrow after the Passover, ver. 3. when now we become conformable unto the death of Christ, the lamb slain, the true Passover offered for us, and begin to purge out the old leaven of malice (though that word malice in English, signifies hatred; but so doth not κακία; to which it answers in the Greek: I wish it were rather turned naughtiness or leudness, when we have begun to purge out the leaven of leudness) on the morrow after the passover, they went from Ramasses, that is, the melting and dissolving of the iniquity, which moulders away and consumes, by conformity to the death of the lamb; and therefore the Psalmist saith, that the ungodly shall perish, and the enemies of the Lord (those of our own household) shall consume as the fat or what of the lambs, is pretious; they shall fail or fade away, as the smoak, Psal. 37. 20. David compares sin to the fat of lambs offered for the burnt sacrifices: which is easily dissolved and melted upon the altar; such is the melting of the iniquity signified by Ramasses: from whence they journeyed to Succoth, that is, Booths, Tents, or Tabernacles.

That was their first journey. They encamped at Succoth; which was the occasion, that the Lord took, for instituting the feast of Tabernacles, according to Levit. 23. 42, 43.

All they who keep this feast, are the home-born of Israel who are

A are pure in heart. *Psalm 73. 1.* Israelites indeed, in whom there is no guile, *John 1. 47.* who walk according to the rules of the feast, *Gal. 6. 16.* whereof we have heard the first. The eighth day Israel must have a solemn assembly, or rather, a restraint and retention.

The second rule of the feast, is.

2. Ye shall do no servile work therein; word for word, ye shall do no work of servitude. [Therein] is a supplement, how needful, I shall shew anon.

Herein we must inquire, 1. what this servile work or work of servitude is. And it is hard to say, since disputes of the Canonists and Summits about it, have made it intricate. They conclude and agree most what, that by a servile work is to be understood some corporal, mechanical or artificial work; how be it they hence except works of necessity to be done, and such as whereby men may serve one another in love. Also by a servile work, they understand journeying, dancing, singing, fiddling, hunting, fishing, fowling, painting, marketing, going to law, doing any work for a reward; whence in the Arabic version a servile work, is called a work of gain or for gain.

C Light of nature taught the heathen, that on their holy days and feast days, they must do no work. So Tully in his 2<sup>d</sup>. book *de legibus*. And Macrobius in his first book saith, the Priests affirm, that their Festivals are polluted, if any work be done in them. Only they say, *Feris agi licere, quod prætermisum noceret*, that such work may be done on their Holy days, which might do hurt if left undone; as to draw an Ox out of a pit. Whereby it appears, that the Gentiles knew not only the law of nature, but somewhat of the Gospel also. For this sentence of Scævola the high Priest hath good conformity with what the only true high Priest delivers upon like occasion, touching the Sabbath, *Luke 13. 15, 16.*

D According to this account, we may finde somewhat like Christianity even among the idolatrous Heathen; yea, the Heathen, if we consider, and compare them according to their light, with many who believe themselves to be the only Christians, they may shame them and all other, who place the breach of the Sabbath in sitting at their doors, or walking a turn in the field. Which haply may be as necessary for some man, as plucking a Sheep out of a pit on the Sabbath day: And how much is a man better then a Sheep? saith our Lord, *Matth. 12. 12.* And thence he there concludes, That it is lawful to do well on the Sabbath dayes.

E We must therefore inquire yet further what a servile work is.

Others have conceived, that by a servile work, is to be understood such work as a Servant or Handmaid is wont to do; and thus the LXX call it *λατρευτὸν*; which becaule it may signifie a work tending to divine worship, which is most what called *λατρεία*, therefore they would rather turn it *χειρουργικὸν*, manual labour,



or work with own hands. But surely the Lord would not destroy his own Primitive institution, or make that unlawful to be done, which he himself commanded our first parents to do, and that in the state of *innocency*. For so we read, that the Lord commanded them to *subdue the earth*, Gen. 1.28. and 2.15. Its said that the Lord God took the man, and put him in the Garden of Eden, *אדמה*, to till it; which is the word before us, here rendred *servile*, or of *servitude*: doubtless if such a work were at any time unlawful to be done, the Lord would not have commanded them, while they were in their integrity, to do it. We are therefore yet to seek what is that *servile work*, which is here forbidden to be done on the eighth day. There is no question but Israel, according to the flesh, understood by a work or works of *servitude*, such as they wrought in Egypt; when the Egyptians made them serve with rigour, and made their lives bitter with hard bondage; in Mortar, and in Bricks, and in all service in the field, with all their work, wherein they wrought with rigour.

Exod. 1.  
v. 14.

2 Cor. 5.  
v. 17.

But whereas old things are past away, and behold in Christ all things (*γέγονε*) are made new; and according to the promise, the Lord now brings his people again out of the land of Egypt, Zach. 10.10. we must understand now other *servile works* answerable unto the spiritual Egypt, the land of Ham the servant. And therefore Origen interprets the doing of Israels works in Egypt, *Opera carnis, terrena opera, opera seculi, aūs terra & lutea explere ministeria*, to do the works of the flesh, earthly works, worldly works, deeds of the earth, and to fulfil dirty offices or services.

It rests therefore, that, since, according to our Lords decision, it is lawful to do well on the Sabbath day, well-doing is not forbidden on the eighth day; so that the *servile work* is the *sinful work*; & whosoever commits sin, is the servant of sin, John 8.34. Hence it is, that the sinful man yields his members servants to iniquity unto iniquity, (that is, from one degree of iniquity unto another,) and so he becomes the servant of sin, Rom. 6.19.20. A servant of corruption, 2 Pet. 2.19. A vassal unto divers lusts and pleasures, Tit. 3.3. So that every sin is a *servile work*, such as every ones ruling lust commands him to do.

The reason why no such *servile work* is to be done on the eighth day, may appear from 1. Divine authority forbidding it; the Lord saith, ye shall do no *servile work*. 2. In regard of the work it self, which is *πονηρία* and *μολοχαια*, sin and iniquity, unlawful in its own nature; and therefore it brings a prohibition with it; its that which ought not to be done. 3. In regard of the quality of the work forbidden, *servile work*, a work of *servitude*; and therefore mis-beseeming, yea, unlawful for those whom Christ made free. 4. In respect of the eighth day; which is the day of the Spirit, as hath been shewen; and where the Spirit of the Lord is, there

is

A is liberty, 2 Cor. 3. 17. Yea, 5. The ſeventh day imports a ceſſation and reſt from all ſervile work. No Manna was then to be gathered, Exod. 16. 6. No labour for the meat that periſheth, John 6. 27. No diſtracting care, what we ſhall eat, or what we ſhall drink, if we have taſted, that the Lord is gracious, 1 Pet. 2. 3. No journeying on the Sabbath, Exod. 16. 29. but every one muſt tarry in his place. Now God himſelf is מקומו the place, and its one of the Names of God. And if all our works be wrought in God, John 3. 21. we ſhall then keep the Sabbath well unto the Lord. Cain went from his preſence, and then whither went he? he dwelt in Nod, Inſtability. Nimrod went from him, and wrought a ſervile work; he built his Babel, his work of confuſion. No fire was to be kindled on the Sabbath day, Exod. 35. 3. Ye read of iniquity burning like a fire, Eſay 9. 18. A fire of envie, which is not kindled on the true Sabbath, Eſay 11. 13. A fire of legal zeal (which, I know, will burn againſt this expoſition of the Sabbath) in ſome yong Diſciples, like thoſe, Luke 9. 54. which is there quenched. No buying or ſelling muſt be on the Sabbath, Nehem. 13. 15. For the time is ſhort, that they, who buy, ſhall be as though they poſſeſſed not, 1 Cor. 7. 30. Accordingly the Prophet ſpeaking of the great Sabbath, ſaith, there ſhall be no Canaanite, that is, no Merchant, no buyer or ſeller in the houſe of the Lord, Zach. 14. 21.

C There muſt be no leaving of burdens on the Sabbath, Jer. 17. 22. We muſt lay aſide every weight that preſſeth down and עול וטעול, the ſin that ſo eaſily beſets us in every circumſtance. And therefore the Lord comforts his people againſt Aſſur, that is the beſieging ſin, Eſay 10. 24. And he gives a reaſon, ver. 27. In that day his burden ſhall be removed from off thy ſhoulder, and his yoke from off thy neck; and his yoke ſhall be diſſolved or broken (חברו) becauſe of (שמן) the unction or the anointing of the Spirit of God, which gives the true liberty. Yea, the Lord mindes his people, Levit. 26. 13. of his redemption and freeing them from the Egyptian ſlavery; I am, ſaith he, the Lord your God, which brought you forth out of the land of Egypt, from being bondmen to them, and I have broken the bands of your yoke, and made you go קוממיו, In erectione, erect or upright; which is the poſture of liberty and freedom. And therefore the Chald. Paraphraſt turns it בחירות In libertate, in freedom: as the contrary poſture of being bowed down, is a ſigne of bondage and ſervitude, Rom. 11. 10. Ever low thou down their back.

E 1. Obſerve we hence, what that is which enſlaves and abaſeth thoſe who otherwiſe are moſt noble and free-born; what elſe but ſervile work, or work of ſervitude? Even Adam who was the ſon of God, by his fall, became the ſervant of ſin. And, of all Adams poſterity, Ham the ſon of juſt Noah, ſo noble, that he was by divine eſtimation, better then all men of his age, and taken in exchange

Hebr. 12.  
v. 1.

Eſay 10.  
v. 27.

Lev. 26.  
v. 13.



Judges 3.  
v.8,9.

Psal.38.  
v.6.

Rom.6.  
v.22.

exchange for the world, *Ecclus. 44.17.* His son *Ham*, by his iniquity, became a *servant of servants*; so that the *Egyptians*, his offspring, have been, and yet are, until this day, the *Drudges* of all Nations, as I have formerly shewen, on *Gen.9.25.* And he hath stained all his issue with a black spot spread over all their bodies; a mark of a black sinful soul. Yea, the *Israelites* of the noble stock of *Abraham*, free-born, were yet abased and sold under sin, and became the *servants of Cushan Rishathaim* (even the *blackness of both iniquities*, inward and outward) and him they served *eight years*, the full time of the *spirit of bondage* until they cried unto the Lord; and he raised up a *Saviour* in the *fulness of time*, until *Gods time*, that is, *Othniel*, came, even the *Saviour*, and delivered them, *Judges 3.8,9.*

An exprels figure of *Christ* our *Saviour*, whom *God* the Father raised up, and sent him to bless us by turning every one of us from our iniquities, *Acts 3.26.* And accordingly *Christ*, in *Gods time*, even in the *fulness of time*, he gave himself for us, that he might redeem us from the *blackness of all iniquity*, outward and inward; and that he might purifie unto himself a peculiar people zealous of good works, *Tit.2.14.* How free was *Ahab*, even the *King of Israel*? yet he sold himself to commit iniquity, & became a very *servant*. How much more free was *King David*? yet hear how he groans under the *burden of his sins*; Mine iniquities, saith he, have come over mine head, as an *heavie* burden; they are too heavie for me; and, as a man bowed under his burden, *ver.6.* I am wreathed or wryed and pressed down exceedingly, *Psal.38.6.* So was the noble daughter of *Abraham* whom *Satan* had made crooked and bowed down, a figure of the noble heaven-born soul, which is by sin averse from heaven and heavenly things, and bowed down to the earth, and minding earthly things, yea, abased even unto Hell.

2. The *eighth day* is a day of liberty. It is the day of the spirit; and where the *Spirit of the Lord* is, there is liberty. Howbeit its a *Paradox*; a day of restraint, yet a day of liberty. It is a restraint from sin and restraint and binding unto *God*; which is to be free indeed. *Gods service is perfect freedom.* No man is ever made or permitted to be so free, indeed so licentious, as to be left to the bent and inclination of his own will; but as he is freed from the bondage of sin and servile works, he comes under the yoke and service of *Christ* and his righteousness. And this is the end of our redemption, that being delivered out of the hand of our enemies, we should serve him, (our Redeemer,) without fear, in holiness and righteousness before him all the dayes of our life, *Luke 1.74,75.* So the Apostle, *Rom.6.22.* being made free from sin and δουλοῦτες made servants of righteousness. For this end, our conscience is purged by the blood and Spirit of *Christ*, that we may serve the living

**A** living God, *Hebr. 9. 14.* And for this end, the people pray for deliverance from their enemies, that they might serve the Lord. And we may well confesse and pray with them, *1 Sam. 12. 10.* we have served Baalim and Ashteroth, our Lording lusts, our riches, our stocks (they are our Baalim and Ashteroth) now deliver us out of the hand of our enemies, and we will serve thee.

**B** O ye sons and daughters of God, ye who are hastening the coming or presence (*παρουσίαν*) of the day of God, and tending toward the eighth day, desiring to become born of the Spirit, let not us abase our selves to the servile works of sin. We are of the light and of the day, and ought to walk as the children of light and of the day.

2 Pet. 3.  
v. 12.

**C** This is Christs day which Abraham saw, and rejoyced, *John 8. 56.* ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἑμὴν: Abraham your father rejoyced that he might see that my day. Not only that he foresaw the time of Christ in the flesh, though that also may be a truth; as Abraham desired to see by vision, or experience, or some other way of revelation, when, or what manner of time, the time of Christ should be; when in spirit he desired a signe to assure him that he should possess the land of rest; whereby the spiritual promises of God were signified: For so he saith, Lord! how shall I know, that I shall possess it? Then God shewed him a vision, *Gen. 15. 8.* So that in that sense it may be a truth, that Abraham then had seen that day of Christ. But doubtless Abraham had seen Christs day in his soul and spirit, and had obtained the rest of his soul, even the day of Christ. And this appears evidently by the following words. Thou art not yet fifty years old, say they, and hast thou seen Abraham? Our Lord answers; Before Abraham was born, I am. Before Abraham was born; so it is in the Greek; *πρὶν Ἀβραάμ γενέσθαι*; and the Latin, *Antequam Abraham fieret*, before Abraham was made or born, I am; not, I was. The former before Abraham was, it notes a temporary being. I am, signifies the eternal being proper to God alone, signified by *יהוה* Gods proper name; a being without beginning or end, and best signified by the present, I am. And so the Jews understood him. Thus oftentimes Christ makes known his eternal being, by I am, though our Translators obscure it, by turning the words otherwise. This eternal being, this light, this day of the Lord, Abraham saw, and rejoyced: This is that *μετὰ τὴν ἡμέραν*, that Lords day wherein S. John the Divine was, *Revel. 1. 10.* This is the day which the Lord hath made, *Psal. 118. 24.* we will rejoyce and be glad in it; he hath made and honoured this day above all other, as he is understood to have made Moses and Aaran, *1 Sam. 12. 6.* Thus he made twelve, *Mark 3. 14.* he advanced them, and preferred them before all others. And thus the Lord made the eighth day.

John 8.  
ver. 56.

**D** The eighth day suppoeth all the other seven preceding. And since *Non pervenitur ab extremo ad extremum nisi per medium*,  
**E**



nor can we come to the eighth but by the intermediate seven dayes: Let us therefore enquire into the seven dayes preceding, which may be some wayes helpful towards our attainment unto the eighth day.

Whereas therefore our unregenerate estate is compared to *darkness*, wherein we walk, not knowing whither we go; of which the Apostle, *Rom. 1. 21*. They became vain in their imaginations, and their foolish heart was *darkned*; and *Ephes. 4. 17, 18*. *Acts 28. 26, 27*. Hearing ye shall hear and not understand; that the true *light*, the *day of the Lord* may shine unto us.

Let us consider these dayes 1. With reference to Gods creation, and according to their myserie; and 2. More plainly, and in relation to our duty.

The number of *six* is the first *perfect number*; because it results and ariseth from the combination of the parts, one, two, and three. Whence the *Pythagoreans* call it *Gamon*, the number of *Marriage*; because the parties joyned one to other, beget the whole number. The parts also multiplyed one by other, produce the same. As *six* times one, thrice two, twice three. A number fit for the fabrick of the world, which consists of the first proportion, as of four to two; which, with the principles from which it ariseth, and to which it tends, makes the *Diapason*, of all harmonies and agreements of sounds, the most harmonical and consonant.

And therefore *Pythagoras* applyed it to *wedlock*, and more eminently to that *marriage* and *conjunction* of the creatures among themselves. And this number being the first perfect number agrees to the perfect Architect and Workman, as also to his work, to whom & to which, nothing is wanting, nothing is superfluous. And therefore when the Creator had finished his work of creation, and produced and parted it into this number of *six*, *Moses* adds his *Epiphonema*; *Perfecti sunt igitur cali & terra & omnis exercitus eorum, Gen. 2. 1*. Thus the Heavens and the Earth were finished, and all the host of them.

And therefore *Orpheus* who had read these works of God in *Genesis*, (as *Socrates*, *Plato*, and many others of the learned Gentiles had done) he put a Period and a full close to his Hymns and Songs, in the sixth generation; because the argument of his Hymns were, in this sixth generation, wholly concluded and perfected; because in that number of dayes, the great workman, God himself had finished his work in *six* dayes.

Now if more curiously we consider the egress and progress of the Workmaster, the number of *six*, wherein this Fabrick was made, is fitly represented by a *Triangle*, whose base is *three*, the top *one*, and the middle *two*. For the whole Fabrick or work of the World, is raised, & proceeds from the *three* *substances* which are

**A** are called *persons*, whoſe works *Ad extra* are undiuided; and they tend unto *one* end, the glory of the *one* and *only* God. The *Transitus* or paſſage is by a *Binarius*, a *Duality*, by two, which is the *matter*; and is *conſummate* and perfected by *union*, which is the *form*. Thus the diuine Philoſopher in his *Timaus*, Where God, ſaith he, the Maker of the World, hath produced the number of Heaven and Earth, he preſently made the *light*, whereby the Creators might be diſtinguiſhed and diſtinctly known; the *Chaos* was the *matter*, the *light* the *form*; the *fiſt dayes work*. On the *ſecond day*, he ſet the *Firmament* between the waters above and beneath, even the *Diuine Wiſdom* and the *Humane*, leſt there ſhould be a greater influence then this inferiour World could receive. This is the *ſecond dayes work*; which the antient Diuines account unhappy; and the Jews of old read mournfully with the Accent *נפיל*; as grieving for that *Obſtacle*, that *bar* which hindred the influence of the *Diuine Wiſdom* and goodneſs upon us.

**B** The Fountain of *Diuine Grace and Goodneſs*, it is moſt plentiful, moſt exuberant, and abundant; but the *Diuine Juſtice* weighs out unto every one its meaſure whereof it is capable. For unto every one of us is given *grace*, according to the meaſure of the gift *Chriſt*, *Ephes. 4. 7.* diuided to every one according as he will, *1 Cor. 12. 11.*

*Ephes. 4. 7.*

On the *third day*, according to the *formal number* which is *three*, the *formes* of things are explained, and thereby they are ſeuered one from other.

That the *diſtinction* of theſe might appear more evidently, the the two great *Lights* and all the other *Stars* are made and ſet in Heaven; and that is the *fourth dayes work*.

**D** On the *fiſth day* ſignified by *ו* which is the character of *life*, the *living ſouls* were made, which fill the air and water.

On the *ſixth* ſignified by *ז*, which alſo is a character of *life*, the *living creatures* were made, which replenish the earth.

Laſt of all when the houſe is *builded* and *finiſhed*, the Man, the Lord of it, is made in the moſt perfect *form*, even the *ſimilitude* and *image* of his God.

Now becauſe the Lord in *ſix dayes* made Heaven and Earth, and reſted the *ſeuenth day*, therefore man is commanded to labour *ſix dayes*, and to reſt the *ſeuenth day*.

**E** The reaſon of this conſequence, is; man was made in the image and ſimilitude of his God. From this, when man fell, he was again invited thereunto, to *imitate* his God in *doing* and *leaving undone* and renewing his work in *labour* and in *reſt*. As by the *ſix dayes*, our God had his *egreſs* and reſted in the *ſeuenth*, ſo man, fallen man hath his *regreſs* and return to his God by his *ſix dayes* of labour; and reſts in the *ſeuenth*.

As before God made the World, there was *darkneſs*, &c. The like



like we read, *Jer. 4. 23.* As therefore God said, Let there be *light*, and he who commanded the *light* to shine out of *darkness*, shines in the heart, *2 Cor. 4. 6.* The *light* that enlightens every one coming into this world; that *light* of *faith*, which precedes in our regress and return unto our God. *Deus lumen perfecit operibus suis.*

2. There follows *Discrimen honestorum & turpium*, that *septuaginta*, the *Firmament* dividing between those waters above, and those waters beneath, even that *spirit* of *faith* discerning, whereby we know how to refuse the evil and choose the good, to sever the spiritual and heavenly love, from the carnal and earthly: otherwise the former, as experience often proves, would easily degenerate into the later, unless there were *septuaginta τῆς πίστεως*, *Col. 2. 5.* A *Firmament* of *faith* and divine and spiritual wisdom, to put difference between them.

3. Thirdly, there is a *separation* of the waters from the earth, when the natural and sensual passions are gathered together and made subject to divine reason. Then the minde free from sensual delights and other perturbations, as the earth dried from the waters, must bring forth the *Plants* of *Gods* planting.

4. Because the *light* must not be hid and put under a Bushel, but on a Candlestick, that may give *light* to all, and shine before men, two great lights; the Sun to rule the day, even the great *light*, by which we see *God* the *light*; *In lumine tuo videbimus lucem*: and the less *light* to rule the night, even *humane* wisdom to guide us in the affairs of this life, which is but as the night, in regard of the day *light* of *Heaven*. The Stars are examples of the holy ones, they who turn many to righteousness who shine as the Stars, *Dan. 12.* to whom the children of *Abraham* are compared, *Gen. 15.*

5. *Moving* creatures, the motions and inspirations of *Gods* Spirit: The gifts and graces of the holy Spirit *רוח קדש*, *Charismata*. So one of the most ancient and pious Fathers understood that word. By these, we take the wings of a Dove, and we fly *רוח קדש* upon the face of the firmament by contemplation and elevation of the minde, above all earthly things. By these our soul escapes as a Bird out of the snare of the Fowler.

6. Then the earth brings forth the living souls, even such as live unto God and are conformed unto him; with whom God is so delighted, that he approves it is good, and cooperates with us, saying, Let us make *Man*, after our image; even male and female; the female, the thoughts, *2 Cor. 11.* which receive the seed of God; *A facie tua concepimus Domine & peperimus spiritum salutis*; the male, when he works according to grace received. Thus the man being perfected, is fruitful, and multiplies and brings forth fruit and fills the earth, even the earthly man with the gifts of *Gods* grace; so that the heart and the flesh rejoyce in the living God.

Col. 2.  
v. 5.

**A** God. Thus he brings under the earth and subdues it, and all the beasts. Thus the man, after his six dayes cress returns and comes to the seventh; and so both meet in the Sabbath, the true rest, *Esay 64.5.* Thou meetest him that rejoyceth and worketh righteousness, that remembers thee in thy wayes.

Behold the glorious patern propounded to our imitation, even God himself. God goes out of himself by six dayes or degrees, and rests in the seventh; and man goes out of himself by six dayes, and he also rests in the seventh.

**B** But whereas there are two things in rest considerable, rest from something, and rest in something, this is the first rest; even rest with Christ according to the flesh, being armed with the same minde and dying to him. The second rest is in Christ according to the Spirit, even in the eighth day; when we return again into God, as our Lord saith, *John 16.28.* I come forth from the Father, and am come into the world; again, I leave the world, and go to my Father. For we are also come forth from the same Father (*Luke 3. ult. Acts 17.*) into this troublesome world, that we may return by the like, six dayes; and then finde our rest in God.

**C** Blessed are the dead who die in the Lord; even so saith the Spirit, that they rest from their labours in Christ; to whom they live, who are dead unto the world; and then arise with Christ unto a better life, even the resurrection and the life of the eighth day: I am come that they might have life, and have it in more abundance.

2. Hitherto we have considered these seven dayes preceding the eighth, with reference to Gods creation, and according to their mysterie; let us now consider them more plainly, and in reference to our duty: And so we read of six legal dayes or lights of the Law, which must fit and prepare us and lead us unto the seventh and eighth day. I read them in a very pious Author who is called Hiel, and stiled by Arias Montanus (who himself was a great light of his age) *Christiana veritatis viventis testis, cui nomen ipsa Christi virtus & veritas Hiel indidit*; a witness of the Christian living truth, to whom the power and truth of Christ gave the name Hiel.

The first six lights he names in this order. 1. The Light. 2. The Hearing. 3. The Understanding. 4. Confession. 5. Obedience. 6. Delight and Pleasure in the law of God. Which we may illustrate thus. We have the two former, *Prov. 20.12.* The seeming eye and the hearing ear, the Lord hath made them both. Leab is labour which brings forth Reuben the son of light, and Simeon the hearing in the humanity. Out of the mouth of the Lord comes understanding, *Prov. 2.6.* or wisdom, which is to fear the Lord and to depart from evil, *Job 28.28.* Then follows confession of sin, which we now forsake and finde mercy: whence we take courage to be

585  
18



be obedient unto righteousness, Rom. 6. 16. So that by frequency of obedient actions we attain to *delight* in the law of God, according to the inward man, Rom. 7. 22. This is that they call a *good will*, which is *παροσκευη*, the *Vigil, Eve, or preparation* for the *Sabbath day*, or *rest from sin*, which is the *dawning* of the *eighth day*, when the *day-Star* ariseth in our hearts, 2 Pet. 1. 19.

2 Pet. 3.  
v. 11, 12.  
18.

O ye free-born Israelites! Who desire the appearing of the last day, the great day of the feast of *Tabernacles*, let us finish our six dayes works, and keep the seventh a holy *Sabbath*, a *restraint*, a *rest* from all our sins; and hasten the *coming* or *presence* of the *eighth day*, the *day of God*, in all holy *conversations* and *godlinesses*. So shall the *Day-Star* arise in our hearts, and the *Son of God* will *συνεβ* take up his *Tabernacle* with us. To him be glory both now and to the day of eternity, 2 Pet. 3. 18.

Dent.

A



# Deuteronomy.

B

These be the words which Moses spake unto all Israel, on this side Jordan, in the wilderness, in the Plain, over against the Red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Dizahab. (There are eleven dayes journey from Horeb, by the way of Mount Seir, unto Kadeshbarnea.)

Deut. 1:  
Ver. 1, 2.

C

In these words before us, is the Title of the fifth book of Moses, and the Argument of that Book. The Title of the Book, is either that in the Hebrew, which is the same with the first words of the Book, *אלה חדברי*, These are the words; (and there is the like reason of all the other four Books of the Pentateuch. Whose Titles are the first words of their respective Books;) Or, that of the Greek Interpreters, *Δευτερονόμιον*, Deuteronomie; which Title other languages, by a common consent, have followed, and ours among the rest. And they meet happily in it. For the Title is or ought to be *Communifax*, as a common light to the whole Work, whose Title it is. And indeed such is this of *Δευτερονόμιον*, to this Book; as we shall shew anon.

D

Meantime the LXX and their followers have good warrant for this Title out of Deut. 17. 18. Where Moses saith concerning this Book, the King shall write *משנה תורה* which they render, *Δευτερονόμιον*, Deuteronomie. So Hierom and Pagnin, which yet Arias Montanus would rather express by *Duplum legis*, a Duplicate of the Law. Ours rather, a Copy of the Law: Others, *Secundam legem*, the Second Law. Ours rather, a Copy of the Law. So likewise Josh. 8. 32. I believe, they might very well here, as in the Title, have retained the word Deuteronomie.

Deut. 17:  
v. 18.  
Josh. 8:  
v. 32.

E

For this Title bodes something more excellent in this Book, according to some Proverbs and Proverbial speeches, *Δευτερονόμιον*, *Secundis melioribus*, Second things, or thoughts better; *Secundæ res* are prosperæ res, prosperity; and—*melior fortuna sequetur*; better fortune will follow, &c. The excellency of this Book therefore appears, in that it is *Secunda Lex*, a Second Law; or, as some have rendered, *Deuteronomium*, *Secundilegium*. For a new Law well bestowed a new people, such as this was; according to Numb. 26. 64, 65. Among these (mustered by Moses and Eliazar) there

Numb. 26:  
v. 64, 65.



there was not a man of those *mustered* by *Moses* and *Aaron* the Priest who *mustered* the sons of Israel in the Wilderness of *Sinai*. For the Lord had said of them, Dying they shall die in the Wilderness: And there was not left a man of them, save *Caleb* the son of *Jephunneh*, and *Jehoshuah* the son of *Nun*.

And as the *Law* and the people were *new*, so was the Governour new also, even *Jehoshuah*. Not that this Book containeth a *new Law*, but indeed the iteration and repetition of the *old*. As *S. John* writes of the *old* and *new* Commandment of love. Beside, this Book hath great affinity with the Gospel, which is often by the Antients called *Nova Lex*, the *New Law*, and known by the name of the *New Testament*. So it is called by *S. Hierom*, *Evangelica legis praefiguratio*, a *prefiguration of the Evangelical Law*. For this Book of *Deuteronomie* hath in it much of the Gospel, as will easily appear unto the humble and docible readers of it. *Moses* expressly saith so much, *Deut. 29. 1*. These are the words of the Covenant which the Lord commanded *Moses* to strike with the sons of Israel in the land of *Moab*, Beside the Covenant (mark that) which he stroke with them in *Horeb*. And what other covenant is that but the *second* and *new Covenant*, the *second* or *new Law*, which is *Deuteronomie*. Which is the same whereof the Prophet speaks, *Jer. 31. 31*. Behold, the dayes come, saith the Lord, that I will strike a *new Covenant* with the house of Israel, and with the house of Israel, and with the house of *Judab*. Not according to the Covenant which I stroke with their Fathers in the day, that I took them by the hand to bring them out of the land of *Egypt* (which my Covenant they brake, although I was an husband unto them, saith the Lord: which later words our Translators turn otherwise in the margin: but neither text nor margin will yield so good a sense as if instead of *והיה לי כאלהם* [*I was an husband*] we read, *והיה לי כאלהם* [*I rejected or abhorred them*]; and so the word is used, *Levit. 26. 43*. *2 Sam. 1. 21*. and the sense is plain, and will agree with the parallel Scripture, *Hebr. 8. 9*. *καὶ οὐκ ᾔκουσεν αὐτῶν*, and I regarded them not, or, I cared not for them, or rejected them. And with *Hierom*, *Ego neglexi eos*, I neglected them.) But this shall be the Covenant that I will strike with the house of Israel, after those dayes, saith the Lord, I will put my Law in their inward part, and write it upon their heart, and will be their God, and they shall be my people, &c. That Evangelical Covenant is intimated by *S. Paul*, *2 Cor. 3. 3*.

Hitherto we have considered the Title of this fifth Book of *Moses*, stiled, *These words*, according to the Hebrew; and according to the *LXX* called *Deuteronomie*, the *Second Law* written in the heart: which the Lord be pleased to make good unto us!

Come we now to consider somewhat of the Argument of this Book, in the following words.

On

A On this ſide Jordan, in the wilderneſs, in the Plain, over againſt the Red-Sea.] Theſe and all other places here named are held moſt-what to be circumſtantial to the ſpeech of Moſes. Howbeit what they render, *on this ſide Jordan*, *בְּעֶבֶר*, is no more *on this ſide*, then on *that*, but *in tranſitu*, in the paſſage, that is, when they were now ready to paſs over Jordan.

Deut. I.  
v. I.

B As for the Red Sea, concerning it, I have formerly ſpoken; but here is no *ים*, no Sea expreſſed, but only *יָם* which they turn Red, which is indeed the Red-Sea rather. But I have ſhewen reaſon elſewhere why the LXX and others render it the Red Sea, as here *πλησίον ἐρυθρῆς θαλάσσης*, *neer the Red Sea*; and the Vulg. Latin, *Prope rubrum mare*. But if here the Red Sea were to be underſtood, how could the ſame place be neer Jordan, as it is ſaid to be, both in the Greek and Latin? And therefore Cajetan and others affirm, that *יָם* is here taken for *Cannetum*, a place where *Canna*, Reeds grow; or, as *יָם* alſo ſignifies, *Finis* or *Terminus*, the term or bound of the promiſed land; as neer to *Mare mortuum* or *Lacus Asphaltites*, the Dead-Sea, the bound of the Holy

C Land.

But indeed why ſhould Moſes be ſo extreme curious in deſcribing the place where he ſpake theſe words to all Iſrael? It is true, the Argument he treats of, is of great moment; but ſo likewiſe are many other, which are not ſo circumſtantiated with names of places; as the firſt giving the Law, *Exod. 20*. The Apoſtaſie of Iſrael, *Numb. 13. 14*. In both Scriptures the actions are named and ſpecified each by one place, and no more. And there are many like.

D Nor were ſome of theſe places named, ſo nigh the paſſage over Jordan, where theſe words were ſpoken, as to ſpecifie it; as appears by moſt of them, if we compare them with the Chorographical Tables. Yea, ſome words underſtood of places, will hardly prove ſo, as will be maniſeſt unto thoſe who ſhall well examine them.

E The Chaldee Paraphraſt opens the whole buſineſs, declaring ſummarily in theſe few words, the Argument of the whole Book of Deuteronomie, and the praſe of Moſes herein conformable unto other Governours of Gods Church. For thus he underſtood and explained this verſe, as minding and reproving Iſrael for their ſins committed in the places mentioned. Thus by, [Theſe words] he underſtands hard and reprehensory words: Moſes reproved them, ſaith he, becauſe they ſinned in the wilderneſs, and becauſe they tempted God in the Plains over againſt the Red Sea, and in Pharan. Where they murmured againſt Manna. And in Hazeroth, where they provoked God for fleſh. And in that they made themſelves a golden Calf. So he interprets *Dizahab*; which is from *יָם* and *זהב* *ſufficiencia auri*, whence the LXX turn the

D d d d word



word *καταχρησας*, and the Vulg. Latin, *ubi auri est plurimum*, where there is much gold. And many suppose *Dizabab* the proper name of a place, which is no where else named; nor doth *Hierom* mention it, where purposely he treats *De locis Hebraicis*. The Appellative signifies the abuse of their plenty of gold to the making of an Idol.

Which opinion of the Chald. Par. is so probable, that Rabbi *Salomon*, and *Munster*, and others follow it. Yea, *Rupertus* was so far persuaded of this, that hereby he explains the Lords words, *Numb. 14. 22.* [*They have tempted me these ten times,*] to be properly understood, and not taken for many, as elsewhere, *Levit. 26. 26.* *Job 19. 3.* But whether exactly that number of provocations may be found in these words, as *Ainsworth* on *Numb. 14. 22.* hath reckoned up just so many, I leave to their inquiry, who have more leisure.

Lastly, according to this interpretation, the Chald. Paraph. brings in *Moses* now toward his death, reproving the sons of Israel; as *Moses* had brought in Israel himself doing the like, immediately before his end, *Gen. 49. 1, 2, 3.*—33. In like manner *Samuel* in his old age sharply rebuked the people, *1 Sam. 12.* And that great example of all Governours, the Lord Jesus Christ, whom the Lord raised up like unto *Moses*, He, before his ascension into heaven, left a severe reproof with his commission to the Apostles, *Mark 16. 14.*

But let us proceed unto the following words.

(There were eleven dayes journey from Horeb by the way of Mount Seir, unto Kadeshbarnea.)

The word *journey* is not in the Text; howbeit the literal sense will bear it well enough. The words might well be let loose from the Parenthesis, both because they are consentany with the former verse, as also because they agree with ver. 6, 7, Where the Lord commands the people to take their journey from Horeb, as they did ver. 19. and came to Kadeshbarnea. They agree very well with ver. 1, and make good proof of that sense which the Chaldee Paraphrast gives of it, viz. A Reprehension of the people for their sin: There was eleven dayes journey from Horeb the way of Mount Seir unto Kadeshbarnea. They had now gone thorow that great and terrible Wilderness, and were come to the confines of the promised land, v. 19. and that in eleven dayes.

Whence we may consider that inestimable loss of the unbelieving Israelites, who in so short a time had finished so much of their journey, and refused, through unbelief and disobedience to make further progress toward the holy land. Inasmuch, as what remained of their journey, was not finished in less then thirty and eight years; which, had they been willing and obedient, according to the proportion of their journey past, might have been accomplished in less then so many dayes, *Deut. 2. 14.*

Deut. 1.  
v. 2.

Let

**A** Let the Israel of God take notice of this ; That there intercede eleven dayes or legal lights, between Mount Horeb [the Sword, and terrour, and killing letter of the Law] and Kadeshbarnea [the moveable, or mutable holiness of the child] and that in compassing Mount סיני or Seir, [that formidable doctrine which causeth horripilation, and makes the hair stand on end through fear.]

Besides, the number *Undenarius*, eleven is of ill omen, as being that which is called in the Interlineary Gloſs, *Numerus transgressionis*, the number of transgression, since the mysteries of it, for the most part, bode somewhat that's evil.

**B** It is *S. Augustins* obſervation, lib. 15. de Civit. Dei, cap. 20. That the tenth generation of those who built up the City of God, ended in Noah: But Cain, who was the builder of the Devil's City, he had eleven in his posterity before the flood. *Quoniam lex denario numero predicatur, unde est memorabilis ille decalogus ; profecto numerus undenarius, quoniam transgreditur denarium, transgressionem legis, ac per hoc, peccatum significat.* Because the Law is delivered in the number of ten, whence that Decalogue is memorable ; surely

**C** the number *Eleven*, because it transgresseth (or goes beyond the denary or number of Ten,) it signifies a transgression of the Law, and thereby Sin. The same Father gives further instance of eleven Curtains, *Undecim Vela Cilicina. In Cilicio, recordatio est peccati, propter haedos ad sinistram futuros ; quod consistentes in Cilicio prosternimur.* Progenies ergo Adam per Cain scelerationem, *undenario numero finitur, quo peccatum significatur.* Eleven Curtains of Goats hair, (or Sackcloth ; ) In Goats-hair is the remembrance of Sin, by reason of the Goats which are to be at the left hand. Because when we confels in Sackcloth, we are humbled or cast down.

**D** Therefore the Progenie of Adam, by the wickedness of Cain is finished in the number of eleven, whereby Sin is signified. And this number falling short of twelve, is that notable number of the twelve Patriarchs and Apostles ; as there were eleven children of Ham before the flood, sons of Canaan, Gen. 10. 15. — 18. *In undenario fuerunt Apostoli, tempore passionis, quando defecerunt a fide.* The Apostles were in the number Eleven in the time of the Passion, when they fell from the faith, saith *S. Bernard.* And as the number eleven is ominous in regard of the sin, so likewise is it unlucky in respect of the punishment. For the like number of dreadful Epi-

**E** thites, we meet withal, noting the day of the Lord, most terrible unto sinful men, *Zephan. 1. 15, 16.* Where we have a description of the day of the Lord, by Eleven adjuncts and circumstances of it, which render that day most formidable and terrible. For its called a day of wrath, and that day brings forth Twins ; and every one of them speaks terrour and affrightment ; and imports an abhorrency unto our nature. How much more the whole number of them, and that number, the number of *Eleven* ? which in



it self alwayes bodes some evil or other; That day is a day of wrath, a day of trouble and distress, a day of waftness and desolation; a day of darkness and gloominess; a day of clouds and thick darkness; a day of the Trumpet and alarm against the fenced Cities, and against the high Towers. A

1. Wherefore let no man hastily presume of his attainments, as if he were already come into the heavenly Canaan, the land of Rest. There are eleven dayes from Horeb, by the way of Mount Seir, to Kadeshbarnea. Moses describes that way, ver. 19. of this Chapter; when we departed from Horeb, we went through all that great, that terrible wilderness: (the words are full of Emphases) which ye saw by the way of the Mountain of the Amorites; as the Lord our God commanded us; and we came unto Kadeshbarnea. B  
 After we receive the Law, in Horeb, that is 1. in heat of concupiscence accidentally stirred up by the Law, Rom. 7.8. 2. In drought, without any rain or dew of grace to extinguish or allay it. 3. In terror of the sword, that killing letter. All which S. Hierom understands by Horeb. We then come into the Wilderness, the Wilderness of Paran, where Hagar and Israel dwelt, Gen. 21.20, 21. which are allegorically understood of the first covenant, saith S. Paul, Gal. 4. 21. — 31. A solitary, a lonely condition, which is described, Deut. 8. 15. That great Wilderness, a state of long solitude, and desertion; and that terrible, by reason of the fiery Serpent, (the word is singular) the Devil, which usually frequents such Deserts, and annoys us with his venomous temptations, as with fiery darts of the evil one, 1<sup>st</sup> Thim. 3. Ephes. 6. 16. He allures us with blandishments and inticements, until we embrace his suggestions; and then, as the Scorpion, he smites with the tail of despairing remorse, accusation, and condemnation. Such Briars and Thorns are with us in Sinai, and we dwell among such Scorpions, Ezech. 2. 6. A place of thirst (וַיִּצְרֹק) [thirst after comfort and life] but in which there are no waters, [of spiritual consolation.] All that great, that terrible Wilderness we pass thorow, before we come to Kadeshbarnea [the unstable holiness of the childhood] and then we are not yet come unto the rest. C

Deut. 8.  
v. 15.

Ephes. 6.  
v. 16.

2. Let no son of Israel despair. There are but eleven dayes from Mount Horeb unto Kadeshbarnea. Passuri graviora! dabit Deus his quoque finem. We must endure greater and more grievous evils then these, by how much we draw nearer to the heavenly rest: And our God will put an end to those also. D

Deut. 8.  
v. 15, 16.

It is at the Lords command that we take this journey, Deut. 1. 19. And he is leading us thorow that great, that terrible Wilderness. He is bringing forth water out of the Rock of Flint: He is feeding thee with Manna in the Wilderness: giving thee to eat the same spiritual meat, and causing thee to drink the same spiritual drink, 1 Cor. 10. Deut. 8. 15, 16. The words are in the Participle, and imply E

- A** imply the continued acts, the perpetual guidance of our God, his causing us to drink into one spirit, and feeding us continually with the bread of life. Wherefore be weak, that is, acknowledge thy weakness; and thou shalt be strong. So the Arabic Proverb. And the Apostle, *Hebr. 11. 34.* Out of weakness they were made strong. Remember what befel the fearful and unbelieving Israelites in *Kadeshbarnea*, in the wilderness of *Paran*; they were afraid of the sons of *Anat*, and believed not in the mighty power of God; and so entred not into Gods rest; which is the Apostles main argument of *Hebr. 3.* and 4<sup>th</sup> Chapters, with allegorical allusion to *Num. 13.* and 14 Chapters. *Degeneres animos timor arguit—* Fear proves base spirits, female and effeminate—*αχαίδες & ετ' αχαϊοι*, timorous Ismaelites, not valiant and courageous Israelites. Consider what he saith, who sits upon the throne, he who is α and ω, the first and the last, *Revel. 21. 1.—8.* S. John having seen the new Heaven and the new Earth, and the holy City, the new Jerusalem; he heard the great voice, saying, the Tabernacle of God is with men, and he will take up his Tabernacle (*σκηνοησει μετ' αυτων*) with them, &c. then ver. 7. *ο νικων κληρονομησει ταυτα*, he who is overcoming, shall inherit these things, or (according to another copie) *παντα*, all things, and I will be to him a God, and he shall be a son unto me: But to the fearful, and unbelievers, and sinners, and abominated ones, and murderers, and fornicators, and Sorcerers, and idolaters, and all liars, their portion is in the Lake burning with fire and brimstone; which is *ο θανατος ο δευτερος* that second death.
- B** Wherefore rest not in *Kadeshbarnea*; be not alwayes children, *Ephes. 4. 14.* lest ye perish in the childhood, (as they did, *Num. 14.*) but v. 15. *αληθευοντες εν τη αγαπη*, attaining to the truth of these types and figures, by love, grow up unto Christ *τα παντα*, in all things (or who is *τα παντα & εν πασι*, all things, and in all things, *Col. 3. 11.*) *αδριζεσθε*, be men, be valiant and courageous, through that faith which overcomes the world, 1 *John 5. 4.* Following the Lords cloud of witnesses, *Hebr. 12. 1.* who through faith *εμμεγεθυμιας*, long suffering, inherited the promises, *Hebr. 6. 12.* With such victorious faith & such long suffering endure ye travail and labour, your six dayes; so shall ye attain unto the seventh, the true Sabbath, the Rest-day of your souls, even Jesus Christ, even through Jesus Christ our Lord.
- C**
- D**
- E**

*Rev. 21. 7, 8.*

*Heb. 6. 12.*

The Lord God of your fathers make you a thousand times so many more as ye are, and blesse you, as he hath promised you.] These words contain Moses his Blessing of Israel. And as they are here rendered, they make a good sense. But they reach not unto the full blessing, such as Moses intended, and the Lord had promised.

*Deut. 1. 11.*

For



For whereas *Moses* acknowledgeth Gods *bleſſing* promiſed to *Abraham*, to be fulfilled in part unto *Israel*, he prayes for the accompliſhment and fulneſſ of it, in bringing in the true *Israel* of God, whereof the *Israel* according to the fleſh, was a type and figure.

The promiſe made to *Abraham*, was of a twofold ſeed; whereof the one was, that it ſhould be as the *dust*, *Gen. 13. 16.* and as the *ſand on the ſea ſhore*, *Gen. 22. 17.* The other, that it ſhould be, as the *Stars of heaven*, *Gen. 15. 5.* and *22. 17.* The former is fulfilled in *Israel* according to the fleſh; the later in *Israel* according to the promiſe; according to which, *Abrahams ſeed* was to be called, *Gen. 17. 19. 21.*

The former promiſe was made good unto the fathers of theſe *Iſraelites*, to whom *Moses* here ſpeaks; who were numerous and multiplied, but of an hard and impenitent heart, *Rom. 2. 5.* like the *ſand on the Sea-ſhore*, and as the *Dust*, *Gen. 13. 16.* minding earthly things, *Phil. 3. 19.*

The later part of Gods promiſe unto *Abraham* was fulfilled in the people to whom *Moses* here ſpeaks, as he affirms, *v. 10.* The Lord your God hath multiplied you; and behold, ye are this day as the ſtars of heaven for multitude. Howbeit this accompliſhment was only figurative; and it ſelf was to be yet fulfilled in the true *Israel*. And therefore *Moses* prayes thus. The Lord God of your fathers adde beſide, or over and above you, *וְכֵן כִּי הָיִיתֶם כִּי הָיִיתֶם* as it were you, or, like unto you, or ſuch as you, a thouſand ſuch as you are, that is, true *Iſraelites*, ſuch as you repreſent in type.

And thus many both antient and later Translators underſtand the words, and commend them to us in this ſenſe. The *LXX* thus, The Lord God of your fathers *προσθετεν υμιν ως εστις*, *Addat vobis* (not as the Latin Translators there turn it, *ut ſitis*, that ye may be, but) *ut eſtis*, as ye are. The Samaritan verſion, The Lord God of your fathers adde over and above you, as ye are. So the Arabic, ſuch as ye are. To the ſame purpoſe, the Tigurin Bible, and *Vatablus*, *Addat ſuper vos, ſicut eſtis*, that is, *Hebr. Ut tales, quales eſtis*, that ſuch they may be as ye are. So the Spaniſh Bible, ſo *Piſcator* and *Pagnin*. Howbeit *Arias Montanus*, though often very judiciously he render by the Participle, what *Pagnin* turns by the Verb, yet both of them agree to render *וְכֵן* *Addat*, the Lord adde, which is better here turned by the Participle, and not harſh in Engliſh, The Lord God of your fathers be adding unto you, ſuch as ye are! So that hereby is imported Gods continued act of adding unto his Church and people, ſuch as they are. Which is very reaſonable. For,

1. Such is the vertuous inclination of holy love in every pious ſoul, that it moveth and diſpoſeth every one to his like; ſo that good men ſoon finde out one another. 2. The Divine Wiſdom goeth about ſeeking ſuch as are worthy of her, and ſheweth her ſelf favou-

- A** favourable unto them in the wayes, and receiveth them into every thought, *wisd. 4. 15.* according to what our Lord said of the Father, that *τοῦ τῆς ἐκείνου ἐκκλησίας αὐτοῦ* that he seeketh such worshipping him; and such he brings unto the Son, and is daily adding such unto his Church; according to what *S. Luke* saith, *Act. 2. 47.* that God added unto the Church *τῆς ἐκκλησίας* those who being obedient unto the exhortation, *1. 40.* (*οὐκ ἐν τῇ σαρὶ* save yourselves, or be ye saved) saved themselves from the crooked or ungodly generations; such *οὐκ ἐκκλησίας* such saved ones, God added unto the Church daily. 3. Herein consists much of Gods blessing upon his people, that, addition of such, as they themselves are, is made unto them. Which the Psalmist proves, *Psal. 115. 13, 14.* He will blasse them that fear the Lord, the small with the great: Wherein that followes; the Lord will be adding *וְיִבְרַכְךָ* above you, above you, and above your children. 4. From such addition, or from addition of such, results the glory of God. So the Prophet *Esay 26. 15.* Thou hast added to the nation, (then followes) thou art glorified, *viz.* in regard of his faithfulness, in that he makes good his promised blessing.
- C** So that, under the figure of Israel here mentioned, and the increase of them, and addition unto them, Moses prayes for the Israel of God; such as are pure in heart: unto whom, in special manner, God is gracious; as *Asaph* saith, God is good unto Israel; and then he explains what Israel that is, and adds; to the pure in heart, *Psal. 73. 1.* The like distinction our Lord intimates, *John 1. 47.* speaking of *Nathanael*, Behold, saith he, *ἀληθὺς Ἰσραηλῖτης*, an Israelite indeed (or truly,) in whom there is no guile. For so *ἀληθὺς, ἀληθινός, ἀλήθεια, נֶצֶחַ, אֱמֶת*, *veritas*, the truth is opposed to types and figures very often in Scripture, *Dan. 7. 16. 19.* and *11. 2.* *John 6. 32.* and *15. 1.* *Hebr. 8. 2.* and *19. 24.*
- D** This is Israel indeed and truly. And such is the Israel which God respects and saves, and according to which, he is said to be the God of Israel. And therefore when the Apostle had spoken the wisdom of God among the perfect, and had declared the secrets of the divine dispensation, and shewen in what manner and order God declares his wrath on the vessels of wrath, and the riches of his glory on the vessels of mercy, and had now taught, that every one who is a vessel of wrath, he becomes such, because, through his hardness and impenitent heart, he treasures up wrath against the day of wrath: but the vessels of mercy, are such, as have cleansed themselves from these, and have prepared themselves unto every good work, *Rom. 9. 27.* He confirms this doctrine, by the authority of the Prophet *Esay 10. 22.* If the number, *τῶν υἱῶν*, of the sons of Israel be as the sand of the Sea, a remnant shall be saved. They who are not to be saved, are as the sand of the Sea; they who shall be saved, are as the Stars of heaven. For the speech contains both parts of the promise made to Abraham, *Gen. 15.* saith one of the pious Antients.
- E** Howbeit

*οἱ πλεῖστοι*  
*John 1. 47.*  
*1. 28. 30. 31.*  
*Act. 2. 47.*  
*1. 40. 47.*

*Psal. 115.*  
*1. 13, 14.*

*Esay 26.*  
*1. 15.*

*John 1.*  
*1. 47.*

*1. 16. 19.*  
*1. 24.*

*1. 16. 19.*  
*1. 24.*



Esay 10.  
v. 22.  
Rom. 9.  
v. 27.

Howbeit I cannot but note a mistake of the Translators in the place named, Esay 10. 22. where they render ~~and~~ though; and in Rom. 9. 27. they so render ~~and~~: both which, in both places of Scripture are conditionals, not discretives, and are to be turn'd by Si, if; not, though.

And as God could adde no other then such unto his Israel; so neither could Moses pray for any other than such to be added unto Gods Israel. For if the sons of Israel be as the sand of the Sea, an hard hearted, fruitless, and unprofitable people, if an earthly minded people, how ever numerous, yea innumerable, nor can God bless such, nor adde them to the Church of Christ; nor can Moses or any other true servant of God, pray for the addition of such. It is the advice of the Wise man; Desire not a multitude of unprofitable children, neither delight in ungodly sons; Though they multiply, rejoyce not in them, except the fear of God be with them. Trust not thou in their life, neither respect their multitude: For one that is just, is better then a thousand, &c. Which he proves by many examples of Gods judgements on the increase of sinful men, whom God pitied not, nor spared the six hundred thousand footmen who were gathered together in the hardness of their hearts, Eccles. 16. 1.—10.

Consider this, O thou Israel of God! and endeavour to assimilate and make others like unto thy self, that they may be added unto thee, Esay 54. 1, 2, 3, and 60. and 61. and 62. And let all others know, that God seeks for such; and that, upon such is his blessing; and from such ariseth his glory; and such an Israel of God it is, for which Moses here prays. And such are they, for whom he prays who is like unto Moses, Acts 3. 22. even the Christ of God, John 17. 6.—20, 21. they are the pure in heart, such as are without guile, they are saved from their sins, and are conformable unto the will of God. On such an Israel, the Apostle also prays for a blessing, as Christ himself did, as Moses here doth: As many as walk, or, whosoever shall walk orderly, according to this rule, (the words are  $\delta\sigma\sigma\iota\ \tau\omega\ \kappa\alpha\tau'\ \epsilon\tau\epsilon\omega\ \sigma\omicron\iota\chi\eta\sigma\omicron\upsilon\sigma\iota$ ) peace be upon them, and mercy, and upon the Israel of God! Gal. 6. 16.

Deut. 1.  
v. 16, 17.

Judge righteously between every man and his brother, and the stranger that is with him. *Thou shalt not respect persons in judgement.* Moses in these words gives two precepts to the Judges: 1. Affirmative: 2. Negative. The Affirmative, judge righteously between a man and his brother, and his stranger. For the word they turn righteously, is  $\dagger\text{צדק}$  justice, or righteousness, not  $\dagger\text{צדק}$  in righteousness; which might be rendred righteously. There is a broad difference between these two. For to judge righteously qualifies the Judge; but to judge righteousness, notes the object or matter judged; which is here commanded, and elsewhere we read

**A** read the like; as *Deut.* 16. 20. *Zach.* 8. 16. *Pſal.* 58. 1. (Where yet our Translators have turnd *מישרים* *uprightly for uprightness.*) *Pſal.* 58. v. 1. So the Chald. Paraphraſt here hath *משפט* judge truth, integrity, or uprightness. And the Vulg. Latin, *Quod justum est, judicate, judge ye what is just.* And thus *Moses* here gives precepts concerning the object which ought to be just. And the like precept concerning the object, we have, *Zach.* 8. 16. Execute the judgement of truth and peace in your gates. Where the Hebrew is acknowledged in the margent to be, judge truth and the judgement of peace.

**B** Elsewhere the person judging or otherwise acting, is qualified, as *Pſal.* 112. 5. The good man guides his affaires *במשפט* in judgement. *Pſal.* 112. v. 5.

*Moses* puts both together, *Levit.* 19. 15. Ye shall do no unrighteousness in judgement, thou shalt not respect the person of the poor, nor honour the person of the mighty: (there's both real and personal object, and lawes concerning both: then follows the law qualifying the Judge,) *בדורק*, in justitia, LXX, *בדורק*, in righteousness shalt thou judge thy neighbour.

**C** Nor was this distinction unknown to the Philosopher, who puts difference between doing what is just, and doing the same justly; to which is required, that he who so doth, be *εὖδως, πεγαίρμενος, βεβαίως ἢ ἀμετακινήτως ἔχων*, that he know what he doth, that he do it out of election or choice, and that he be habitually and immutably radicated and confirmed in so doing.

What the Translators turn the stranger that is with him, is no more then *גר*, his stranger. For howsoever *Pſal.* 41. 9. that which we read, he that eateth my bread, is in the parallel Scripture, *John* 13. 18. He that eateth bread with me; so that my bread, and with me, and his stranger, the stranger with him, should be all one; as *Ainsworth* observeth, yet here seems not to be the same reason. For in the Scripture before us, a brother and his Proselyte or stranger, are as *Axor* and *Reus*; whereof one, by the law of Relation, is, and may be said to be the others. And thus *Solomon* couples them, *Prov.* 18. 17. He that is first in his own cause, seemeth just: but his neighbour cometh, and searcheth him; where the neighbour is *איש ריבו*, his adversary: and both are the *Axor* and *Reus*, the Plaintiff and Defendant; and the one of them, is said to be the others.

**E** 2. As for the negative precept, Ye shall not respect persons in judgement, the Hebrew words are *לא תביר פנים במשפט* non agnosceſtis facies in judicio, ye shall not acknowledge faces in judgement; which accordingly the LXX turn, *οὐκ ἐπινοήσεις πρόσωπα ἐν κρίσει*.

This is a prohibition of very large extent; and whether the Hebrew phrase speak not more home to the business, and make



it more plain, then that whereby we express it, viz. to respect persons, I leave it to the consideration of the judicious Reader. For therefore the wise Heathen intending the same thing, have represented their Judges pictured without eyes, as the Thebans, without eyes and ears, as the Lacedemonians; and the Athenien Judges being about to pronounce sentence, withdrew themselves and retired into some dark room.

All which imported that exact care in the Judges, that they might exactly and precisely consider the cause itself without notice or knowledge of Actor or Reus, Plaintiff or Defendant; and so might exclude all things what ever were ἐξω πράγματος, not appertaining to the business in question.

Psal. 82.  
v. 2.

James 2.  
v. 1.—4.

The Psalmist found and blamed this kinde of injustice in the publick judicatories, Psal. 82. 2. How long will ye judge iniquity, and accept the faces of the wicked? And S. James found the like fault in the Christian Assemblies, James 2. 1. My brethren, have not the faith of our Lord Jesus Christ of glory ἐν προσωποληψίαις, with respects of persons or face: For if there come into your Assembly a man having a gold Ring in gay apparel; and there come in also a poor man in vile rayment, καὶ ἐπιβλέψατε, and ye look upon him, that weareth the gay clothing, and say unto him, sit thou here, καλῶς, well or conveniently; and say to the poor man, stand thou here, or sit here under my footstool. And are ye not partial in your selves? and are ye not become judges of evil thoughts, or rather, evil reasonings? διαλογισμῶν πονηρῶν.

And is not the same partiality and acknowledgement of faces, propagated from age to age, even down to our times, and practised at this day in our Assemblies? when men, without regard had unto the faith in our Lord Jesus Christ of glory, look up and down their Congregations, for men with gold Rings, and Plush Jackets, and set them in convenient places; because such as these may prove good customers, and buy off their commodities. As for others in vile rayment, how ever faithful and obedient, let them sit or stand, it matters not where; there's no gain to be hoped for from them. Are not men at this day, thus partial? are they not judges of these evil reasonings? Do not men thus endeavour to serve God and Mammon? This is an acknowledgement of faces, and that unexcusable.

But whether, out of this consideration, all incivility and neglect of persons, Magistrates, men of place and authority, aged and gray-headed, &c. whom the Word of God commands us to honour; whether an unmannerly disrespect of these, ought to be introduced and brought in among Christians; whether honour of all men enjoined, 1 Pet. 2. 17. ought from this pretence, to be waived; whether the outward signes of honour, (since honour it self is a signe, and in the person honouring,) ought, for this reason, to be forbidden;

- A born; let them well conſider, who go about to bring in an *uni-verſal parity*, with a rude and unwinning behaviour; among the people of God; which the Scripture every where holds forth, as the *moſt civil, moſt courteous, beſt behaved*, of the *moſt winning converſation of all ſocieties in the world*. Let them well ponder this in their mindes, who think to excuſe all *outward honour*, with preſence of *inward*. If it be *inward*, what inconvenience will follow, if it be *brought forth* and become *outward*? How elſe can it be known to the perſon honoured?
- B Our Lord Jeſus, the Head of his Church, judged not according to the *ſight of his eyes*, nor reprov'd according to the *hearing of his ears*, &c. *Eſay 11.3.* and he forbids us to judge according to *ſight*, κατ' ὄψιν, and commands us to judge *righteous judgement*, *John 7.24.* Yet he teacheth us to ſalute not onely our brethren, but others alſo. Yea, the ſcope of his exhortation is, that herein we ſhould out-do all other men. If ye ſalute your brethren onely, what do ye more. (Our Lords will is, that we ſhould herein do more then others do.) Τι περὶ ἑσσοῦν, what do ye more? do not the Publicans ſo? His Diſciples muſt exceed them in their ſalutations, and ſalutations of others, beſide their brethren, *Matth. 5.47.* Certainly they who forbear ſuch *outward ſalutations*, as they pretend, leſt they ſhould foment and nourish pride in thoſe whom they ſalute; its much to be feared, leſt that forbearance of ſalutation, proceed from pride: As when the *Cynic* ſlovenly trampled upon *Plato's* handſom Bed, with his durty feet, ſaying, That he trod down *Plato's* pride, he was well answered, *At ſuperbiâ majori*, but with greater pride then his.
- C How needful therefore is it, my brethren, in our judging, to begin with our ſelves, when the Lord is come, *1 Cor. 4.5.* and to judge *righteouſneſs for righteouſneſs*, and approve of it, becauſe it is ſuch? and condemn for ſin, even becauſe it is ſuch, *Rom. 8.3.* Not for any other reſpect, as profit, pleaſure, credit, or what ever elſe is impertinent, and belongs not to the object or matter to be judged; when we our ſelves are ſtabliſhed and confirmed in *righteouſneſs*, we ſhall be able to judge *righteouſneſs* without acknowledging of faces: For *Righteouſneſs* is neither *Actor* nor *Reus*, neither one brother nor another, neither brother nor his ſtranger; but a third thing more ſacred then them both. For *juſtitia eſt aliena virtus*, juſtice is anothers vertue, ſaith *Aquinas*, and the judgement that is Gods, *Deut. 1.17.* *2 Chron. 19.8.* Even ſo raile up thy ſelf up to us, O Lord, for the judgement that thou haſt commanded, *Pſal. 7.6.*
- D
- E

*Deut. 1.  
v. 17.  
Pſal. 7.  
v. 6.*

Your little ones which ye ſaid, ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.] *Deut. 1.  
v. 39.*



These words contain part of Gods sentence against this apostate people; which is the *frustration of their fear*, but in favour of their obedient children. They said Numb. 14. 3. That *their wives and children* should be a prey; but v. 31. the Lord *secures* them of that fear: and here again; these, the Lord saith, shall go in to the land, &c. Accordingly there are in these words two Axioms.

1. They had said *despairingly*, that their *little ones* and their children who had *no knowledge between good and evil*, should be a prey.

2. The Lord saith with *confidence*, that those their *little ones*, and their children who had *no knowledge between good and evil*, should go into the land, and unto them he would give the land, and they should *possesse it*.

In the former, two things are to be explained; 1. What is here to be understood by the *little ones*. 2. What it is to have *knowledge between good and evil*.

1. The word turned *little ones*, is in the singular number, *ἑν*, but to be understood *plurally*; and so the LXX render it, *τὰ παῖδια ὑμῶν*, your *little children*; which two are explained in the following words, to be such as had no understanding *between good and evil*. Howbeit, the words are not so to be rendred, but thus word for word. Your sons which *knew not*, or *had not known*, in that day, good or evil. So the Chald. Paraphrast. So likewise the LXX, which yet they turn *distinctively*, *ἀγαθὸν ἢ κακόν*, good or evil. Vulg. Lat. *Boni & mali ignorant distantiam*, they know not the distance of good and evil. Its literally the description of that age which wants *discretion or discerning good and evil*.

By good and evil we are to understand what is *honestum & turpe*, honest and dishonest, just and unjust, righteousness and unrighteousness. The knowledge of good and evil, is either laudable, divine and godly, or blame-worthy, humane, that is, belonging to the fallen man, and ungodly. There is a laudable, a divine and god-like knowledge of good and evil, such as is in God himself, Gen. 3. 5. whereby he *knowes* all the good and evil that is done in the world; how else could God judge the Earth? Gen. 18. 25. For knowledge is necessarily required unto judgement; according to that of the Philosopher, *ἕκαστος κρίνει καλῶς ἀγινώσκων, καὶ τέτων εἶναι ἀγαθὸς κακῆς*, every man judgeth well of what he knowes, and of these he is a good judge. And like knowledge in his measure, man had before his fall. So we may understand, Gen. 3. 22. Behold, *הָאָדָם הָיָה יָדָע*, the man was, or hath been, as one of us knowing good and evil. Of which, I have spoken in its place.

The humane, the fallen mans ungodly knowledge of good and evil, is practical, and consists in the disobedient life, in not doing what

**A** what good, he knowes, ought to be done; and doing and not eſchewing the evil which he knowes, ought to be avoyded.

And thus the *little ones*, the ſons of the apoſtates had not known good and evil; whom their unbelieving fathers predeſtinate to be expoſed as a prey to their enemies; and themſelves to be devoured by the ſword, *Numb. 14. 3.*

**B** And the reaſon of this ſurmife, is intimated by the Lord himſelf, ver. 11. of the Chapter; They believed not in his mighty power for the ſubduing of their enemies, and for their own preſervation; nor thought they the *innocency of their little ones* a defence unto them, nor that it won upon the favour of their ſtrong helper; nor durſt they truſt him with the tuition of their ſuppoſed Orphans.

1. Whence we may note, how dear, children are to their parents. They are a part of them; and therefore they fear all evil that may befall them, as incident unto themſelves.

**C** 2. Of children, the males commonly take up moſt of their parents affections. Your ſons; becauſe theſe carry their fathers name, and propagate it unto poſterity. Theſe build up their fathers houſe, and family, whence they have their name, בני, from בנה, to build.

3. Of children, and males, the *little ones*, and of little ones, the leaſt takes up moſt of their parents cares; the word is here in the ſingular, יט, parvulus, your little one; which is here rendred little ones. So careful was Jacob for Joſeph, the yongeſt, and afterward for little Benjamin.

**D** 4. See from hence, what is our Primitive eſtate, the ſtate of innocence, the not knowing of good and evil otherwiſe then God knowes it; the good as to love it, and do it; the evil as to hate it and avoid it. Thus not only אדם, Adam, but האדם, man is made. So Solomon ſaith, that God made אדם the man upright; and its evident it muſt be underſtood of man in general; for it followes, But they have found out many inventions, *Eccleſ. 7. 29.* Yea, how can man be ſaid to be fallen man, unleſs we firſt have ſtood?

**E** 5. Take notice hence, what is the fallen mans eſtate, The knowledge of good and evil. The knowledge of the good, and holding it captive under the evil; the diſobedient knowledge of what is holy, juſt, and good. The knowledge of the evil, the obeying unrighteouſneſs, *Rom. 2. 8.*

6. Obſerve what good education of children there was among the people of God, and that under evil parents. All under twenty years are here called *little ones*; and they retained their innocence, ſo that they had not known good and evil. Such a little one was Saul, in the beginning of his reign, innocent, as a childe of one year old, *1 Sam. 13. 1.* as the Paraphraſt improves the Hebraiſm; and the Lord tels Samuel, and he ſaith to Saul, when thou wert little in thine own eyes, &c. *1 Sam. 15. 17.*

7. If



If evil fathers love their children, care for them, procure good for them, how much more shall your heavenly Father give good things, *Matth. 7. 11.* Yea, his holy Spirit, *Luke 11. 13.* unto his children who ask it of him. A

2. The Lord saith, *your little ones*, which ye said, should be a prey, and your sons which in that day had not *known good and evil*, they shall go in thither, and unto them will I give it, and they shall possess it.

These words contain the Lords frustration and disappointment of the unbelieving and rebellious *fathers fears* and cares touching their *little ones*; for whom their heavenly Father provides better. B

The sins of *evil parents* shall not prejudice or hurt *their children*, as to their entrance into the *heavenly countrey*.

Note hence the qualification of those who shall enter into the *holy land*, even the *little ones*, *even they who have not known the good and the evil*.

Such *little ones not knowing good and evil*, we have been; innocent, simple, without malice, humble and obedient, *1 Cor. 14. 20.* But when we grow up from this childhood, we lose our innocence, become subtil, crafty, malicious, proud, disobedient; and so we are excluded out of the *holy land*: for none such inherit it, *1 Cor. 6. 9, 10.* C

The holy Spirit could as well have expressed it self in the *plural*, and it had been more proper to this place, had it intended only a *literal* meaning of these words.

Our Lord saith, that *our little one*, and *our sons* shall go in, &c.

There is *one* in us, and he a *little one* whom we know not, *Joh. 1.* who is *ταπεινός*, *humble*, and *lowly* and *little in his own eyes*, and the Teacher of *littleness*, *Matth. 11.* whom we have esteemed stricken, smitten of God and afflicted, *Esay 53.* even exposed as a prey to the roaring Lion, and such as are the sons born of the everlasting Father. For what one man is he, who shall chase a thousand? *Josh. 23. 10.* Who, when he ariseth, scatters all his enemies? *Psal. 68. 1.* He is the guide and Captain of all his *little ones* who *know not good and evil*: This is that *one* who obtaines the prize, and all his *little ones* through him, *1 Cor. 9. 24.* D

Let us strive to enter into the *promised land*. Its the same exhortation in the type and figure which our Lord Jesus gives to his Disciples under another metaphore, when he exhorts us to strive to enter in at the strait gate. E

We are estrang'd from the womb, and turn'd backward; full and swollen big with the *knowledge of good and evil*, *1 Cor. 8. 1, 2.* And so we proceed, and flatter our selves in our *knowing knowledge*, and thereby *justifie our selves*; when all this while we are more and more *ἀπὸλλοτερωμένοι*, alien'd from the life of God, while

- A** while we think our ſelves neer unto it; yea, partakers of it. Thus the *Cynic* wittily reprov'd the *Stoicks*, whom they laughed at, becauſe he walked backward in their School. Ye jeer me, ſaith he, but think your ſelves wiſe, who go backward in your life. A tart retorſion, and a true one. And therefore there is a neceſſity of rav'ling all our partial work. Our Lord affures us of this, *Matth. 18. 3.* Verily I ſay unto you, except ye be converted (or turn'd about) and become as *little children*, ye ſhall by no means enter into the kingdom of heaven. Wherefore let us pray to the
- B** Lord, that he will ſet that little one in the miſt of us, that we may be renewed in the ſpirit of our minde; that we may put on the new man who is renewed in knowledge, according to the image of him that created him; that ſo we may become fools in this world that we may be wiſe, that we may become *little ones* like that little one, that we may know the good and the evil as God knowes it. That we may ſo run, ſo ſtrive, that we may obtain. That we may enter into the holy land, and receive the kingdom of heaven, as *little ones*, through the little one the heir of the kingdom *Jeſus Chriſt* our Lord.
- C**

*Matth. 18.*  
*v. 3.*

- D**
- E**
- Sermon**





NOHM ATOM AXI' A.

O R.

## The Conflict with Evil Thoughts.

SERMON XII.

**Deuteronomie 2. Ver. 24.**

*Rise ye up, take your journey, and pass over the river Arnon: Behold, I have given into thy hand Sihon the Amorite King of Heshbon and his land. Begin to possess it, and contend with him in battle.]*

**T**Hese words are part of a *Military Oration*, whereby the Lord of hosts exhorts and stirs up Israel to engage themselves in *war* against *Sihon* King of *Heshbon*; and thereto he encourageth them by a *free gift* of him and his *land* into their power.

Wherein we have 1. A forcible cohortation, adhortation, or manifold exhortation. 2. A powerful inducement and motive perswading thereunto. The exhortation is 1. Preparatory to the war, *Rise ye up, take your journey, and pass over the River Arnon.* 2. Executory, *Begin, possess, and contend with him in battle.*

The inducement and motive perswading hereunto, is, by divine artifice, situate between these two kinds of exhortation, as a powerful perswasive unto both; Behold, I have given you, &c.

The Exhortations may be considered either in themselves, and a part, or joyntly, as one is in order to other. Thus; Arise ye, take your journey. Arise ye, that ye may take your journey, and pass over the river *Arnon*; Arise ye, take your journey, and pass over the river *Arnon*, &c. But I shall not speak so particularly

**A** larly of all the diuine truths which this Text may afford, but I shall take the exhortations in their order, and speak of them as they are serviceable to our edification. And first of the first.

**1.** Rise ye up.

The word here turn'd to *Rise up*, is *קוּם*, which properly is a change or motion of the body upward, which had *sitten, layen, or fallen down* before.

Generally it imports a *change* in order to some other state, and so it signifies. **1.** *Surgere*, to *Rise*; which in regard of the

**B** term *à quo*, is from *sleep*, from *sin* and *uncleanness*, from a *low estate*, from *great abasement*, from *bondage*; we have all these together, *Esay 52.1,2.* Awake, awake, put on strength, O Zion, put on thy beautiful garments, &c. There shall no more come into thee the *uncircumcised* and the *unclean*. Shake thy self from the *dust*; Arise and sit down, O *Jerusalem*, loose thy self from the bands of thy neck, O *Captive* daughter of Zion. Yea, rising is from *sleep*, and that *sleep in death*. Awake, thou that *sleepest*, and arise from the dead, saith the Apostle. **2.** But *קוּם* signifies also

**C** *Insurgere*, to rise against, to rise up, *Hostili more*; as also to make *insurrection* against the predominant and oppressing *sin*. This seems to be more proper here, as the Lord exhorts to a warlike engagement against *Sihon*, and to a spiritual warfare against *sin* and iniquity. And so, this command is *Secundum motum Antitypiæ*; Christ our *Head* is *risen*; and it is most reasonable, that his body arise with him. He hath *risen* from a *dead sleep*, his *low estate*, *abasement*, and *humiliation*; and it is the duty of those who are Christs, to arise from a like, a worse *sleep in death*. Christ hath conquered and abolished *death*, and brought life and immortality to light, *2 Tim. 1.10.* And, according to the exceeding greatness of Gods power to us-ward who believe, we rise up as mighty men, and tread down our enemies in the mire of the streets, in the battle; and we fight, because the Lord is with us, *Zach. 10.5.* We call upon the Lord, and awaken him in us; Awake, why sleepest thou, O Lord; arise, *Psal. 44.23.* And again, *v.26.* Arise an help for us, so *קוּם* signifies. And the Lord calls upon us, Awake thou that sleepest, and arise from the dead, and Christ *ἐπιφανέσθαι σοι*

**D** *illuminabit te*, Christ shall enlighten thee.

Whence we may take notice;

**E** **1.** That men are commonly *asleep*, or *lazy*, or at ease in the flesh, or drown'd in speculation, or dejected and in a drooping despondency; and not soon or easily rouz'd or raised up to difficult and hard duty.

**2.** The Lord supposeth in us believers, a power to arise, when we are awakened by his outward call, as that of the Minister, as that of *Moses* here; and by his inward call annexed to the outward, the voice of Christ speaking from heaven, *Hebr. 12.25.*

F f f f

3. And

Ser. XII.

*Psal. 44.*

*v.26.*

*Ephes. 5.14.*

*v.14.*



SER. XII.

Acts 3.  
v. 26.

3. And this is the great mercy of our God to his Israel, that he hath raised up his Son Jesus, and sent him to raise us up, and to bless us by turning every one of us from our iniquities, *Acts 3. 26.* or as it is in the Vulg. Lat. *Ut convertat se unusquisq; a nequitia sua*, that every one of us turn himself from his iniquity: which the most antient English Translations follow, and the Greek will bear it.

This goodness and mercy of God, will be frustrate, and so great grace, we shall receive in vain, if as Christ is risen, we arise not with him. Wherefore,

2. The second Exhortation is, Take your journey. Whence it follows,

Psal. 119.  
v. 1.

1. The Law of the Lord is a way; O the blessednesses of those who are perfect in the way! What is that way? It follows, who walk in the law of the Lord.

The Gospel also is a way, *Acts 19. 9.* They spake evil *περὶ τῆς ὁδοῦ*, of that way; and *v. 23.* There arose no small stir *περὶ τῆς ὁδοῦ*, about that way. In both places the Vulg. Latin hath *De via Domini*, concerning the way of the Lord; which is the way of life. Yea, it is called the life it self, *Acts 5. 20.* Go stand, and speak in the Temple to the people, all the words *τῆς ζωῆς ταύτης*, of this life.

2. There are diverse stages, diverse steps in the way of life, diverse degrees of latitude, extension and intention in the divine vertues and graces. There is an increase of faith, *Rom. 1. 17.* An abounding in hope, *Rom. 15. 13.* A walking and progress in love, *Ephes. 5. 2.* A growth in grace, *2 Cor. 9. 8.* *2 Pet. 3. 18.* According to which, we may out-go one another, and exceed our selves.

3. We are all of us, by profession, not at home, but Travailers, and such as seek a countrey, a better countrey, that is, an heavenly, *Hebr. 11. 16.*

Revel. 22.  
v. 11.

4. The way to the heavenly Canaan, consists not in indivisibili. It is not finished all at once. Justification is not in an instant: but as in nature, place and space, motion and time, they are all Continua, continued; and therefore they have *Partem extra partem*, one part beyond another. So in our spiritual journey, he that is righteous, let him be righteous still. The Greek text is otherwise in some Copies, *ὁ δίκαιος, δίκαιοσύνην ποιοῦντι ἔτι*, let him that is righteous, work righteousness still, *Revel. 22. 11.* For since the way to the state of bliss here prefigured by the Lords land, is signified by a journey, it imports progress and going on, a patient continuance in well doing, *ἐργα ἀγαθὰ*, of good worke, *Rom. 2. 7.*

Rom. 2.  
v. 7.

Hebr. 10.

v. 38, 39.

And as Justification it self is progressive, so likewise is the justifying faith, from faith to faith, *Rom. 1. 17.* And the just shall live by faith, or out of his faith, (*ἐκ πίστεως*.) But if any man draw back, my soul shall have no pleasure in him. The Greek words are, *καὶ*

A

B

C

D

E

- A εἰαν ὑποσείληται, ἐκ ἐνδοχεί, which sound thus; And if he (the SER. XII.  
just) draw back, my soul hath no pleasure in him; there's no  
[any man] in the text, but the *just man* necessarily understood. So  
Hierom, *Iustus autem meus ex fide vivet: Quod si subtraxerit se, non*  
*placebit anima mea.* But my righteous man (he read με) shall live  
by, or out of faith: but if he shall draw himself back, he shall not  
please my soul. But the Translators could not endure this to be spo-  
ken, or suspected, of the *righteous man*. It could not consist with  
their opinion of a man perpetually righteous; although meantime he  
B be *unrighteous*, In sensu composito; *unrighteous even while he is righte-*  
*ous*, as some have said, (O absurdissimum turpilogium!) that David  
was as *just* in the act of adultery with the wife of Uriah, as when  
he danced before the Ark. And therefore Beza taught the Tran-  
slators to corrupt the text, by adding [quis] to it, Si quis subduxe-  
rit se, if any man draw back. But we are not ὑποσολῆς εἰς ἀπώ-  
λειαν; Hierom read ὅτι, we are not, Non sumus subtractionis filii,  
we are not sons of drawing back to perdition, but of faith, εἰς περ-  
πύσιον, to the purchasing or gaining of the soul, which otherwise  
C is lost by drawing back, but saved and gotten by going on,  
Hebr. 10. 38, 39.

- This faith is all one with obedience of faith, Rom. 1. 5. and 16. 26.  
That is, such obedience in doing and suffering according to the  
will of God, as proceeds from faith. And such a peculiar people  
Christ purchaseth, as are zealous of good works, Titus 2. 14. and  
abounding in them, 2 Cor. 9. 8. as the end of our creation, Ephes. 10.  
and the way and means whereby we are justified and saved; not as  
they proceed from the Law, or any power or strength in man, but as  
they come from faith in Christ: So the Apostle; Knowing, that  
D a man is not justified by the works of the Law, but by the faith of Jesus  
Christ. The words are not so truly rendred by the *Adversative*,  
as they might have been by the *Exceptive*; and so the Vulg. Lat.  
hath *Nisi, unless*. So the Tigurin Bible, and Pagnin, as also the  
Spanish translation. The words are, εἰδότες ὅτι ἂν δικαιῶται ἀν-  
θρώπων, ἐξ ἔργων νόμου, εἰαν μὲν διὰ πίστεως ἰησοῦ χριστοῦ: which  
words sound thus; Knowing that a man is not justified by the works  
of the Law, unless by the faith of Jesus Christ; that is, unless those  
works proceed from faith in Jesus Christ, who is the power of God,  
whereby they are wrought, 1 Cor. 1. 24. Thus S. Paul, who saith,  
E that a man is justified by faith; and S. James, who saith, that a  
man is justified by works, and not by faith only, James 2. 24. they  
are both solidly reconciled one to the other.

It is true, there are examples brought to prove, that εἰαν μὴ  
answers to כִּי אֲנִי, and may be rendred by *Sed, but*: Nor do I  
deny it. But since S. Paul understands faith in the power of God  
for producing good works prescribed in the Law; and S. James  
understands the same good works proceeding from the same



Ser. XII. principle of faith; what need was there to fly to an Hebraism, A  
when the Greek text it self is so clear and evident?

As for that distinction, that *Bona opera sunt via ad regnum, non causa regnandi*, that good works are the way to the kingdom, not the cause of reigning; who ever was the Author of it, its satisfactory only to those who want Logic, and cannot distinguish between a cause nakedly and properly expressed; and a cause clothed with a metaphorical term; nor between a cause in general, and a meriting cause. Calvin himself acknowledgeth, that good works are *Cause quedam salutis inferiores, certain inferiour causes of salvation*. And B  
to S. Paul; We are, saith he, his workmanship created in Christ Jesus, ἐπὶ ἔργοις ἀγαθοῖς, In bonis operibus, in good works, which God hath prepared, that we should walk in them. The way is continued, and the motion and travail in the way, is progressive, it consists not in indivisibili: It is not finished at once. Wherefore,

Let us arise from our empty contemplations, from our ease in the flesh; from our sins, and thralldom under them, unto faith; unto righteousness of faith; unto perseverance in the faith and righteousness; to the labour of love; to action, to travail. C

The helps conducing to our journey are many; two especially:  
1. The Word of God which is the Travellers *Viaicum*, as the *Manna* to the Israelites in their travailes, (and therefore its called the Word of the Lord, Exod. 16. 16.) And 2. Prayer, according D  
to the Northern English Proverb; Meat and Matins minish no way.

Thus let us feed on the Word, and on Faith in the Word, so Psal. 37. 3. As the Israel of God did all eat that same spiritual meat, and did all drink that same spiritual drink; for they drank of the spiritual Rock accompanying or following them (ἀκολουθῆσας) but that Rock was Christ; no other but he could accompany them or follow them. Timothy was a Traveller in the same way, and was nourished up in the words of faith and good doctrine, 1 Tim. 4. 5. So was Caius, S. Pauls Host, Rom. 16. 23. for whose good journey in the way of the Lord, S. John prays, 3 John v. 2. περὶ πάντων εὐχομαι σε εὐοδῆσαι, καὶ ὑγιαίνειν, καθὼς εὐοδῆται σε ἡ ψυχὴ; above all things I pray, that thou mayest have a prosperous journey, and be in health, as thy soul prospereth in its journey.

So the Lord will be with us, as he was with those Travellers, Luke 24. 13. who went to Emmaüs, *Timoris consilium*, the counsel of fear, (as that word is interpreted) for timor is consiliarius, fear inclines us to take counsel, saith Aquinas. And that name imports the first state of the new converts under fear; which is said to be upon every soul, Acts 2. 43. which is figured, when the Disciples are said to be unanimous altogether in Solomons Porch, a type of Gods fear, in the spiritual Tabernacle. When two or three are unanimously gathered together in the Lords Name, he is with them; according to that proverbial speech, When two or three meet E

Eph. 2.  
v. 10.

Exod. 16.  
v. 16.  
Psal. 37.  
v. 3.

1 Cor. 10.  
v. 4.

3 John.  
v. 2.

A meet and ſpeak of the words of the Law, the עֲבֵירָה the di- SER. XII.  
vine preſence is with them, *Mal. 3. 16. Matth. 18. 20.*

3. Wherefore (fellow-travailleurs) let us *ariſe*, and take our journey, and proceed to the next Stage of it, the third exhortation; let us *paſs over the river Arnon*, *Arnon* is the name of a Rock, a City, and a River, according to *Adrichomius* and others. Rivers of old were the bounds of Countreys. Such a border was *Jordan* between the two Tribes and an half, and the other Tribes of *Iſrael*, *Joſh. 22. 25.* And ſuch was *Arnon* to the ſons of *Moab*, *Numb. 21. 13.* For *Arnon* is the border of *Moab*, between *Moab* and the *Amorites*.

The Lord ſets bounds and limits unto the dwellings of the ſeveral nations, *Acts 17. 26.* He hath determind the bounds of their habitation. Theſe bounds, whatever Potentates, Princes, or people, out of their boundleſs ambition, or insatiable covetouſneſs, ſhall tranſgreſs, let them know, they remove the Lords Land-marks; and therefore the Lord caſts upon them the fierceneſs of his wrath, עֲבֵירָה anger exceeding and paſſing over all bounds. And hence it is, that he gives command here and exhorts *Iſrael*, עֲבֵירָה, Paſs ye over the river *Arnon*. For *Sihon* had fought againſt the former King of *Moab*, and taken all his land out of his hand, even unto *Arnon*, *Numb. 21. 26.* *Iſrael* muſt not meddle with the *Moabites*, *Deut. 2. 9.* but with the *Amorites*, who had tranſgreſſed their bounds, and removed the Lords land-mark, they muſt meddle. The Lord avenges upon *Sihon* his injury done to *Moab*, and gives his land unto *Iſrael* by conqueſt. This right *Jephtah* defends againſt the *Ammonites*, who claim this land in the right of *Moab* their brother. But ſince the Lord commanded *Iſrael* to make war upon *Sihon*, and gave *Iſrael* his land, (as appears by the next words) *Jephtah* proves *jus Gladii* to be *jus Dei*, the right of the Sword drawn at Gods command, to be Gods right, *Judg. 11. 12. — 27.* Let them who invade others, look well to it, whether they have ſuch authority as *Iſrael* here had, when the Lord commanded them to paſs over the river *Arnon*.

Howbeit, if we conſider theſe words in their myſterie, we ſhall finde the ſame command and exhortation to be directed unto us alſo: and that the Lord ſaith to us, Paſs over the River *Arnon*.

E Myſticè. *Arnon* ſignifies *Lux filii*, the light of a childe, ſon, or nephew; according to which the woman of *Tekoa* calls her ſon, her Coal, *2 Sam. 14. 7.*

And the Lord promiſeth to *David*, that he will give him a Lamp or light, *Pſal. 132. 17.* I have ordained a Lamp for mine Anointed. And the Chriſt of God, the Anointed-one the Son of *David* after the fleſh, is the Candle of the new *Jeruſalem*. *Revel. 21. 23.*

There



SER. XII.  
Esay 8.  
v. 20.

There are diverse degrees of divine light imparted unto men. 1. The *Morning light*, Esay 8.20. which is the law of God, To the Law, to the Testimony, if they speak not according to this word it is because they have no *morning light* (ἠῶς *Aurora*) in them. So Salomon. The Law is a Lamp, and the Commandement is a light, Prov. 6.23. A

Tit. 2.  
v. 11.

2. There is a *progressive light* or *increase of light*, which exceeds the former; but falls short of the *perfect light*, whereunto it shineth, Prov. 4.18. And this light is the *doctrine of repentance*, and remission of sin, and faith εἰς τὸν ἐρχόμενον, on one coming after him, Acts 19.4. This is the *doctrine of John Baptist*, John 1.7,8. who is said to be a *burning and a shining light*. This is that *grace of God which hath a power to save all men*, σωτήριον πᾶσιν ἀνθρώποις. This light is in order to the *great light*. For so the Apostle goes on, looking for the blessed hope of the *glorious appearing of the great God and our Saviour Jesus Christ*, Tit. 2.13. And therefore the Evangelist saith of *John Baptist*, He was not τὸ φῶς, that light, but he was sent to bear witness of that light. That was the true light that lighteth every man that cometh into this world. B

Gal. 4.  
v. 1.

The light here meant is the first degree of light, the *Morning light*, or *light of the Law*; which is the *light of the childe*, that is, *Arnon*. The Heir so long time as he is a childe, differeth nothing from a servant, κύριος πάντων ὢν, being Lord of all, Gal. 4.1. This *light of the childehood*, is either in regard of the minde and understanding, or in respect of their little strength; and unsettledness and weakness of them both. 1. In regard of minde and understanding; the Apostle exhorts the *Ephesians*, That they be no more *children*, fluctuating or tost to and fro (κλυδωνιζόμενοι) and carried about with every winde of doctrine, ἐν τῇ κωθείᾳ τῶν ἀνθρώπων, by the cheating of men, by their craftiness, πρὸς τὴν μεθοδείαν τῆς πλάνης, according to the *method or way-laying of deceit*. 2. In regard of strength to act and to do what we understand; and herein the *child is also unsettled*. I could not speak to you as to *spiritual*, that is, *strong*; but as to *carnal*, that is *weak*. 1 Cor. 3.1. This state was figured by *Kadesh-barnea*, the *unsettled holiness of the childe*. C

Ephes. 4.  
v. 14.

To pass over *Arnon* therefore spiritually, it imports the *proceeding and increase of divine light*: not to be *alwayes children*, but ἀληθεύοντες ἐν τῇ ἀγάπῃ, attaining to the truth, or being true through love we should grow up unto him (τὰ πάντα) according to all things, who is the Head, even Christ. D

Hence its evident that, 1. There is an inconsistent and unstable spiritual *nonage*, a *childhood* in Christianity. This must as necessarily precede in the *Christian life*, as *childhood* in the *natural life*. E

2. The Lord requires and expects a growth and increase from our minority to riper spiritual age, Ephes. 4.14, 15.

1. Justly

**A** 1. Juſtly are they hence reprov'd, who paſs over *Arnon*, before they come at it. They think themſelves paſt children, before they come to *Kadeſhbarnea* the unfetled holineſſ of the child, like him who, *Ut cito tranſiret, corripuit fluvium*. Yea, before they come into the *Wilderneſſ*, the ſorlorn and deſolate eſtate. Yea, they ſanſie themſelves in *Canaan* while yet they are willingly detain'd in *Egypt*, the ſtraits of ſin. They preſume themſelves ſons of God, although they be the ſervants of ſin and Satan. Yea, they perſwade themſelves, that they are *Comprehenſores*, that they enjoy the heavenly countrey, even before they are *viatores*, before they have travailed one ſtep toward it. O beloved! were this the condition of ſome one or few, it were much to be lamented; how much more when it is the eſtate of thouſands?

May I not appeal to thouſands, whether they have any ground for that high opinion of themſelves, beſide their own ſelf-love and ſtrong ſanſie, whereby they have flattered themſelves into an imagined eſtate of bliſs, and climb'd up another way into the ſheepfold, then by the ſtrait dore of humility, ſelf-denyal, and mortification, *John 10*.

**C** 2. Others are blame-worthy, who continue in their ſpiritual childehood; as if they thought it would paſs away like the natural infancy and nonage, without any care or endeavour on their part; as if they hoped to go over *Arnon* dry ſhod.

*Ruſticus expectat ut defluat annis; at ille*

*Labitur & labetur in anne volubilis ævum;*

*The Clown looks that the River ebb away;*

*But that glides on, and will glide on for ay.*

**D** Men juſtly expect that they who are now grown up to ſome years of diſcretion, they ſhould put off the *Boy*. It is exprobrable unto ſuch; What? alwayes a *childe*? And is it not alſo reproachful unto thee, who ever thou art, that thou art alwayes a *childe*, alwayes pretending *childiſh infirmity* and *weakneſſ*; that thou art alwayes in thine *inconſiſtent eſtate*? So weak, that *Nec lingua nec pes ſuum ſatis officium facit*; ſo weak, that thou canſt neither go nor ſtand. Yet this is one great *infirmity* and *weakneſſ* of many who believe themſelves *Saints*, and grown men in *Chriſtianity*.

**E** This juſtly reproveth thoſe, who when they have paſſed over *Arnon*, think that they are come to their reſt, to the end of their journey; not conſidering that there are diverſe ſtages in our journey toward the heavenly *Canaan*. Wherefore let us proceed,

Behold, I have given into thy hand, *Sihon* the *Amorite King* of *Heſhbon*, and his land.

The words contain the Lords free donation of *Sihon* and his land, into the power of *Iſrael*. The gift is either perſonal or real.

1. *Perſonal*, and ſo we have the name of the perſon, *Sihon*, illuſtrated



SER. XII.

strated by his nation, an *Amorite*; his royal authority, *King*; and his royal City, *Heshbon*. 2. The real gift is his land. Of these, the Lord gives Israel a demonstration: Behold, or see, I have given into thy hand, *Sihon*, &c. In which words these Axioms are contained. 1. *Sihon* the *Amorite* King of *Heshbon* had his land. 2. God gave into the hand of *Israel*, *Sihon* the *Amorite* King of *Heshbon*, and his land. 3. The Lord saith, Behold I have given in thy hand, *Sihon* the *Amorite* King, &c. 1. *Sihon* the *Amorite* King of *Heshbon* had his land. The land of *Sihon* is that which is otherwise called the land of *Gilead*, as appears, *Numb.* 32. v. 29. compar'd with 33. Howbeit this land of *Gilead* was now called the land of the *Amorites*; for *Sihon* King of the *Amorites*, had fought against the former King of *Moab*, and taken all his land out of his hand, even unto *Arnon*, *Numb.* 21. 26. And this was *Sihon's* land. What was his City? His City was called *Heshbon*; that was the royal City of *Sihon* King of the *Amorites*, *Numb.* 21. 25. *Deut.* 1. 4.

Whence observe, that 1. *Sihon* the *Amorite*, a wicked man, had his land; the Lord calls it his: So the *Edomites*, the *Moabites*, and the *Ammonites*, all sinful nations yet had their Cities and Territories by the best right, *Jure divino*, by divine right, as appears by *Deut.* 2. 5. 9. 19. Whence it is evident, That *Dominium rerum temporalium non fundatur in gratia*. The dominion of temporal things is not founded in grace.

As for the mystical meaning of these words. *Sihon* has his name from שחן which is of the same signification and extent with שח, which is to sweep away dust, dirt or filth; also to destroy, extirpate, and root up. So that *Sihon* is a Sweeper, a Destroyer, one who extirpates and roots up.

These are no meet qualifications for a King: yet this *Sihon* is said to be King of *Heshbon*. That's *Sihon's* royal City; and what is *Heshbon*? What else but the thought and imagination? So שחן signifies. So that *Sihon* the *Amorite* is that talking, bitter, forward, rebellious, domineering spirit in men; which sweeps away, destroys, extirpates, and roots out all good cogitations and thoughts out of us, and implants all evil thoughts in their room. And in these evil thoughts *Sihon* dwels.—*Ille se jactat in aula*. *Sihon* keeps his Court in *Heshbon* among the thoughts.

That we may the better understand what *Sihon's* royal City and Court is, we must know, what *Heshbon* the thought and thoughts are. They are certain inward acts of the reasonable soul; which may be considered either abstractly in themselves, as they are without commerce or influence upon the affections, & receive no taint from them; and so they may be said to be indifferent. Such are they, which befall men waking like Dreams. These, although we cannot call them evil; because they receive no corruption from

**A** from the *evil will and affections*; yet without doubt they are great *impediments and rubs in our spiritual journey*; and hinder our proficiency and growth in grace; yea, and too evident a signe they are of an empty heart, that is not filled with the love of God. For if the heart be filled with these, *intus existens prohibet extraneum*, they keep off God from his Sanctuary, *Ezech. 8. 6.* SER. XII.

The *thoughts* may be considered *concretely*, as they excite and stir up affections, 1. Either to good, as concerning our God, and the eternal state of our souls; and so consequently the *thoughts* are good; as where the Psalmist saith, I said or thought, I will look to my wayes, *Psal. 39. 1.* Or 2. As they move us to evil; in which regard, they may be called *evil thoughts*, *Ezech. 38. 10.*

**B** So that the good or evil thoughts receive their *tincture* and name from their objects whereabout they are conversant and busied. But because as *Scire malum non est malum*, to know evil, is not evil; so *Scire bonum non est bonum*, to know what is good, is not that good we know, we must understand that thoughts are either *speculative* or *practical*; 1. The *speculative thoughts* busied about evil, it is not necessary, that the thoughts themselves should be evil. For

**C** God himself is said to know the vain and sinful thoughts of men, *Psal. 94. 11.* when yet his thoughts are no more infected by the evil, then the Sun is by shining on a Dunghil. And thus some excellent men have known evil, and how to act it, yet have not done it; as its said of Titus the Emperour, that he knew how to counterfeit the hands of all the great men of Rome, but he never did it unto any mans hurt. How much more is this true of our Lord and his Apostles; who, in their reproofs and dehortations, are necessarily supposed to have known the evils, which they reprov'd,

**D** and from which, they deborted; yet were they not so much as in a thought guilty of them, or corrupted by them. Howbeit in men under an inferior dispensation, even *speculative thoughts of evil*, may administer occasion of evil. So Job reasons, I have stricken a covenant with mine eyes, and why should I think upon a Maid? Job 31.  
v. 1.

As for the *practical thoughts* about evil, which proceed to delight and consent in the evil, there is no doubt but they are evil. And in these, *Sihon*, having rooted out the old inhabitants out of the heart, the good thoughts proceeding from God, *Psal. 139. 17.* **E** 2 Cor. 3. 5. he brings in a Colonie of his evil thoughts; and these are his royal City, his Mansion house where he resides and dwels.

Hence we may observe, that if *Sihon* be King of *Heshbon*, if the destructive and extirpating spirit bear rule in our thoughts, the man is no doubt fallen from his God. For since the heart is fons omnium actionum ad extra,—since all actions proceed from the heart, and most mens thoughts and actions are most unlike unto God, unto whose image the man was made, it cannot be but the heart, the Fountain of our thoughts and actions, hath been corrupted.



SER. XII.

ted. *Neque enim oculos ad concupiscentias sumpimus, neque linguam ad maleloquium*; neither received we our eyes for concupiscence, nor our tongue for evil speaking; nor our ears to hear evil words; nor our belly for the sins of the belly; nor our hands for violence; nor our feet for a vagrant life; nor was the Spirit implanted in us, *ut insidiarum & fraudum & iniquitatum cogitatorium fieret*, that it should be made a study of treacheries and of frauds and of iniquities. So *Tertullian de spectaculis, cap. 2.*

*Sihon* is called here an *Amorite*, and elsewhere also King of the *Amorites*. An *Amorite* is *Locutuleius* a great *Prater*, a bitter talker: So that when *Sihon* is said to be an *Amorite* and King of the *Amorites*, we understand that evil spirit which sweeps away, extirpates, and roots out of us all good and wholesom words, (Hence *Amorite* has the name) and sets in their places, all devouring words, all words that may do hurt, *Psal 52.4.*

Hence we may learn part of that hard lesson which — *Cælo descendit, γῶθι σεαυτὸν* came down from heaven, *Know thy self*. If heavenly thoughts, if the precious thoughts of God lodge in us, *Psal. 139.17.* without doubt, Gods Spirit acts and rules us. And that Spirit will prompt us to speak good and wholesom words which convey grace to the hearer. For then the *לִבְיָ* the *שְׁכִינָה* which is the *Indwelling Deity*, the *Essential word of God* takes up his residence and dwelling in us.

But if vain, sinful and wicked thoughts dwell in men, they declare plainly what Spirit rules and acts in them, that *Sihon* the *Amorite* and King of *Heshbon*, and King of the *Amorites* reigns in them. And he suggests foolish, vain, sinful, bitter words, and sets the tongue on fire from Hell, *James 3.* I well know how men are wont to excuse themselves, that their hearts are good, though their words be evil; so saith that wanton Epigrammatist, *Lasciva est nobis pagina, vita proba est.* Our book's lascivious, but our life is good. Its impossible. Words are a great part of our life; according to which we shall be all justified or condemned, *Matth. 12.37.* That argument of *S. James*, is unanswerable, *Jam. 3.11.* Doth a Fountain send forth, at the same hole, τὸ γλυκὺ καὶ τὸ πικρὸν; that which is sweet and that which is bitter? If therefore, as a Fountain casts forth her waters, so foul-mouth'd men cast out their wickedness, *Jer. 6.7.* there is no question to be made, but *Sihon* the *Amorite* reigns in those souls; the word of *Belial* dwells in them; the *לִבְיָ*, the *living word of God* harbours not there. There is no concord between *Christ* and *Belial*; that is, the Devil, as the *Syriac* there turns it, *Satan*, *2 Cor. 6.15.*

2. *Sihon* also hath his land; which is the land of *Gilead*; but since *Sihon* was King of the *Amorites*, and that land in his possession, it was called the land of the *Amorites*.

Gilead

James 3.  
v. 11.

A *Gilead* גִּלְעָד is *Acervus testimonii*, an heap of testimony or witness-  
sing; which figured the multitude of the divine witnesses the Pro-  
phets of the Lord, and all believers who give testimony unto the  
truth and power of God, the cloud of witnesses, *Hebr. 12.1*. Hence  
was *Elijah the Tisbite*, *1 Kings 17.1*. *Elijah the Tisbite* that was of  
Gilead. When *Sihon* is King of the *Amorites*, all the heap of wit-  
nesses, all the Prophets testimonies are made matter of talk. All that  
men read, all they hear, all they meditate, all they learn, by read-  
ing, hearing, meditation, it is to talk it out again. And freely and  
B openly to speak my fears, I am periwaded, that *Gilead* is yet in the  
*Amorites hands*. I much fear that what the Lord tells his Prophet,  
is verified and fulfilled of our times, may I not say also of this  
place? *Ezech. 33.30*.

2. The Lord gives *Sihon the Amorite King of Heshbon* and his  
land into the hand of Israel.

But *quo jure*? By what right does the Lord give these into the  
hand and power of Israel? by a manifold right. For although  
the Lord, by reason of special covenant with *Abraham* and his  
seed, vouchsafed to be styled the God of *Abraham, Isaac, and Jacob*,  
C and the God of *Israel*; yet the Lord had made a covenant also  
more general with *Noah* and his seed after the flood; and con-  
sequently with all nations descending from them, *Gen. 9.10, 11*.  
So that, not only by right of creation and preservation, (which is cre-  
ation continued) and by right of redemption from the flood, whereby  
he redeemed them from death, but also by right of covenant, yea,  
D *jure forisfactionis* by right also of forfeiture, by breach of covenant, all  
became obnoxious and liable unto the just judgement of God;  
so that by a manifold right, he might dispose of them and theirs,  
their persons and estates; as here of *Sihon and his land*.

*Mysticè.*

1. Observe, O thou Israel of God, how potent and subtil, how  
malitious enemies thou hast, even after thou hast past over the  
river *Arnon*. The spiritual childe meets with some opposition;  
the flesh lusts against the spirit; this was figured by *Esek, Contention*,  
which *Isaac* first met withal: But when that's overcome, greater  
enmity ariseth; that's *Sitnah*, the strength of *Satanical hatred*.  
Both must be subdued before *Isaac* comes to *Rehoboth*, the latitude  
of freedom, *Gen. 26.20, 21, 22*. The *Ephesians* had conquered the  
former, and were now in conflict with the later; to whom *S. Paul*  
saith, we wrestle not with flesh and blood, (such as the *Galatians* as  
yet little children, *Gal. 4.19*. had to fight withal, *Gal. 5.17*.) but a-  
E gainst Principalities, against Powers, against τῆς κοσμοκρατορίας,  
the worldly rulers of the darkness of this world, τῆς τοῦ  
πνεύματος τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, which I render a-  
gainst the spiritualities of wickedness in heavenly things, *Ephes. 6.*  
12. That is, saith *Aquinas*, the very power and strength of wickedness. *v. 12.*



SER. XII.  
Psal. 56.  
v. 12.

Such enemies as *David* complains of, *Psal. 56. 2.* They who *envie* me have swallowed me up all the day: For many fight against me from on high; so the *LXX*, and *Tremellius*: Proudly or arrogantly, so *Piscator* and *Coverdale*; although *David* may be understood to direct his complaint unto God by this word *עוֹרְבֵי*, as here, so *Psal. 92. 8.* *Mich. 6. 6.*

2. Note hence, O *Israel*, how great a strength is imparted unto thee by thy God, even *ὑπερβαλλον μεγαλη δυνάμει*, the hyperbolical or exceeding greatness of his power to us-ward who believe, *Ephes. 1. 19.*

3. Hence its evident, that one spirit does not act in all men; for if *Sihon* King of *Heshbon* extirpate and root out the good thoughts out of the heart, and implant evil thoughts in their room; and the *Israel* of God hath a spirit of power from the God of life, to destroy *Sihon* and root out all the evil thoughts out of the heart, and implant good thoughts there, surely these divided, opposite, contrary acts cannot proceed from one and the same spirit. Its our Lords argument, That *Satan* cannot cast out *Satan*; but the finger and Spirit of God it is, which is contrary to *Satans* spirit, which casts out Devils, *Matth. 12.* An Argument, which nor *Satan*, who brought this Ranting principle from the bottom of Hell, nor all his Ranters are, or ever will be able to answer.

3. Behold, I give into thy hand, &c. The word here turnd *Behold*, is, *הִנֵּה*, See; whereby the potency and strength of the enemy, and the prepotency and greater ability to overpower him and the Lords free donation is propounded to our eye of faith; See, I have given into thy hand, &c. Thus Faith is *Speratorum subiectio, rerum demonstratio quae non cerantur*; as *Castellio* well turns *Hebr. 11. 1.* faith is the propounding (or setting before our eyes) things hoped for, the demonstration of things which are not seen.

So potent, subtil, and malicious an enemy, and power over him to subdue him, being given into thy hand, O *Israel*, well deserves an *Eccē*, Behold, see I have given, &c. But I see no such matter, faith weak *Jacob*. Not with thy bodily eyes; this object is propounded unto thine eye of faith. Nor can these things be made known unto us but by the Spirit of God. We have received, not the spirit of this world, but the Spirit that is of God, that we may know the things that are freely given to us of God, *1 Cor. 2. 12.* And therefore when the Prophet *Elisba's* servant feared the army of the *Syrians* which compassed the City of *Dothan* round about; Fear not, saith *Elisba*, for there are more with us then they who are with them; and withal he prays, Lord open his eyes.

The Prophet *Elisba* and his servant were besieged with an army of *Syrians*, Pride and deceit and the curse due to these; these are *Aramites* or *Syrians*; and these compass *Elisba*, that is, God the Saviour, and his servants; yea, *Sin* is *ἐν πειρασμῷ* besieging us in every

**A** every circumstance, *Hebr. 12.1.* If we be in Dothan [*in the Law,*] *Ser. XII.* if *Elisba* be with us, there are more with us then are against us. They who keep the Law, *περιβαλλουσιν τα χεῖρα*, they cast a trench about themselves, as the LXX turn, *Prov. 28.4.*

2. *Begin, possess, contend with him in battel.* Hitherto we have heard the three preparatory Exhortations; and their perswasives and motives inducing to the war.

Come we now to those Exhortations which we may call executory. And they also are three. *Begin, possess, contend with him in battel.*

**B** 1. *Begin.* This word sometimes imports no more then the act it self which one is said to begin; as its said of our Lord, He began to say, *Luke 12.1.* that is, He said, *Matth. 16.6.* He began to cast out, *Mark 11.15.* that is, He did cast out, *Matth. 21.12.* Sometime it signifies the entrance and first part of the work; as, he that hath begun a good work, will finish it, *Phil. 1.6.* And thus it may be a general exhortation enlarging it self to all the rest, as the entrance and first part of them; *Begin to arise, begin to take your journey; begin to pass over Arnon, to possess, to contend with him in battel.*

**C** 1. Hence it appears, that, after all the precedent exhortations, to arise from sin to righteousness, from death to life, men are prone to lie still in sin and iniquity. After exhortation to take their journey toward the spiritual land, men are rather inclined to stay at home in the flesh. After exhortation to pass over the River Arnon, they had rather be still children in Kadeshbarnea. After the Lords free donation of Sihon the Amorite King of Heshbon and his land, into our power, and his evidencing this to our faith, men hardly believe any such thing possible. And therefore the Lord yet stirs us up, *Begin, arise, begin, take your journey, begin, pass over the river Arnon.*

**D** 2. Hence its also evident, that the work of salvation, is not suddenly finished, or in a short time, since so many exhortations are needful thereunto, and the work as yet not done.

3. According to the measure of grace vouchsafed unto us, there ought to be a suitable complying and endeavour to walk worthy of that grace. The Lord saith, he hath given Sihon and his land unto Israel: and v. 31. See, I have begun to give Sihon and his land before thy face: therefore arise, take your journey; therefore begin thou to possess it.

**E** Behold, here a figure of the mutable and inconsistent estate; wch is represented unto us in the spiritual childhood. The people lingered and continued in their unsettled condition, without any progress, or going on. Whence it is, that Moses tells us, that these things befall the people in Kadeshbarnea, *Deut. 1.* That is, *Sanctitas filii instabilis*, the unstable holiness of the son or childe; or rather, the sanctity and holiness of moveable, changeable, and unsettled purity, such as is that of the childe, *Ephes. 4.* as I have formerly shewen.

And



SER. XII.

2 Esdr. 15  
v. 16.

And if we look upon the present state of Christianity, we shall finde most-what such a kinde of *instability* and *unsettledness*, among men. The second book of *Esdras* is a Prophetical history of times then to come. Among other predictions we finde this, 2 *Esdr.* 15. 14, 15, 16. *Wo to the world and them that dwell therein: For the Sword and their destruction draweth nigh: And one people shall stand up to fight against another, and swords in their hands. And there shall be sedition among men, and invading one another. They shall not regard their Kings, nor Princes; and the course of their actions shall stand in their power.*

What our Translators turn, *Sedition*, is *Inconstabilitio*, which is rather to be rendred *unsettlement*, or *instability*. How true that prophesie is, may appear to any who shall impartially take a survey of the Christian Church now for many years, especially in this our nation.

1. Hence they are justly reprov'd who *lie still* in their fall; *set not forth*, nor *begin their journey*; but abide on the other side *Arnon*.

Yet (O wicked imagination!) how hast thou covered the whole face of the earth?) even these men think, they are come to their *journeys end*. *Sihon* the *Amorite* King of *Heshbon*, who *roots out the good thoughts*, and *implants evil* in their room, he bewitches them, and periwades them, that they have built goodly castles of assurance in the air, when they have not yet laid the foundation, they have not yet begun the work; that they have climbed up to the top of *Jacobs Ladder*, when indeed they have not yet set their foot on the first round. They are fully assured and certain of their salvation, before they have denyed themselves, taken up their cross, and followed their Saviour. These indeed have begun their journey, but they have begun at the wrong end.

2. Justly also are they hence blamed, who, although they begin well with good thoughts, good wills, good purposes, yet proceed not, continue not in their course well begun: Ye did run well, saith *S. Paul* to the *Galatians*, *Gal.* 5. 7. There he calls his little children, *cap.* 4. 19. And whereas many, in that state, pretend infirmities, and complain, that they have no grace, no strength to go on in their spiritual journey; the Apostle supposeth, that they had strength; and therefore he reproveth them for not using it; Ye did run well, saith he, who hindred you, that ye should not obey the truth? *κωπρω* does not signifie to hinder, but *cado*, *percutio*, *pulso*, to cut, to strike, to beat or drive back; and so, by consequence, impede to hinder; as *Pagnin* turn'd it; but *Arias Montanus* corrects it, and renders it *intercidit*. We may render it, who hath stricken you or driven you back? which is proper to the case of the *Galatians*, who were driven back from the Spirit to the flesh; from the grace of the Gospel, to the works of the Law; from their son-ship in Christ, to a voluntary bondage under the elements of the world. So that

Gal. 5.  
v. 7.

A So that they who pretend, they *want* grace and strength, and say, they would go on, *if God would give them grace*, they lay the whole blame of their negligence and improficiency upon God himself, whereas indeed they themselves alone are in the fault.

SER. XII.

3. But more sharply are they to be reprov'd who *begin* well, but end ill. The Apostle reprov'd this Apostasie in the Galatians, Gal. 3. 3. Are ye so foolish, that having *begun* in the Spirit, are ye now made perfect in the flesh? or rather, according to the original Greek ἔτις ἀνόητοι ἐσθε; are ye so void of spiritual understanding? (so ἀνόητοι signifies, which our Translators turn, foolish, as I shall hereafter shew, if the Lord will) that having *begun* in the Spirit, ye are now made perfect in the flesh? By the flesh is to be understood the carnal commandment, as that of circumcision, which engageth to keep the whole Law, Gal. 5. 3. Hebr. 7. 16. and 9. 10.

Gal. 3.  
v. 3.

B But we may enlarge this *Reproof*, and extend it unto thole, who have *begun* in that spirit, whereby we mortifie the deeds of the body, Rom. 8. 13. and go about to be perfect in the corrupt sinful flesh. Such are they, who having entred, and made good progress in the narrow way of mortification, become weary of it, and return to their vomit, of made holiness, which they had cast up with the Dog; and reject the true holy things: and with the Swine, they tread under their feet the precious Pearl, Matthew 13. 46. and return to their wallowing in the mire of sensuality, 2 Pet. 2. 22. So the precise, ignorant, and bloody zeal, and the brutish, sensual, and voluptuous life are accurately distinguished in the vulgar Latin, Matth. 7. 6.

C Be we exhorted to *begin* our journey. Tis high time with all of us. *Via longa, vita brevis.* The way is long; and we have but a short life allowed us wherein to finish it. But,

*Dimidium facti qui bene cepit, habet.*

*Who well begins, he has done half his work.*

Its true, the beginnings of every good work, are difficult and hard, *Hæc dum incipias gravia sunt, dumq; ignores: ubi cognovis facilia*, saith the Poet, of a less weighty business. Wherefore let us break thorow all difficulties, and possess the land before us. That's the next exhortation.

E 2. Possess. The word שר does not signifie all manner of possession, but more properly to possess heir-like, that is, to inherit; which is the proper act of an heir.

1. But how can the people of Israel possess heir-like, the land of the Amorites?

The Land is the Lords, Levit. 25. He hath spied it out for Israel, Ezech. 20. 6. who is the Lords first-born, Exod. 4. 22. Israel is my son, my first-born, and so the Lords Heir. But,

2. How



SER. XII.

Deut. 2.  
v. 31.

2. How can *Israel* be commanded to possess heir-like that land, whereof he hath as yet no possession at all? *Israel* was not yet passed over the river of *Arnon* which was the border of the *Amorites*.

By possessing, *Israel* comes to possess. *Israel* by inheriting, comes to inherit. The Lords command is so to be understood, as he himself speaks, v. 31. of this Chapter. *רש לרש*, where again our Translators obscure the Text, and render it, *begin to possess*, that thou mayest inherit his land. The words sound thus; *Begin, inherit*, that thou mayest inherit his land. As we begin, so we possess; we stay not upon the finishing of the whole work before we possess.

So far forth as we die unto sin, so far forth we live unto God. As much as we put off of the old man, so much of the new man we put on.

This is a great encouragement unto all yong travellers in Gods way: so far as they have gone, tis all their own. So the Lord tels *Jehoshuah*, every place that the sole of your foot shall tread upon, that have I given unto you, *Jos. 1. 3*. So *Israel* takes possession. For *Abraham* heir of the world was called to Gods foot, *Esay 41. 2*. and so God gave him possession: And no otherwise can the children of *Abraham* hope to inherit the land, then by walking in the steps of *Abrahams* faith and obedience, *Rom. 4. 12, 13*. And they must fight for all they shall possess. So it followes.

3. Contend with him in battle.

The word *תתגר* here turnd, *Contend*, properly signifies, *Miscemini*, be ye mingled; so *Arias Montanus* turns it; and *Ainsworth*, *Medle* with him. Yea, and our Translators so render the same word, v. 5. of this Chapter, *אל תתגר בם*, medle not with them, how ever their mindes changed in turning the same word here, To mingle is to make a medley. The word also signifies to ruminate or chew the cud.

The word *מלחמה* which is rendred here *Battle*, were better turnd *War*: For how ever the word signifie both, yet *war* and *battle* differ, as *Bellum* and *Pralium*; *bellum* war, imports hostility, and hostile disaffection of enemies one against another, although there may be truces and cessations, a *pralio*, from actual battle and fighting: but the war lasts, while the hostility and enmity lasts, and till a peace be made, or one of the parties destroyed. And such was the hostility between the *Greeks* and *Trojans*, the *Romans* and *Carthaginians*: and such was the war between *Israel* and the *Amalekites*, *Exod. 17. 16*. and between *Israel* and *Sihon* and the *Amorites* here.

The reason of this war. 1. Its Gods cause. He puts the enmity, between the woman and the Serpent, and their respective seeds, *Gen. 3*.

2. Our right. God hath given *Sihon* the *Amorite* King of *Heshbon* and his land into our hand and power.

3. There is necessity of such a meanes for the recovery of our right.

1. The

- A** 1. The word מלחמה *war* here uſed is from מלך *to eat*, or מלך *bread*, or what is eaten. Which imports to us, that *war* is an eater, a waſter, a conſumer, and that on both ſides. The ſword devours or eats one as well as another, 1 Sam. 11. 25. even to the utter waſting of nations, and deſolation of kingdoms. So that howſoever the *war* began, and whatever the *cause* and *quarrel* was at firſt, yet the *quarrel* in the end will be, for neceſſary ſupport of nature, for *bread*; Thou haſt bread, and I have none, thou haſt meat, and I have none; thou haſt clothes, and I have none. And therefore the
- B** Wiſeman gives good counſel; the beginning of ſtrife is as when one letteth out waters. Or rather, according to the order of the words, He who letteth out waters מים פוטר is as the beginning of ſtrife: therefore leave off contention before it be meddled withal, Prov. 17. 14. The vaſt level in the North and North Eaſt of this Nation, which lay long time under water, might at firſt have been prevented with half a dayes labour, which hath coſt much treaſure, and the labour of many years; and it may be yet queſtioned, whether in vain or not. Such advice as this was given
- C** in this place many years ago, while it was *Res integra*, when as yet no blood was drawn; but in vain. Yea, even ἡδ' ἀγαθὴ βουλὴ τῷ βεβλῦσαντι κακίῃ, that counſel was imputed as a great crime to the Author of it; when yet the effect hath proved, that it was good counſel, how ever it was taken. *War is an eater, a waſter, a conſumer.*
2. Although *war* in diverſe caſes may be lawful, yet Gods people ought to wait upon Gods ſummons; Gods Trumpet muſt ſound *Alarum* when they go forth to battle, Numb. 10.
3. Hence it appears, that, although ambitious Tyrants and
- D** Invaders uſurp a power over others, as *Sihon* did over the *Moabites*, and are permitted ſo to do, by the patient and long-ſuffering God; yet *Altiffimus eſt patiens redditor*, Ecclus. 5. 4. the moſt High hath his Jubile, Levit. 25. when he will reſtore every one to his right.
4. Although the Lord give to *Israel*, *Sihon* and the *Amorite* King of *Heſhbon*, and his land, into their power, yet muſt *Israel* fight for it. The promiſes of God, do not diſoblige us from that duty which is required of us for the obtaining of the promiſes. No, not the Oath of God, Deut. 8. 1. Hebr. 6. 13, 14, 15. Yea, the promiſes of God are a ſtronger obligation to binde us to obedience,
- E** 2 Cor. 7. 1.
- Myſtic.* 1. *Heſhbon* is no free City, but under the tyranny of *Sihon*. Thoughts are not free, as many think, who make little account of them. Its true indeed, that the judgement of the heart and thoughts belongs not to mans day, nor can man judge of them. It is alſo true, that the thoughts ordinarily, without our choice, glide into our mindes as light into a room; but whether theſe be



SER. XII.

PROV. 12.

v. 5.

good or evil, they are not free from Gods knowledge or cognisance. For he judges the *thought* of the righteous to be judgement, Prov. 12.5. and the *thought* of foolishness to be sin, Pro. 24.9. and 15.26. And if the Lord take cognisance of the evil *thought* and judge it to be *sinful*, surely the sinful man is liable to punishment for the *sinful thought*. And therefore S. Peter directs Simon to pray, that the *thought of his heart* may be forgiven him, Acts 8.22.

2. The exhortation is, medle or mingle with him, with Sihon the Amorite King of Heshbon, in war or battle.

What shall we mingle with him? Deal with him at his own weapon. So our Lord coped with the Devil, Scripture against Scripture.

Object. But Sihon suggests evil thoughts. Suggest thou good thoughts against them. Out of the heart proceed evil thoughts. 'Tis true; but good thoughts also proceed from thence: For Prov. 4.23. Out of the heart, are the issues of life. What though Sihon and Heshbon be strong? the good thoughts are from God and they are stronger. *Ignis est illis vigor & celestis origo*. Good thoughts have fervent force, and heavenly birth. Does Sihon the Amorite King of Heshbon fight against thee with wrathful thoughts? answer him with milde and gentle.

Does the Amorite set upon thee with hard speeches? Give him a milde answer. It was the Jews stratagem, when the Romans fought against Jerusalem, and forced their Engine, their Iron Ram against the City walls to batter them, they cast out wool-packs; which met the Ram, and saved their wals. A soft answer turneth away wrath, Prov. 15.1.

Does the Amorite proceed to cursing and bitterness? Though they curse, yet bless thou, Psal. 109.28. Bless them that curse you, Matth. 5.44. 'Tis the precept of the true Jehoshuah. Not rendring evil for evil, 1 Pet. 3.9. nor rayling for rayling: but contrarywise blessing, as knowing, that ye are called, that ye should inherit a blessing, 1 Pet. 3.9. It was the practice of the true Jehoshuah, when he was reviled, he reviled not again, 1 Pet. 2.23.

Why therefore should the opposition of Sihon, with his Heshbonites, his Amorites, his Army of evil thoughts discourage the Israel of God? For why should any true Israelite complain? Alas! my vain thoughts lodge in me. Heshbon prevails over me, Jer. 4.14.

Mistake not thine own state, poor soul! The thoughts are quick and nimble motions, which, its possible, may be indifferent, or naturally good; or, if evil, haply not evil to thee. There is an open passage from all sensible things to the senses; as they say, *Quodlibet visibile radiat*, every visible thing sends forth a species or image of its self; the like we may say of other objects in regard of their respective senses. And the way lies as open from the senses unto the

A the *common ſenſe*, and *faſſie* and *thoughts*. If now the *thought* be *evil*, as injected and caſt into the ſoul by the *Evil one*, its *evil* to thee only if thou entertain it *well*. If you feed a *Dog*, hee'l be ſure to reſort to you, and faun on you, as one who *loves him*. But if you beat him away, and be conſtant and earneſt in ſo doing, hee'l be gon, and look at you as his enemy. Even ſuch are our *thoughts* to us, as we are to them. They faun upon us, as if they loved us, and preſented ſomewhat convenient for us: if we give them good entertainment, feed them with *conſent* and *delight in them*, they will *abide with us*, and *lodge with us*, *Jer. 4.* But if we beat them away with the *Staff of the Law* (as the Chald. Par. calls it, *Pſal. 23. 4.*) they will forſake us. The Lord knowes the *thoughts* of man, that they are vain, *Pſ. 94. 11, 12.* but then follows, *Bleſſed is the man whom thou correcteſt, O Lord, and teacheſt him out of thy Law.*

Tis true, a *Dog* is impudent; his Epithet is *ἀναιδής*, *ſhameleſs*; and our *thoughts* they are bold and thruſt themſelves upon us. They were ſo *bold*, ſo *unſeaſonable*, and ſaucy they were, that they intruded into the company of the Diſciples even at a time moſt unſeaſonable, *εἰς ἡλθε διαλογιſμὸς*, *Luke 9. 46.* There entred in a reaſoning among them, *this*, which of them ſhould be the greateſt. Our Lord complains of them, *They came about me like Bees*, *Pſal. 118. 27.* *Beelzebub* was the God of *Ekron*, *2 Kings 1. 2.* (whence the Poets had their *Acheron*) who has hi name from *וַבב* a *Fly*, as *Macrobius* calls him *ἀπομυῖος θεός*, a god that drives away Flies. He injects and caſts his *evil thoughts* into the ſouls of men; which are *impudent as Flies* are; and though you beat them away, they will return. The only way is to *kill them*; as they ſay, it was *Domitians* the Emperours buſineſs, to *kill Flies*: An exerciſe too unſuitable for an Emperour, unleſs he intended thereby to be like his fellow-gods, as he called them, and eſpecially him who was called *ἀπομυῖος* and *ἀπομυῖαῖος*, *Jupiter*, who drove away flies. However, it is a laudable, yea, a divine exerciſe, and fit for thoſe who would be *like unto the true God*, to be *ἀπομυῖαῖος*, to drive away, mortifie, and kill the vain and ſinful *thoughts*.

Myſticè. The word *התג* ſignifies alſo to *ruminate*; *ruminate* upon him; *meditate* upon him. The verb *גרה* ſo ſignifies. But being in the reflex form *התג* it ſignifies a more then ordinary *rumination* and *meditation*.

Let us *ruminate* and *meditate* on *Sihon*, on *Heshbon*. *Sihon* is a ſweeper; he endeavours to *sweep out* our good *thoughts*; let us endeavour alſo to *sweep out* all his *evil thoughts*. *Sihon* is *Eradicator*, that evil ſpirit that endeavours to *root up* all the *plants of righteouſneſs*. And let us *root up* all the *plants of wickedneſs*. Every *plant* which our heavenly Father hath not planted ſhall be *rooted out*, *Matth. 15. 13.* Let us *extirpate* every *plant of wickedneſs*. Let us



SER. XII. sweep out the dust of the false knowledge. This was Davids practise, A  
*Psal. 77.6. in Vulg. Lat. Scopebam spiritum meum, I swept my spi-*  
*rit, or rather, my spirit made diligent search. So let us search, so let*  
*us sweep out every Sluts corner in our house. There is no doubt,*  
*but, if we will take pains with our selves, we shall finde work*  
*enough within doores; even in the inner chambers of our hearts.*  
*There is great need to sweep it. There is a treasure lost there.*  
*The woman swept that house to finde her Groat, Luke 15.8. The*  
*old Latin text had, Evertit domum, she overturnd the house; as ma-*  
*ny endeavour by controversies and vain janglings to overthrow B*  
*the Church of Christ. The Mistriss bids her Maids sweep the*  
*house: the one asked the other for a Broom; the other said, it was*  
*a Be-som; no, saith she, it is a Broom: while they thus contended,*  
*the houte lay unswept. The wisdom of God calls upon us to sweep*  
*and cleanse our hearts, James 4.8. And men quarel and contend a-*  
*bout that word whereby they should be cleansed, John 15.3. and leave*  
*the work undone. O how often come men to hear the cleansing*  
*word, how it should be applyed for the purifying of their hearts,*  
*and by that very Opus operatum, as they call it, they think them-*  
*selves cleansed, they are pure in their own eyes, when yet they are*  
*not washed מִמַּטְמָא from their own dung.*  
 Prov. 30.  
 v. 12.

But let us return unto the former signification of the word:  
 Let us contend, let us medle with Sihon and his Heshbonites in  
 battle.

The enemy must be discovered before we can fight him. The  
 Roman Historian saith of a certain people in Italy, with whom  
 they had war, *Difficilius ipsos invenire quam vincere*, It was more  
 difficult to finde them out, then to overcome them. The people of  
 Heshbon are such a subtle people, they lurk within us. How  
 long wilt thou cause thy vain thought to lodge in thee? Jer. 4.  
 14. The man of sin, Sihon, the Leader of evil thoughts, cannot  
 be revealed, unless there be first a departure, 2 Thes. 2.3. While  
 our thoughts lodge in us, and are of our house, while we are one  
 with them, and they with us, we cannot possibly perceive them  
 or discern them as enemies unto us. If the object be too near us,  
 we cannot discover it; *Sensibile supra sensorium non facit sensationem.*  
 When what is visible, is upon the sight, it cannot be seen. The  
 god of this world blindes the eyes of men with their own thoughts,  
 whereby they are not discerned. But if we look on our thoughts at  
 a distance, if we depart from the man of sin, he will be then revealed;  
 we shall then discover him, and see how foully we have been  
 abused by him.

When the enemy is discovered, he is not to be conquered by out-  
 ward means. Our great enemies we have to deal withal, are our  
 vain foolish thoughts. And therefore as he were a mad man, who  
 should hope to overcome a sword or Dart with a thought; so is  
 he

Jer. 4.  
 v. 14.

- A** he as *mad* who thinks to conquer *thoughts* and *imaginations* with a *Sword* or *worldly weapon*. Yet ſuch hath been the *madneſs* of the *Cainiſh* generation from the beginning; that what *opinions* they cannot ſubdue with *ſpiritual weapons*, they *conſute* them with a *Prifon*, *Fire*, and *Fagot*. But indeed herein they much betray their own *weakneſs*, and their *bad cauſe*, who ſtir up the Magiſtrate to make *Lawes* to put men in *prifon*, or put them to death for ſuppoſed *Hereſies*, or erroneous judgements of divine matters; which becauſe the ignorant *zealots* cannot prove to be ſuch, or convince
- B** them by *ſpiritual armes*, they betake themſelves to *temporal and outward*. It was the cuſtome of *Nero* the Emperour to go up and down Greece like a *Fidler*, and to challenge all *Minſtrels* of the beſt *note*, to *ſing* and *play* with him. If he overcame any, he got the prize; if he were worſted, he took a courſe with his Adverſary, that he ſhould never ſing or play more, cauſing him one way or other to be put to death. *Nero* was the firſt perſecutor of the *Chriſtian Church*, whom all follow to this day; and as all men judge of him, ſo may they of all ſuch abſurd and ridiculous
- C** men, men of corrupt mindes, reprobate concerning the *faith*; and their folly (or madneſs, *ἄνοια*;) ſhall be made manifeſt unto all men, as *Nero's*, *Jannes* and *Jambres*, their predeceſſors hath been, *2 Tim. 3.9*. For they declare evidently, that they want *ſpiritual weapons*, when they truſt to *carnal and temporal*. This our Lord *Jeſus Chriſt* ſhewes and will ſhew, when he conquers *Antichriſt*, not with *fire and ſword*, but with the *ſpirit of his mouth*, *2 Theſ. 2.2*.
- D** *Thoughts* and *opinions* are *ſpiritual things*, and can be diſcerned only *ſpiritually*, and by *ſpiritual weapons* only be overcome; but never in others, unleſs firſt they be *maſtered* and *ſubdued* in our ſelves. And how ſhall that be done?
1. Hate *vain thoughts*. Theſe are *enemies* which thou haſt a warrant to hate. Yea, hate them with a perfect hatred. Do I not hate them that hate thee? ſaith *David*. It could not be otherwiſe. He was a man according to Gods heart, a friend of God; and friends have *communioem conſiliorum & voluntatum*, communion of counſels and wills. And therefore *David* hates *vain thoughts*, *Pſal. 119. 113*.
- E** 2. Entertain *good thoughts* and highly eſteem them: they are *θεοπνευματα* ſent of God unto thee. Thou canſt not think any thing of thy ſelf, as of thy ſelf, thy ſufficiency is of God. So *David* eſteemed his *good thoughts*; How pretious are thy *thoughts* unto me O God! How great is the ſum of them? Or, how ſtrong are the heads of them? There are leading *good thoughts*, which, if they be followed, will prove exceeding ſtrong. Such was that of *David*, *Pſal. 119. 59*. I thought on my wayes; and what came of it? and I turn'd my feet unto thy teſtimonies. I made haſte, and delayed
- Pſal. 139. v. 17.*



SER. XII.

delayed not to keep thy Commandements. The Apostle knew full well, how powerful good *leading thoughts* are, *Phil.4.8*. Having reckoned up things true, honest, just, pure, lovely, of good report, what ever vertue, what ever praise, *think*, saith he, on these things: and then, The God of peace shall be with you.

These are able to cope with *Sihon King of Heshbon*, both in strength and number: for so it followes, if I number them, they are more then the sand. More, and more mighty were they with *David*, when all nations compassed him about; yet so strong was he, that, in the Name of his God, he doubted not but he should cut them off, *Psal.118.10,11,12*. But when did all Nations compass *David* about? The Psalm; how ever some understand of *David* in the history, yet it cannot be made good of him, but of Christ the spiritual *David* and his Church, as it is plain by evident proof, *v.20.—26*. And most true it is, that all Nations have compassed him about. Yea, swarms of temptations from evil thoughts, as of Bees, have compassed him about; for he was tempted in all things κατ' ὁμοιότητα, according to similitude, without sin, *Hebr.4.15*. And in that he hath suffered being tempted, he is able to succour those who are tempted, *Hebr.2.18*. And therefore he being the minister of circumcision for the truth of God, even the true circumcision of the heart, *Rom.15.8*. He cuts off all the vain sinful thoughts, from the heart, and so circumciseth it. And thence it is, that *Psal.118.10,11,12*. he saith, אֲמַלֵּךְ, I will circumcise them: so מִלּוּךְ properly signifies; and its thrice there used, importing the circumcision 1. Of the Father, in the place named, *Rom.15.8*. 2. Of the Son, *Col.2.11*. 3. Of the Spirit, *Rom.2.29. Phil.3.3*. And accordingly he circumciseth his Church under all these dispensations. What though the Gyants, the γυνεῖς, the earth-born thoughts arise against thee? Are any, are all of them too mighty for thy God to overcome? Retyre unto thine own heart, and to thy God there, and to his precious thoughts. When the heart is let loose, and the thoughts not kept at home, thousands of wicked imaginations break in, and fill the soul, and indispose it towards God, and weaken it and disable it for resistance of the spiritual enemy. *Nunquam tam bene quis exit, quin sit intus manere melius*. Never does any go abroad, but its much better to stay at home. The mighty God is the good mans dwelling place, *Psal.90.1*. Through him the Zamzummim the wicked thoughts are subdued, and brought under the obedience of Jesus Christ, *Deut.2.20,21. 2 Cor.10.5*.

3. Let us put on the whole armour of God, that we may be able to stand against the wiles of the Devil: For we wrestle not onely against flesh and blood, carnal thoughts only, which are as Flesh-Flyes, but also against the spiritualities of wickedness, *Ephes.6.11,12*. Wherefore let us gird about our loynes with truth. The loynes

*Hebr.4.*  
*v.15.*

*Psal.118.*  
*v.10,11,*  
*12.*

A

B

C

D

E

- A** loynes are the ſeat of luſt, both *inherent* and *acquiſit*. The beaſt he ſtirs up evil affections there, *Job 40.16*. His ſtrength is in his loynes, and his force is in the *Navel of his belly*. The Apoſtles counſel is therefore to *gird up the loynes of our minde*, τῆς διαβολῆς, of our *reaſon* or *diſcurſive faculty*, 1 *Pet. 1.13*. There's great danger to be foyled at the weapon. While Eve, a figure of the thoughts, 2 *Cor. 11.3*. (νοήματα, are not *minde*s, but *thoughts* and *aſts of the minde*,) adventured, without this girdle, to reaſon with the Serpent, ſhe was conquered. And while Eves children are *un-girt* in their thoughts, while they do—*ad morem diſcindi uiuere* Natta, live without regard had to their thoughts, *Sihon* ſoon preuailes over them.
- B** The *breſt-plate of righteouſneſs*; *Lights* and *perfections* were in *Aarons breſt-plate*; and they are required in all thoſe who are made *Prieſts* unto God, to be ſo armed, *Levit. 8.8*. and having your feet ſhod; ſhooing your feet ὑποδησάμενοι ἐτοιμασίᾳ with the preparation of the Goſpel of peace, or, with the *confirmation* and *eſtabliſhment*. Thou walkeſt in the miſt of ſnares, *Ecclus. 9.13*.
- C** *Briars* and *Thorns* are with thee, *Ezech. 2.6*. while we have to do with *Sihon* and his *Heshbonites*, evil thoughts, ſpirits and men, we had need to be well ſhod. Not ſo when we conuerſe with good thoughts, good ſpirits, and good men. When *Mofes* came with his feet ſhod towards the Mount of God, the Lord bad him put off his ſhoes, *Exod. 3.5*. So ſaid the Angel to *Jehoſhuah*: And there is the ſame reaſon alleaged to both; becauſe the place was holineſs. No *Briars*, no *Thorns* there; there's no need of fencing and arming our ſelves, unleſs againſt thoughts and words and men of *Belial*, 2 *Sam. 23.6,7*.
- D** Adde to theſe arms, the ſhield of faith, the helmet of ſalvation, and the ſword of the Spirit, which is the Word of God; praying with all prayer and ſupplication at all times, (or in every ſeaſon ἐν παντὶ καὶ πᾶς, in every opportunity: yea, in ſeaſon and out of ſeaſon, continually) in the Spirit, and watching thereunto with all perſeuerance and ſupplication for all Saints. This part of the ſpiritual armour is not fixt to any part of the body, as others are: for herewith the whole armour of God is knit together. Thus being armed with the weapons of our warfare mighty through God for the pulling down of ſtrong holds, caſting down reaſonings (λογιſμὸς) and every height or high thing exalted (πᾶν ὑψωμα ἐπαίεμενον) againſt the knowledge of God, and captiuing every thought (αἰχμαλωτίζοντες) unto the obedience of Chriſt, 2 *Cor. 10.5*.
- E** So will the Lord of hoſts give *Sihon* and *Heshbon* into our hand and power, and tread Satan under our feet ſhortly. For this end, The grace of our Lord *Jeſus Chriſt* be with you. Amen. *Rom. 16.20*.

SER. XII.

2 Cor. 11.  
v. 3.

Ephes. 6.  
v. 14.

Exod. 3.  
v. 5.  
Joſh. 5.  
v. 15.

2 Cor. 10.  
v. 5.



Deut. 4.  
Ver. 7.

What nation is there so great that hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? The Translators here have understood Moses, as if he had compared the only true God and his presence with other nations, and with his own people. As if he had said, God is more present with Israel, then with any other nation. But the comparison stands between the Heathen gods, & the true God of Israel. For 1. Therefore there is added the proper name of the true God *Jehovah*; and appropriation of him to his people, *Jehovah our God*. Such comparison we read, Deut. 32.31. Jer. 14.22. 1 Cor. 8.4.5. and often elsewhere.

And because the Heathen worshipped many gods, the word here is to be turned *plurally*, gods. And thus the Vulg. Lat. Pagnin, Castellio, Munster, the French and Spanish Translations, Martin Luther, two translations in the Low Dutch, five English Translations; all these render the word *plurally*, gods; and Diadati, though he render it in the *singular number*, yet he acknowledgeth that some understand the word *plurally*, the gods of the Gentiles, which could not succour their own worshippers. So the Tigurin Bible; and Vatablus acknowledgeth, that in the Hebrew the words are gods nigh.

Herein Tremellius and Ainsworth mislead our Translators, who understood the word *אלהים*, in the *singular number*, and of the true God. And Drusius is mistaken with them; who, though *אלהים קרבים* be plural, and signifie gods neer, excuseth it by laying, that *Elohim* is of the common number; and that *קרבים* was put in the plural to answer the termination, not the sense. A strange reason; as if the Spirit of God had more regard to an *ὁμοιοτέλεστον* or a like ending of words, then of the sense and matter. And although Tremellius alleage a like example, Josh. 24.19, and Ainsworth another, Deut. 5.26. Yet the common name *אלהים* applyed to the other nations, and the proper name *יהוה*, with his relation joyn'd to his people, evidently prove, that there is not the same reason of these testimonies, and the Scripture now before us.

Beside, there was no doubt or question could be made, whether the God of Israel were so neer to any other nation, as to his own people in covenant with him. Which yet is all, that these men contend for. Whereas indeed the comparison stands between the presence and help of other gods to their respective people, and the presence and help of the only true God to his people of Israel.

2. The words following in v. 8. make this sense clear and evident; what great nation is there which hath so righteous statutes and judgements, as all this Law, which I set before you this day? So that the Lord God of Israel is compared and preferred before the gods of other nations in regard of his nighnes and accessibleness when

**A** when his people call upon him; ſo in reſpect of all his righteous Law ſet before his people, in compariſon of the ſtatutes and judgments of other nations, which how ever they might, at leaſt, many of them be called righteous; yet were they mixt with unrighteous Lawes: As thoſe of the Lacedemonians, which however they had many juſt lawes delivered to them by *Lycurgus*, yet theft was tolerated among them, yea, commanded; provided, that the thing ſtole were kept ſo cloſe, that it could not be found, κλέπτειν νόμιμον, μὴ λαθεῖν, ἀίρετον ἦν; It was held lawful, or commanded by the Law, to ſteal, but it was accounted diſhoneſt to be diſcovered, ſaith *Plutarch*.

And although ſome Law-givers, as *Numa* and *Lycurgus*, for the credit of their Lawes, pretended the authority of a Deity; yet, beſide that, their ſubtilty was ſoon known, the vanity and ſuperſtition of the Lawes themſelves *Ex inſitis argumentis*, eaſily made manifeſt, what god was the author of them.

I wiſh therefore, that the words were thus rendred: what great nation is there, whoſe gods are ſo near unto them, as *Jehovah* our God is in all things we call upon him for?

**C** The truth of this hath hitherto appeared in the histories of the Egyptians, the Amalekites, the Midianites, the Moabites, and the Ammonites; whoſe gods were not ſo nigh unto them, nor helpful at all in the neceſſities of their reſpective worſhippers, as the Lord God of *Israel* had been unto his people, in all things for which they called upon him. So that the words are an appeal to the peoples experience, touching the truth of all theſe Hiſtories; and a ſtrong argument obliging them to believe and obey the Lord their God ſo nigh unto them in all things they call upon him for.

**D** 1. Take notice hence, O thou *Israel* of God, what God that is whom thou worſhippeſt; how near he is unto thee; and can he be neerer then in the miſt of thee? *Levit. 26. 11, 12. Numb. 5. 3. Deut. 23. 14. Ezech. 37. 26.* even in thy heart and in thy mouth, *Deut. 30. 14. Rom. 10. 8. James 1. 21.*

2. How ready he is to hear thee and anſwer thee, when thou calleſt upon him, *Pſal. 145. 18. Eſay 58. 9.* Yea, before thou calleſt upon him, *Pſal. 32. 5. Eſay 65. 24.*

**E** 3. How reaſonable therefore is it that we ſhould renounce thoſe falſe gods, who cannot draw near unto, or help their own people? Such are the gods of the Edomites (earthly men) whoſe god is their belly, who minde earthly things, *2 Chron. 25. 15. Phil. 3. 19.*

Yea, how unreaſonable is it, that we draw near unto the Lord our God, the only true God, who is moſt near, moſt able, moſt willing, and moſt ready to help his people? By ſo doing, we ſhall invite the Lord to draw nigh unto us. It is the exhortation of *S. James*, Chap. 4. 8. Draw near unto God, and he will draw near unto you.



Jam.4.  
v.7.

But how shall we *draw near* unto our God? How else but by *humbling our selves under his mighty hand*, and *opposing* the temptations of his and our enemy; therefore the same Apostle premiseth immediately these means, v. 7. ὑποτάγντε τῷ Θεῷ ἀντιστε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν. They are all *Military phrases*; S. James, as a Captain or Leader, gives *words of Command*; Be subject or subordinate unto God (the *Commander in chief*;) *withstand* the Devil, (the *great enemy*, and then he warrants them, they shall *roust him*) he will flee from you. Such were the antient engagements of the person baptized, who being turned toward the *West*, said, ἀποτάσσομαι τῷ σατανᾷ, I renounce Satan. And then being turned toward the *East*, he said, συντάσσομαι τῷ Χριστῷ, I am co-ordinate or conjoyn'd as a Souldier unto Jesus Christ. And so, much of antiquity there is extant in that excellent form of *Baptism*, though antiquated; wherein the person baptized is admitted into Christs *matricula*, his Military Roll and Army for this end; *Manfully to fight under his Banner, against Sin, the World, and the Devil; and to continue Christs faithful Souldier and servant unto his lives end.*

Psal.34.  
v.18.

When such Souldiers are *foyled and wounded* by the enemy, and are sorrowful for their wounds, the *Emperour of the World*, the *Commander in Chief* vouchsafes to visit them. So saith that man of war who had experience of it, Psal.34.18. The Lord is *near* to the *broken of heart*, and will save the *wounded or contrite of spirit*. And, his *salvation is nigh* them that fear him; that glory may dwell in our land, Psal.85.9.

Esay 57.  
v.15.

Now who would not serve under such a Commander, who disdains not to *visit*, yea, to be *billeted* with the meanest of his common Souldiers? Hear what he saith, Esay 57.15. Thus saith the High and Lofty One, who *dwelleth or abideth for ever*, and whose Name is holy. I dwell in the high and holy; *even with him* who is of a *contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones. And therefore it is no mervail that his Name alone is *exalted*, and his Majesty is above the Earth and the Heaven, who exalterth the horn of his people, the praise of all his Saints (or mercifull ones, חסידיו) the sons of Israel, the people nigh unto him, Psal.148.13,14. Then follows the ἐπὶ νίκῃ, or last *triumphal song*, Revel. 19.1. God grant, we all may sing our parts in it! Hallelujah.

Psal.148.  
v.13,14.

A



B

*Attende Tibi.*

Look to thy Self.

*Long*

C

SERMON XIII.

*Deuteronomie 4. ver. 9.*

*Onely take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the dayes of thy life, but teach them thy sons and thy sons sons.]*

D

**T**His Text contains precepts of greatest moment ; yea, as the first. is here propounded, its of *only* moment, *Only* take heed to thy self, and keep thy soul diligently. And the precept of conveying the doctrine to after ages, is of like moment ; Thou shalt teach them thy sons and thy sons sons. Which is the same, but in a more large sense, which *S. Paul* saith to *Timothy*, *1 Tim. 4. 16. Look to thy self, and the doctrine.*

E

The words may be considered in themselves, or with reference unto those preceding. In themselves, they contain two general precepts. The former may be divided into two *formally* differing one from another, but *really* one and the same. 1. *Only take heed to thy self.* 2. The next is very like unto it, and indeed the same with it, or little differing from it ; *And keep thy soul diligently.* This is demonstrated from the end, and the adjunct caution. The end is two wayes expressed, and the later the effect of the former : 1. *Lest thou forget the things which thine eyes have seen ;* and 2. *Lest they depart from thy heart ;* which later will follow, in case of our fail in the former.

liii 2

This



SER. XIII.

This precept or precepts must be observed for this *end* or *ends*, without fail, without interruption, *all the dayes of thy life*. And thou must take care of the transmitting what *thine eyes have seen*, to thy sons and to thy sons sons.

In the words are contained these divine sentences.

1. *Israel* had seen some *things* or *words*.

2. *Israel* ought only to take heed to himself, and keep his soul diligently.

3. *Israel* ought to take heed to himself, and keep his soul diligently, lest he forget the *things* or *words* which his eyes have seen, and lest they depart from his heart.

4. Thus and thus *Israel* ought to do, for these ends, all the dayes of his life.

5. *Israel* ought to teach them his sons, and his sons sons.

1. *Israel* had seen some *things* or *words*.

Wherein we must enquire, what these *things* or *words* were; and how *Israel* had seen them. 1. What they here turn *things*, are properly words, *דברים*, and indeed so to be rendred as I shall shew anon. Those *things* or *words*, if we look for 1. In the former part of the Chapter, they are either the Law of the Lord taught by *Moses*, v. 1. 5. Or Examples of the *breach*, and *observa- tion* of the Law, with their suitable events, v. 3. Your eyes have seen that which the Lord did, because of *Baal-Peor*: For every man which went after *Baal-Peor*, the Lord thy God hath destroyed him from the midst of thee: But ye that did cleave unto the Lord your God, are alive all of you this day.

2. The *things* or *words* which their eyes had seen, are expressed in the tenth Verse following the words of the Text. Take heed to thy self and keep thy soul diligently, lest thou forget the *things* or *words* which thine eyes have seen, &c. The day when thou stoodest before the Lord thy God in *Horeb*, &c. For the *words*, they had seen, are understood of those which follow, v. 10. viz. the words of the Law, v. 13. the Ten words, *Deut.* 10. 4. which therefore *Israel* is commanded to convey to their sons and their sons sons.

Accordingly the LXX have πάντα τὰς λέξεις, all the words which thine eyes have seen. So *Hierom*, Ne obliviscaris verborum, that thou forget not the words, &c. So likewise the *Chald. Par.* and *Arias Montanus*.

But could *Israel* see words? The use of the sight for hearing, is very frequent in Scripture. All the people saw those thunderings or voices *אור קולות*; and they are said to see the noise of the Trumpet, *Exod.* 20. 18. So *Luke* 2. 15. Let us go even unto *Bethle- hem*, καὶ ἴδωμεν τὸ ῥῆμα τούτο, and let us see this word. *John* speaks of himself and his fellow Apostles and Disciples, That which we have seen with our eyes, that which we have looked upon, and our hands have handled of the word of life, 1 *John* 1. 1. And again, v. 3. That which we have seen, &c.

*Exod.* 20.

v. 18.

*Luke* 2.

v. 15.

But

A But why must Israel see these things or words? 1. Surely what is purely divine, cannot otherwise be revealed unto man, but by a divine Oracle, could Plato say.

2. Nor can there be an intercourse between God and man otherwise then by divine words.

But how could this be truly spoken to Israel, That their eyes had seen the words of God, namely, the Decalogue or Ten Words, as they are called? For many of Israel, to whom Moses spake, were yet unborn when the Law was given, as all under 38 years of age.

B And how then can it be said of them, that their eyes had seen the Ten Words?

It is well known, that the Lord deals with a whole Nation, as with one man; so he speaks of Moab and Ammon, of Elam, of Assur, and to Israel here; Thine eyes have seen. For although the persons may be diminished or increased, yet the Nation is the same; as a River alwayes ebbing or flowing is yet the same River.

C Beside, the parents had a charge to transmit the knowledge of the divine words to their children and posterity: which therefore they must regard, as if their own eyes had seen what their Parents convey unto them. Yea, succeeding ages accounted what their forefathers did or suffered, to be suffered or done by, and to themselves. Hos. 12. 4. He found him in Bethel, and there he spake with us, saith Hosea many ages afterward.

However this be true and satisfactory, yet are there inward and spiritual words, and an inward sight of them. What other words are they, whereof the Psalmist, Psal. 19. and the Apostle speak, Rom. 10. 18. Have they not heard? Yea verily; Their sound went into all the earth, and their words into the ends of the world.

D 1. Hence it followes, that Gods words are visible words. S. John saith, as before, That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. And again, v. 3. That which we have seen and heard, declare we unto you. The word of life was visible unto S. John and his fellow Apostles.

E For howsoever some men may satisfie themselves and others, with saying, that S. John here speaks of the dayes of Christs flesh, when the Apostles saw and heard him; surely the same may as well be said of those who apprehended him, smote him, crucified him. For these saw him, heard him, handled him, and that roughly. Besides, the humanity and flesh of Christ is no where called the word; but the word is said to be made flesh, and to dwell in us, John 1. 14. Adde hereunto, that what S. John saw, heard, and handled, was from the beginning, 1 John 1. 1. Whereas the flesh of Christ was not from the beginning; but in time and the fulness of time, Gal. 4.

There



SER. XIII.

Hebr. 5.  
v. 14.Phil. 1.  
v. 9.Phil. 1.  
v. 9.

- There are *inward and spiritual senses*, whereby the man of God sees and hears, savors, tastes, and handles the words of God. Such senses there must be, because there is an *inward man of the heart*; which must not want his due powers and faculties. For since his words are spirit and life, John 6. how can they be otherwise perceived then by *spiritual senses*? according to the Apostles reasoning, 1 Cor. 2. 14. The *natural, animalish, or souly man*, perceiveth not the things of the Spirit of God; for they are *foolishness* unto him; and he cannot know them, because they are *spiritually discerned*. And therefore the perfect men have their senses exercised *προς διδασκω* to the discerning of both good & evil, Heb. 5. 14.

The words of God are sure, firm, and certainly true, as being demonstrable, and that by the most principal demonstration, even from the evidence of sense; The words which thine eyes have seen. For although the words of God are conveyed by hearing, whereby faith cometh, Rom. 10. 17. Yet the most certain sense is that of seeing; according to that well-known and approved speech of the Poet,

*Tardius irritant animos demissa per aures,  
Quàm quæ sunt oculis commissa fidelibus—*

Things heard more slowly move the minde, then they  
Which are committed to faithful eyes—

Hence proceeds the *tactual, approbative and experimental knowledge of the divine words*. So that unto such experienced men, we may appeal; Do you not see this truth? do you not handle with your hands this word of life? do you not taste, that the Lord is gracious? 1 Pet. 2. 3. This is the most certain knowledge, and most beneficial attainment of the *living Word of God*, when we relish, savor, handle, see, and taste it; when we have our share of what we know. Thus according to the old Etymologist, *Sapientia est sapida scientia; wisdom is a savory knowledge of divine things*.

I shall end this point with the Apostles prayer for his *Philippians*. For this I pray, that your love may abound *ἐν ἐπιγνώσει καὶ πᾶσι αἰθήσει* in acknowledgement and all or every sense, Phil. 1. 9.

2. Only take heed to thy self, and keep thy soul diligently. In which words, we must inquire, 1. What this self is; 2. What the taking heed and keeping of thy self, is; and 3. What it is only and diligently so to do.

1. Moses explaines, thy self, by thy soul; and thy soul, by thy heart. For so no doubt *Animus cujusq; is est quisq;* every mans soul and minde is himself, and is very frequently so used in Scripture, as I have heretofore shewen. Thus what S. Luke 9. 5. calls himself, S. Matth. 16. 26. calls his soul. And the soul is here explained by the heart: for although the heart sometime be specially taken for the affective part of the soul, and is so distinguished from the minde, Matth. 22. 37. Yet most-what its understood more generally

A

B

C

D

E

A rally of all the parts of the soul, and the whole inward man : so, what is called the heart, *Matth. 15. 19.* is what is within, *Mark 7. 21.* SER. XIII.

This is thyself here understood, when Moses saith, *Take heed to thyself.* The word שמר turned take heed, is passive, and properly signifies, *Be thou observed, or kept*; and it is the Passive of the same Verb following; howbeit the force and use of it, is reciprocal and reflex, as *Deut. 2. 4. 23. 10. Josh. 23. 11. Mal. 2. 15.* The LXX render this word by προσέχειν, to heed, which is elliptical and defective in regard of the sense: For it signifies no more then *adhibere*,

B to apply and lay to, as προσέχειν τὸν νῦν, τὴν γνώμην, τὴν διάνοιαν τὴν καρδίαν, to apply the minde, the understanding, the thoughts, the heart, the memory: as we say, *adhibere, applicare, adjicere, advertere animum, to apply ones minde to something.*

This we often meet withal in Scripture, *Esay 42. 25.* he laid it not to heart: and *47. 7.* and *57. 11.* *Ezech. 40. 4.* Set thine heart upon all that I shall shew thee, *Dan. 10. 12.* Thou didst set thine heart to understand. This is done, when we fix our wandring thoughts and desires, by meditation, and laying them up in our memory, and reserving them for life and practice.

C As for the manner, measure, and degree of keeping, its two wayes expressed in the text; 1. Only. 2. Diligently. 1. Only excludes all other keeping and care of any thing else to be kept, except thyself, thy heart, thy soul; at least comparatively; so that the keeping of thyself, thine heart, thy soul, is either sufficient of it self, in lieu of all other duties; or to be preferred before and above all other.

To which is also added, שמר, that which they render diligently, which imports two things; 1. Not only care; whence Hierom turns it *Solicite, carefully*: and the Orator defines *care, Aegritudinem animi cum cogitatione, a pensiveness of minde, with taking thought.* 2. It implies also strength to be used, that thereby we may prove and improve our care: whence its rendred by *Valde, which is Valide, strongly, mightily.*

D The Wiseman exhorting to the same duty, keep thy heart, saith he, with all diligence: which is better rendred in the margent, keep thy heart above all keeping; which answers to the Hebrew, שמר מִבֶּרֶךְ; where מִ is a note of comparison; so that the Wiseman requires a great degree of keeping the heart, above all other keeping. And therefore Moses having exhorted Israel to keep himself, adds, שמר ובשר and keep thy soul diligently. The first precept is, only keep thy self, let it be thine only care. And when he thought that was not enough, he added, and keep thy soul diligently. The like addition we have, *Zeph. 2. 1. Scrutamini vos ipsos*; search your selves, an act of great diligence; yet the Prophet presently adds, & scrutamini, and search.

E But a man cannot take heed or observe himself as he ought, unless he first know himself; and therefore that precept which was famous

*Prov. 4. v. 23.*

*Zeph. 2. v. 1.*



SER. XIII.

mous among the wise Heathen, *Know thyself*, was said to come down from heaven.

That we may the better understand this, we must be very careful to make a *Spagyric separation*, and exactly sever that which is truly the mans self, from what is *untruly* so called. For although a man hath in him, much of the *brute nature*, while he lives according to *sense*; and though every man hath in him some degree of *reason*, though most-what corrupt and defective, while he lives according to what is called the *ψυχικὸς* the natural, animalish or *souly man*; yet neither of these are truly and properly *thyself*. Thou camest forth from thy God; thou art his *off-spring*, *Acts 17.29.* and thou mayest truly and properly be said to be *thyself*, when thine *heart* and thy *soul* is defecated and purged from the defilement of the *earthly man*, and livest according to the words which thine eyes have seen, which are the *precepts of the heavenly man*. And this is *thy genuine self*. And therefore *Solomon*, after long inquisition and learch after wisdom, in the conclusion of his *Ecclesiastes*, Chap. 12.13. Fear God, saith he, and keep his Commandements; (the words which thine eyes have seen;) for this is *All man*.

Eccles. 12.  
v. 13.

The reason why *Israel* must *only* keep himself, his heart, his soul diligently, may appear from consideration 1. Of the thing to be kept: 2. The words to be kept in it. 3. The manner, measure, and degree of keeping them.

1. The thing to be kept, is *thyself*, *thy heart*, *thy soul*. Of *thyself*, O man, thou art weak, and the *heart* and *soul* which is either *thyself*, or the *principal part* of *thyself*, its weak and tender, and wants keeping. And therefore when the *Wileman* gives the same precept, *Prov. 4.23.* Keep thy heart with all diligence, he useth the word *לֵב*, which is properly to keep what is young, tender, weak, and in danger to be destroyed. Whence *לֵב* has the name, which signifies a tender shoot, or weak plant in danger to be troden down by the beasts, and therefore its fenced about and kept. Such, and so chary ought to be the keeping of the heart. Yea, nature it self, in the *natural heart*, directs, with what care we ought to keep the *rational and moral heart*. It hath about it, for a covering, a strong skin which they call *capsula cordis*; and about that, to fence it, a strong wall of ribs; and that which we call the *σπυρον* or breast. How much more ought the *rational and moral heart*, the *minde*, *will*, and *affections*, to be kept with all, yea, above all keeping? *Nam pretium pars hæc corpore majus habet*; This, then the body, hath a greater price.

Thou, thy heart, thy soul, is in danger to be lost, and that many wayes, especially two. 1. Its in danger to lose it self, by turning away from the Lord, *Deut. 29.11.* running forth to outward things and so corrupting it self. 2. Its in danger to be lost by others; yet not

A not without the mans own betraying of his own heart. As *Dalilah* ſtole away *Samſons* heart: But his heart had firſt run out and followed his eyes, *Judges* 14.2. and then ſhe got his heart, 16.16. and betrayed him to his enemies.

SER. XIII.

2. If the Casket be ſo pretious, how much more pretious and excellent is the Jewel in it? It is no leſs no other then the Lord himſelf. *Hof.* 4.10. They have left off to keep the Lord; that is, to obſerve and wait on him, as his Priests and Levites were wont to do, *Numb.* 1.53. and 3.36. and to retain him in their acknowledgement, *Rom.* 1.28. ἐν τῇ ἐπιγνώσει.

Rom. I.  
v.28.

B 3. There is reaſon alſo why the heart ſhould be thus kept, from conſideration of the manner, meaſure, and degree of keeping it. Which in reaſon muſt ariſe with the excellency of the thing to be kept; and what is kept in it; as alſo from the tenderneſs of it, and danger to be corrupted and loſt. All which conſiderations inforce upon us an exact keeping, yea, ſuch a keeping as is above all other keepings as the marginal reading hath it, *Prov.* 4.23. Yea, adde to theſe the Wiſemans reaſon on that place: Out of the heart are the iſſues of life; whether we ſpeak of the natural heart and the iſſues of it; or of the moral heart and the iſſues of it, both are true. For the natural heart is the cauſe of the natural life, *Primum vivens* and *ultimum moriens*, firſt living, laſt dead. And if we ſpeak of the true life, it is Chriſt, which is our life, *Col.* 3.4. who dwels in our hearts by faith; with whom, when he appears, we ſhall appear in glory. Whereof *S. John* ſpeaks, now are we the ſons of God; but it appears not what we ſhall be, 1 *John* 3.1. meantime with the heart, man believeth unto righteouſneſs, *Rom.* 10.10. And the righteous man lives by his faith, *Hebr.* 10.38. And by faith his heart is puriſied, *Acts* 15.9. And the pure in heart ſee God, *Matth.* 5.8. And this is the eternal life, to know thee the only God and whom thou haſt ſent, Jeſus Chriſt, *John* 17.3. So that, whether we underſtand Chriſt our life, or our faith or righteouſneſs by faith, and life by faith, and purifying the heart by faith, or ſeeing and knowing God and Chriſt by faith, all theſe refer unto the heart; and ſo out of it are the iſſues of life. Whence it appears, that the keeping of the heart, is a buſineſs of the greateſt moment in the world; and therefore, in all reaſon, it requires a keeping above all keeping.

E Whence we may take notice, that, 1. The precept is not, Take heed or look well to what is thine; or to thoſe things or perſons that are about thee; no, nor is it, look to thy body; nor for what is needful for thy body; nor for what may be an ornament unto thy body. The precept is directed to thee, to thy heart, to thy ſoul, to thine immortal ſoul; which is none of all thoſe things, but above them all; and the taking heed to this, the keeping of this, muſt be above all the keeping of them all.

Kkkk

2. Hence



SER. XIII.

2. Hence it appears, that *Moses* supposed in *Israel* a power to take heed to himself and to keep his heart and his soul diligently. For surely *Moses* would not have given such a serious admonition from the Lord, nor would the wise *Salomon* directed by the onely wise God, have injoynd the same in vain, that every one should keep himself, his heart, his soul diligently, If no man had power so to do. At least they were confident that the *Sons of wisdom*, the *Israel* of God, *Believers* in Christ, (such as we all profess our selves to be) that such as they have power over their own soules hearts and spirits, to keep them: Because they have in them the power of God, which is Christ himself, to keep them, 1 Cor. 1. 24.

3. A man cannot be too strict, too carefull, too diligent in the keeping of his own heart. He must keep it with all keeping, yea, above all keeping. So that what care and regard men have to their houses, their fields, their treasures; the safety of their wives, their children, their friends, their servants; Such care, such vigilancy, yea, greater care, greater regard ought to be had of the heart. If these must be garded, the heart must be re-garded, the gards must be doubled, in defence of the heart. If we set on locks, for the preservation of our treasure, we must set on locks, double locks and barres for the preservation and keeping of our heart.

Hebr. 13.  
v. 17.

4. If this care, this watchfullnes be required of every one, in regard of himself, how great must their care, their observation be, who watch for others souls? *Hebr. 13. 17.* Obey τοῖς ἡγουμένοις them that lead you, and submit your selves; for they watch for your soul, &c. How much greater must their care be, who have charge of all, 2 Cor. 11. 28. the care of all the Churches? Such was *S. Pauls* charge. But the keeping of others, and watching over them, is not the ministers duty onely; but even every mans in regard of every man, according to his power. And therefore the wiseman, *Ecclus. 17. 14.* He, (that is, the Lord) said unto them, Beware of all unrighteousnes; (that's a command to look to our selves, and to keepe our owne hearts) and he gave every man commandement concerning his neighbour that's the care for others. And, that men are grown careless and regardless of others, it proceeds from that *Cainish* nature, which men have gotten by long walking in the way of *Cain*; It was his speech, *Gen. 4. 9.* Am I my brothers keeper?

Rom. 13.  
v. 14.

1. This justly reproveth the gross mistake (if we may so call it) of this precept. *Moses* saith, only take heed to thy self, and keep thy soul diligently: And how many of the *Apostate Israelites* take heed to their brutish, those carnal selves, and keep their body diligently, take care of their flesh εἰς ἐπιθυμίας? *Rom. 13. 14.* pamper their bodies, feed them riotously and gluttonously, clothe them gorgeously.

**A** only. They who wear soft raiment, are in Kings houses, saith our Lord, *Matth. 11.8*. Should some one of our Saviours genuine Disciples behold our Congregations, he would think we were all Courtiers.

Ser. XIII.

2. Others, when they are counselled by Moses to take heed to themselves, and keep their souls diligently, let them alone to provide for their naturals, their animalish selves, and they keep their souls diligently: Their money is their souls, *ὁ χρυσὸς αἷμα καὶ ψυχὴ* *Sporos*, Gold is the blood and soul of these men.

**B** Meantime that divine self that off-spring of God its troden under the feet of the beastly the brutish self, the sensual self. The immortal soul born out of God, and created to bear the image of the heavenly, its wholly neglected, miserable, poor and naked.

This, this is the wisdom of the carnal man to take great heed unto the flesh, which is corruptible, and must shortly perish; to provide with greatest care for the body, which is no better then a man-cage; feed it, clothe it, deck it, wash it, trim it, rub it, paint it, powder it, spot it, &c. *In cute curanda plus equo operati*, Too busie men

**C** and women are in caring for their skin. As for the immortal soul bought with an inestimable price, which should feed on faith, *Psal. 34.3*. and be gloriously clothed with the Lord Jesus Christ and his Spirit, made to be the dwelling of the Deity; its so little eared for, so slighted and disregarded, as if indeed it were not at all. *Minima maximi, maxima minimi aestimantur*, least things are most regarded, the greatest least.

*Psal. 34.*  
*v. 3.*

O thou degenerate, unworthy, brutish man! Consider once what thou art, and know thyself. Call thy self seriously to an account, whence thou art; and of how noble a stock; who was thy maker, and for what end he made thee; and how unlike thou art unto thy God to whose image thou wert made; and how unlike thy self when thou camest out of Gods hands. Humble thy self, and sit in the dust, whereinto that flesh thou tamperest, is ere long to be resolved. Put off thine ornaments, that the Lord may know, what to do to thee, *Exod. 33.5*. Clothe thy proud flesh with beasts skins, as our God clothed sinful Adam, to teach him thereby mortification of his sin, *Gen. 3.21*.

**E** Be exhorted, O Israel to take heed to thy self, to keep thy heart, to keep thy soul diligently. Care, O care for thy soul as a thing of greatest price; as that, whose worth cannot be countervailed by all the creatures, as being better worth then all the world. For what shall it profit a man if he shall gain the whole world, *καὶ ἑναιωθῇ*; and lose (or be punished with the loss of) his own soul? Or, what shall a man give in exchange for his soul? *Mark 8.36,37*.

*Mark 8.*  
*v. 36,37.*

Consider how easily the heart walks after the eyes, *Job 31.7*. How slippery our standing is, how dangerous our fall; that being fallen, we can never rise by our selves; that sin which defiles



SER. XIII.

Jer. 4.

v. 14.

the soul, may be engendred by an evil word; yea, by a vain thought, *Jer. 4. 14.* O Jerusalem cleanse thy heart from wickedness, that thou mayest be saved: How long *תלך* wilt thou cause thy vain thoughts to lodge in the midst of thee? That, consent unto the temptation, compleats and perfects the sin. That sin being perfected, brings forth death. O what great need therefore is there that we take heed to our selves, and that we keep our souls diligently, that we keep our hearts above all keeping!

The meanes to keep thy self, thine heart, thy soul, O Israel, is not here prescribed by Moses! The most effectual meanes was reserved for him whom the Lord would raise up, who should be like unto Moses. For surely the Lord (such is his *ἐπιείκεια*, his moderation and equity) would not injoyne such an hard duty, as this is, to be done, but he would also shew the most effectual meanes and way, how it should be done. Wherefore the Lord Jesus, whose main end of coming into the world, was to save mens soules, he prescribes two powerfull expedients and meanes to be used by his disciples, for the effecting of it, *Luke 9. 23.* 1. Self-denyall, and 2. Taking up the Cross. 1. Self-denyall stands as a Porter to keep the dore of the heart; And therefore *רָצוּ*, which we turn to keep, signifies all the Porters duty, in three acts, *Observare, Cohibere, prohibere.* 1. To observe who comes in, and who goes out. For so every one ought to take heed, what thoughts enter into his heart, and what desires run out. 2. To keep the heart at home, that it go not after the eyes, *Num. 15. 39.* 3. To award and keep off temptations, *Job. 31. 1.*

2. The Cross and patience of Jesus Christ is as a strong dore, with locks and barrs to withstand and bear off all forcible entry. And therefore *מִשְׁמַר* signifies a Prison-houle, *Gen. 40. 3.* According to our Lords precept, *Luke 21. 19.* In, or by your patience, *κτῆσασθε* possess ye, or, gain ye the possession of your souls.

Such diligent heed must be taken, for the avoiding of great evils that otherwise will follow. That's the third divine Axiom.

3. Israel ought to take heed to himself and keep his soul diligently, lest he forget the words which his eyes have seen, and lest they depart from his heart.

This point adds to the former, the consideration of the ends, why Israel ought to take heed to himself, and keep his soul; and these ends are powerful reasons of this important duty, from the great and imminent danger which will ensue upon the neglect of it.

Wherein we have 1. The caution or warning; only take heed to thy self, and keep thy soul diligently. 2. The peril and danger that otherwise will follow, lest thou forget the words which thine eyes have seen; and this danger brings in another; lest these words depart from thine heart.

Here-

- A** Herein we must enquire, what forgetfulness is; which, because its a privation, and privatives are best known by their positives, we must first learn what memory is, and what it is to remember: which according to Plato, Spensippus, and others of that School, is *Cogitationes conservare*, to keep our thoughts. And they say, that the better memory is *Dispositio animæ in hærentem veritatem custodiens*, a disposition and frame of the soul keeping truth inherent in it. But these descriptions seem too strait for the nature of memory. Others therefore ascribe two offices unto it; others three.
- B** 1. To lay up in memory. 2. To retain. 3. To recall to minde. The two former may be reduced to one; 1. As to keep and retain the thoughts. 2. To recal them when they are lost, or in danger of losing, when we have use of them. Thus Jacob יַעֲקֹב laid up and kept in his memory the dreams of his son Joseph, Gen. 37. 11. So did Mary keep in her heart πάντα τὰ ῥήματα, all the words which were spoken of Christ, by the Shepherds, Luke 2. 19. And again v. 51. His Mother kept πάντα τὰ ῥήματα ταῦτα all these words. Our Translators turn ῥήματα in the former place, things, in the later, more advisedly, sayings. And as to remember, is to commit and retain our thoughts in memory, so likewise it signifies to recal them, as Luke 22. 61. Peter remembered the words of the Lord, Luke 24. 6, 7, 8. To forget therefore is to lose our thoughts, and let them slip out of our custody and keeping. So the Apostle understood forgetfulness, Hebr. 2. 1.
- If we inquire into the reason of this warning, it proceeds from the great love of God toward his Israel.
1. He knowes the excellency of the words and things committed to our trust, and the custody of our memories, even the holy and blessed Trinity, and the work of our creation, Eccles. 12. בִּרְאִיתְךָ thy Creators: the Law of God the Father, Malac. 4. 4. The Redemption by Jesus, figured by bringing Israel out of Egypt, Deut. 16. 3. Jude v. 5. Vulg. Lat. Sins committed against so great grace, Deut. 9. 7. Ceasing from our sins, figured by the Sabbath, Exod. 20. 8. and many the like: which is not a bare memory, but such as puts us upon sutable duty. *Verba sensuum innuunt affectum, & effectum*; words of sense (inward and outward) import affection and effect answerable thereunto, as Deut. 8. 18, 19, 20. Psalm 22. 27. and many the like.
- D** 2. These are too sublime, and of too high a nature, for the foolish heart of man left to it self, to contain, Prov. 24. 7. And there is in us, by corrupt nature, a stupidity and dulness in regard of spiritual things, Hebr. 5. 11. And Satan with his evil spirits (interpreted by our Saviour the fowls of the air) is watchful to catch the word of God, out of the heart, when it is sowed, Matth. 13. 19. He is ready καταπιεῖν to drink and swallow up the precious
- E**

SER. XIII.

Luke 2.  
v. 19, 51.



SER. XIII.

1 Pet. 5.

v. 8.

precious liquor of the spiritual doctrine, if we let it slip, and it run out of our vessels, *Hebr. 2. 1. 1 Pet. 5. 8.*

3. The memory it self is frail and weak, as a vessel that has got a fall, that's crackt and riven. So saith the Wiseman, that the inward parts of a Fool are like a broken vessel: he will hold no knowledge as long as he liveth, *Eccles. 2. 1. 14.*

4. The memory is too often full of somewhat else; and so *intus existens prohibet extraneum*; a vessel full of one liquor, will not hold another. *Non datur penetratio dimensionum*, two bodies cannot be in one place; nor two contrary spirits in one soul. The Fool full of his own knowledge, cannot receive divine understanding, *Proverbs 30. 22.* Great need therefore there was that the Lord should warn us of this danger.

1. Whence we may observe, the Lord hath given us the tutelage and guardianship of our selves, our souls, our hearts; and what is that but our memories, whereby we retain holy thoughts and the divine words which our eyes have seen. Plato tells us, that *Mnemosyne* is the Mother of the *Muses*. The meaning is, that the memory brings forth, and nourisheth all the good thoughts. It is the true inward Eve, the Mother of all the Living ones; which brings forth unto us spiritual Children: According to which, whosoever doth the will of God, he is the Mother of Christ, *Matth. 12. 50.* For all the senses outward and inward were made for the life, especially the two disciplinary senses, Seeing and Hearing. The Lord hath given them both for this end. And therefore the eye is a seeing eye, when a man sees the divine words, and discerns aright what the will of the Lord is: and the ear is an hearing ear, when he obeyes the commands of God. And therefore the wiseman tells us, that the hearing ear and the seeing eye, the Lord hath made even both of them, *Prov. 20. 12.* Whence our Lord, he that hath an ear to hear, saith he, let him hear, *Matth. 13. 9. Rev. 13. 9.* Thus the retentive memory and the heedfull thoughts are given unto man as his meet help before him, *Ephes. 1. 4.* Thus the woman was created for the man, *1 Cor. 11. 9.* to bring him forth living children, and to keep the house of his heart.

Thus the thoughts are brought under the obedience of Christ, *2 Cor. 10. 5.* and they are serviceable unto God and Christ who is our life, and heed and keep his words, the words of life. This is the wife of which Solomon speaks; and thus the Wise man gives excellent counsel, *Eccles. 9. 9.* See, or enjoy life, with the wife which thou hast oved, all the dayes of the life of thy vanity, wch he hath given thee under the Sun, all the dayes of thy vanity; for that is thy portion in this life, and in thy labour which thou takest under the Sun. And an excellent portion it is, in this vain life; that with our wife, our memory and thoughts we may see and enjoy the divine life, and the words of life, and keep the words of life in our heart and in our soul all the

A the dayes of our *vain life*. For unleſs thus, or in like manner, the advice of *Solomon* be underſtood, a ſenſual Epicurean might make notable uſe of it, to confirm himſelf in his *voluptuouſneſs*.

2. There is danger, imminent danger, leſt our memory pregnant with good thoughts, miſcarry through forgetfulneſs, *ἵνα*, which the LXX turn *μήποτε*, leaſt happily, or unhappily rather; or leſt at any time. In this expreſſion ſome evill inſtrument is imported, as doubted or feared; and ſo *Danger* is defined, *πλησι-αυμὸς τῷ κακῷ*, the *neerneſs of evill*.

B 3. Note hence the goodneſs of our God, who warnes us of the danger. So often we finde the Lord warning us to take heed, leſt the evill ſurprize us, *Gen. 3. 3*. Touch it not *leſt* ye die. Fly to to the Mountaines, *leſt* yee be conſumed in the iniquity of the City, *Gen. 19. 15*. *Num. 18. 32*. Pollute not your ſelves *leſt* yee die. Circumciſe your ſelves unto the Lord, *leſt* my fury come forth like fire, and burn that none can quench it; becauſe of the evill of your doings, *Jer. 4. 4*.

C 4. If thou *takeſt not heed* to thy ſelf; and *keep* not thy ſoul diligently, thou wilt *forget* the words which thine eyes have ſeen. The *remembring* of Gods words, requires an exact, a diligent an *onely taking heed* to thy ſelf, an *onely keeping* of thy ſoul; otherwiſe thou wilt *forget* them.

1. This is a juſt reproof of all thoſe who *heed not* the words which their eyes have ſeen, but careleſly *forget* them, and let them ſlip.

2. Yea, though they have many *monuments* and *memorials* of Gods favour, which might put them *in mind* of him and his will and his words; Yea, the whole *world* of the *creatures* might *mind* them of their *Creators*, yet how many are there *ἄθεοι ἐν τῷ κόσμῳ*, even *Atheiſts* and without God in the *world*? *Ephes. 2. 12*.

D 3. Nay, through the depraved nature of man, it comes to paſs, that what, in all juſtice and reaſon, ſhould *remember* us of our God, even that occasions men to *forget* him and his words. The Lord ſuppoſed this poſſible, *Deut. 8. 9. — 14. & 32. 15*. and the prophets feared it, *Prov. 30. 9*.

E 4. But moſt reproveable are they who oppoſe and maligne the *remembrance* and *remembrancers* of God, his will, his wayes, and his words unto them. Againſt ſuch, our Lord denounces an heavie judgment, *Matth. 23. 34. 35*. I ſend unto you Prophets, and wiſe men, and Scribes, and ſome of them ye ſhall kill &c. From the blood of righteous *Abel* to the blood of *Zachariah* whom ye ſlew between the Porch and the Altar; —all ſhall come upon this generation. It ſeemes an harſh ſentence. For the Lord ſaith, I the Lord thy God am a jealous God viſiting the ſins of the fathers upon the children, to the *third* and *fourth* generation;



SER. XIII.

generation ; but here the Lord revenges the blood of righteous men to the *Thirtieth* and *Fortieth* generation ; for so many, yea, more generations passed from the blood of *Abel*, to the Scribes and Pharisees, whom the Lord threatens here. So dangerous it is to persecute righteous men, especially the Lords Prophets, Scribes, and Witnesses Ambassadors, Agents, and Remembrancers : 'Tis a serious dinuntiation ; Touch not mine annointed and do my Prophets no harm, *Psal. 104.* He that toucheth them, toucheth the apple of his eye, *Zach. 2.* And do we think, it belongs no neerer unto us ? Would God it did not ! But I appeal to any soul, who hath taken notice of its own actions and the workings of God upon it, how many godly *motions*, how many pious *inspirations*, how many *breathings* towards this God, hast thou received from his *spirit*, yet hast thou killed and crucified them, put them off with worldly mirth ? And so hast thou killed *Abel in the field* ; *Abel* is a *mourning* according to *Philo*, and a *breathing towards God*, &c. He was slain in the *field*, that is, the *world*, saith our Saviour, *Matth. 13.* even the *field* of the *earthly and worldly heart* ; wherein the *world* is set, *Eccles. 3. 11.* How often hast thou been moved by the *fear* of thy God, to depart from all sin and all iniquitie ? How often hast thou been put in mind by thy God, yea, how many pious purposes and intentions hast thou had to mortifie them, and to consume them upon the *Altar of Christs patience* ? Yet instead of *killing* thy sins, thou hast killed those *holy and godly admonitions and counsells of the spirit*, and what is this but to kill *Zachariah*, that is the *memorie of the Lord*, or the *admonition of the Lord*, and that between the *Porch* of the Temple (that's the *fear* of the Lord, and the *Altar*, that's the *patience* of Jesus Christ, and to deprive our selves of the birth of *Iohn* the true *grace of the Lord*.

But *malum accidit malo*, as links of a Chain, one drawes on the other. The peril here whereof thou art warned, O Israel, is *concatenatum malum*, the evil of *forgetfulness* drawes in another evil, the *departure* of these words from the heart. And that is the *second danger*, lest they depart from thine heart.

These words some understand to be no other then a second expression of the same danger, lest thou forget the words which thine eyes have seen, lest they depart from thine heart. Others rather understand by the heart here the *affective part* of the soul ; whereby it becomes retentive of the words which our eyes have seen, and in love cleaving unto them.

But we must remember, that the memory retains God himself and his Christ and holy Spirit, and the words of life, the *λογια ζώντα*, the *living Oracles of God*. And therefore when these are neglected, slighted and forgotten by us, they depart from us in fury and indignation. When his words and commands are neglected

**A** lected and contemned, the Lord himſelf is neglected and contemned. Wherefore be thou inſtructed, O Jeruſalem, (it is the the Lords exhortation to his Church, *Jer. 6.8.*) *leſt my ſoul depart thee.* Moſt unwilling the Lord is to depart from the ſoul. Our ſoul is, as it were, a part of his; and we are as it were joyn'd and continued unto him as one with him, *1 Cor. 6.17.* He that is joyned unto the Lord *κολλημεν*, agglutinatus, glued as it were, and intimately united unto the Lord, he is one ſpirit (the Syriac adds,) with him. And therefore it muſt needs be irkſom, and painful to part from him, as a bone diſ-joynted and parted from its bone; & ſo the word in *Jer. 6.8.* ſignifies, as the Translators acknowledge in the margent; and it is ſo uſed, *Gen. 32.24.* And indeed it moſt concerns us, and in all reaſon we ſhould be moſt ſenſible of it, when our ſoul is diſlocated and out of joynt, and ſo it is, when the Lord departs from it; becauſe we have firſt departed from him. And therefore he complains, *Ezech. 6.9.* I am broken with your whoriſh heart that hath departed from me.

SER. XIII.

*Jer. 6.*  
*v. 8.*

**B** And therefore the Lord, out of his great love, ſeems ſenſible of ſuch paines as accompany diſ-joynting, or wounding, or breaking of the body part from part.

**C** Wherefore the Lord out of intenze love, exhorts us, Be inſtructed, or corrected, or inſtruct thy ſelf, O Jeruſalem, *Ne auellatur anima mea*, (ſo *Arias Montanus* turns it,) *leſt my ſoul be violently pluckt away from thee as unwilling, yet forced by thee to depart from thee.* And what will come of it? *leſt I make thee as a Deſart, a waſted deſolate land not inhabited.*

**D** Theſe words muſt not depart from thy heart all the dayes of thy life. Thou haſt no warrant to neglect the heeding of thy ſelf, or keeping of thy ſoul, *no, not one day of thy life.*

The reaſon is; 1. Our God is the God of all our times, all our dayes.

2. His words are the words of this life, *Acts 5.20.*

Be exhorted, O Iſrael, only to take heed to thy ſelf and keep thy ſoul diligently, *leſt thou forget the words, which thine eyes have ſeen, and leſt they depart from thy heart, all the dayes of thy life.*

**E** Solomon having exhorted his ſon or diſciple, to heed his words, and give attention to his ſayings, *Prov. 4.20.* well knowing the common guiſe of hearers, to let what they hear, *παεγρειν*, ſlip, or drop like water thorow a riven diſh, as that word properly ſignifies, *Hebr. 2.1.* he adviſeth his ſon to beware, *leſt the wicked cauſe theſe words to depart from his eyes.* For ſo the word is in *Hiphil*, and requires *לֹא יִשְׁכַּח* to be underſtood, out of the verſe before, *לֹא יִשְׁכַּח*, *Ne recedere faciant*, let not the wicked cauſe them to depart from thine eyes; but that he keep them in his heart, as an-hidden treaſure laid up in the miſt of his heart, as moſt dear unto him.

*Prov. 4.*  
*v. 21.*



1 Tim. I.  
v. 10.

This keeping of them will not be in vain; for they are *words of life* to those who find them, v. 22. And whereas some Physical Receipt may be sovereign for the cure of some one or other disease, this *ἡ ὅλη* this Receipt or received doctrine, as he calls it, ver. 2. of that Chapter, its a *Catholicon*, an universal medicine, its health to all their flesh. Which is literally and really true; for the healing doctrine of the Word, as the Apostle calls it, 1 Tim. I. 10. not only restrains the *concupiscible* from all excess and riot, from all surfeiting and drunkenness, from all chambering and wantonness, all foolish and hurtful lusts, which betray the soul unto these exorbitancies; but it moderates also the *passions* of the *irascible*, as anger, fierceness, indignation, desire of revenge, vain fears, vain hopes. Which spiritual maladies, the learned Physicians in their *παθολογικῇ*, plainly declare to be the causes of many bodily diseases.

But though the *words of wisdom* be attended unto, though laid up in the heart, yea, in the *midst of the heart*; yet unless the heart it self be well kept, we are in danger to forget the words which our eyes have seen, and they will depart from our heart.

To prevent so great an evil, its needful that we learn an *Art of memory*, a method and way to keep these words; For certainly, by corrupt nature, we are not able to keep them.

Herein we must proceed καὶ ἀρῶν καὶ θέσιν. Somewhat that hinders, must be removed, and some positive helpful means used.

1. As for the former, I shall name some impediments of the natural memory, and the removal of them, with Analogy unto spiritual hindrances and removal of them also.

The corrupt animal spirit hurts the natural memory. And many unclean spirits there are which destroy the remembrance of those words which our eyes have seen. One ye read of in Mark 1. Yea, Mark 5. 2. there's a whole Legion of them in one man who dwells in the tombs, even in dead works. He cannot be bound with the bands and fetters of the Law, but he breaks them, and casts them away, Psal. 2. Such unclean spirits ye read of, who have destroyed the memory of God and his Word, extremely in these last dayes, Revel. 16. 13, 14. Jer. 23. 14. 27. How needful therefore is it, to discern of the spirits, whether they be of God or not, 1 John 4.

2. The Physicians say, *Delirium & phrenitis causat oblivionem*; when the reason is lost, the memory is lost. 'Tis the *ἡγεμονικόν*, the guide and rudder of the soul. The Prodigal for this reason, forgot his fathers house; as it is evident from hence, that afterward he is said to come to himself, Luke 15.

3. A third hurt of the memory is said to be *negotiorum moles*, incombance with many businesses, Mark 4. 19. the cares of this world,

**A** world, and the deceitfulneſs of riches, and the luſts of other things, choak the word. And therefore the Apoſtle exhorts us to lay aſide every weight, and the ſin that beſets us in every circumſtance, *Hebr. 12.1.*

**B** 4. That which they ſay, helps the *natural memory*, hurts the *ſpiritual*, namely, images. For experience hath proved that hereby forgetfulneſs of God and divine things, hath crept into the Church of God. Hereby the antient people of God were extreemly deceived. They made an Idol to help their memory of God, and thereby they loſt it, *Pſal. 106. 19, 20, 21.* They made a Calf in *Horeb*, and worſhipped the molten image, &c. Then followes, they forgot God their Saviour. And it is a vain impiety to ſet men to look Pictures and Images of God the Father, Son, and Spirit, which draw down the thoughts from conceiving a-right of God to be a Spirit, unto corporeal and ſenſible things.

**C** 2. Come we to poſitive helps. Certain it is, *Quæ curamus, meminimus.* Thoſe things which we take heed unto, and take care of, thoſe even when we are old, we remember; eſpecially when we faſten them in our ſouls by meditation on them day and night, *Pſal. 1.*

They are wont to preſerve the natural memory, with certain ointments applyed to the head. Such a *ſpiritual unction* we receive from the holy One, *1 John 2. 20.* which remembers us of all that ever we have done, *John 4. 29.* which will teach us all things and bring them to our remembrance, *Chap. 14. 26.*

**D** For although the memory be the keeper of thoſe words which our eyes have ſeen, yet *Quis custodiet ipſum custodem?* — who ſhall keep the keeper it ſelf? unleſs God himſelf through faith and patience keep the heart and memory, it will forget the things which our eyes have ſeen. And therefore Solomon exhorts us to keep our heart above all keeping. Surely his meaning is not, that we ſhould keep it above all power we have to keep it; the keeping of the heart above all keeping, is the committing of it unto God by prayer and reſignation of our ſelves unto him.

**E** Prayer therefore is to be made unto him by lifting up the heart and minde unto him: as naturally when we imagine any thing, we lift up the fore-part of our head. When we would recall any thing to memory, we lift up the hinder part of the head towards heaven. From him deſcends every good giving and every perfect gift. He it is who preſerves us from all evil; yea, he it is who will keep our ſoul, yea, the Lord will preſerve our going out and our coming in, from this time forth and for evermore, *Pſalm 121. 7, 8.*



SER. XIII.

Hitherto we have heard the former precept touching the keeping of our own hearts, that we forget not the words which our eyes have seen, and lest they depart from our heart all the dayes of our life. We should proceed unto the next Axiom touching the conveyance of them to our sons and our sons sons. But that precept is more fully delivered, Deut. 6. 6, 7. and there I shall speak of it, if the Lord will.

A

B

C

The

D

E

A

The Lord will not hold him guiltleſs that taketh his Name in vain.] The word which we turn, To hold guiltleſs, is נָקִי. The

Deut. 5.  
v. 11.

word נָקִי ſignifies to be clear from a fault, or from a puniſhment: And accordingly there are different translations of the words. The LXX render them ἐμὴ καθαρίσει, the Lord will by no means purge the man, &c. Arias Montanus alſo turns the words, Non mundificabit, the Lord will not cleanſe the man. So Exod. 20. 7.

B

and 34. 7. Numb. 14. 17. In which ſenſe, the Arabic and Chaldee may be underſtood. Other Translations in all languages that I have ſeen, render the words as ours do, or to the ſame effect, as not to clear from puniſhment. The phraſe 'tis according to a figure called in Rhetorick λιτότης, containing much more in it, then the words ſeem to expreſs. Such is that in the Poet, Nec tibi cura canum fuerit poſtrema,—if applyed to one who ſpent his time in following Hounds: as if he ſhould have ſaid, you ſpend much of your time and care that way. We have like examples in Scripture, 1 Sam. 12. 21. Follow not after vain things, that will

C

not profit, he means Idols; which not only not profit, but do the greateſt miſchief, Jer. 32. 35. They cauſed their ſons and their daughters to paſs thorow the fire to Moloch, which I commanded them not: No, he ſeverely prohibited it, Levit. 18. 21. Such a figure we have in theſe words, if underſtood in this ſenſe, he will not hold him guiltleſs, that he will certainly puniſh him. ; he will not leave him unpuniſhed: ſo Luther in his translation. Both Translations are divine truths; and the truth ſaith, let nothing be loſt.

D

They are ſerviceable unto two ſorts or degrees of men. 1. One under the Law; ſuch are acted by the ſpirit of fear; and ſo it is a demonſtration, the Lord will not hold him guiltleſs, but will certainly puniſh him. 2. Others are under grace; and to them the Law is ſpiritual; and ſo it is the will of God revealed unto them, that the Lord will not cleanſe him from his ſins, who takes his Name in vain. And that its ſuch a revelation of grace, appears, Exod. 34. 7. Numb. 14. 17. where it is reckoned among all the names of God, wherein he declares his goodneſs and grace unto Moſes.

E

The name, nature, and being of God, may be taken, or born in vain or falſly (ſo נִשְׁבַּע ſignifies) two wayes; 1. More eſpecially by falſe ſwearing, ſo the Chald. Paraph. the Syriac and Arabic verſions here. 2. By hypocritical pretences and arts of ſeeming holy, juſt and good, like unto God, without the reality, truth and being of theſe in the heart and life. The holy Ghoſt meets with both theſe, James 5. 12. Where firſt the Apoſtle prohibits vain and falſe ſwearing; Above all things my brethren ſwear not, neither by the Heaven, nor Earth, nor any other oath, (then he forbids hypocriſie :) but ὑμῶν τὸ ναὶ, that your yea be yea, and that your nay be nay,

James 5.  
v. 12.

μὴ



μὴ εἰς ὑπόκρισιν πεσῇτε, lest ye fall into hypocrisie. So the Tigrin Bible, Arias Montanus, Castellio, Luther, two Low Dutch, and four of our old English Translations.

I would now propound the question to the godly Reader, what might be the cause of so great conspiracy among the Translators in different tongues, that they have enclind to render *לֹא יִצְדֵּק*, the Lord will not leave him guiltless and unpunished, rather then, *the Lord will not cleanse him*? There is no doubt but the words will bear both Translations, as hath been shewen. But I much fear, the true reason is, men rather desire to be clear'd from the guilt and punishment of their sins, then to be cleansed from the sins themselves. Is it not so? why otherwise do so many understand the Angel Gabriels etymologie of the Name Jesus, Mat. 1. 2. For he shall save his people from their sins, rather of the punishments, then of the sins themselves? And the like mis-understanding there is of many like places, as I have formerly shewen.

The reason why the Lord will not cleanse hypocrites who bear his name vainly and falsely, may be, because hypocrisie pollutes and defiles the name of God, Ezech 20. 39. they offered outward sacrifice to the true God, yet inwardly had their idols in their hearts, as Ezech. 14. 2, 3. These are said to defile Gods name. So are they said to pollute the Sanctuary of strength, who take away the daily sacrifice, that is, the mortification of sin, and our daily dying thereunto. And therefore, according to that *Lex Talionis*, the law of rendring like for like, the righteous God will not cleanse such hypocrites, 1 Cor. 3. 17. *εἰ τις τὸν ναὸν τῷ θεῷ φθειρεῖ, φθερεῖ τὸ τοῦ θεοῦ*, If any defile Gods Temple, him will God defile. That is, he will leave him in his pollution, and not cleanse him, according to Revel. 22. 11. He who is filthy, let him be filthy still.

1. Whence it appears, that the alone outward performances of duties, wherein the Name of God is pretended, do not purifie a man from his sin. Such are giving of almes with a Trumpet, praying to be seen of men, and fasting for the same end. Unto all these our Lord adds, they have their reward, Matth. 6. 2. 5. 16. What they desire and aim at, they have; namely, the applause and praise of men. But the inward cleansing from sinne is not obtained by these outward performances; that's gotten by righteousness, Dan. 4. 94. It was Daniels counsel to Nabuchadnezzar, do away thy sins by righteousness, and thine iniquities by being merciful to the afflicted. And therefore the inward good intention of the heart, mercy, and compassion, and the like spiritual graces must accompany almes-giving, and thereby the cleansing is obtained. So our Lords speech is to be understood, as its clear by the context, Luke 11. 41. *πλὴν τὰ ἐνὸντα δότε ἐλεημοσύνην, &c.* which our Translators turn, Give almes of what ye have, which they render otherwise in the margent, as ye are able; neither way well *τὰ ἐνὸντα* are *inexistentia*,

as

1 Cor. 3.

17.

A as *Arias Montanus* well renders that word, and ſo the words will afford this ſenſe, give or offer ye the *things which are within* (ſuch as I named before) your almes or merciful gift (*ἐλεημοσύνην*) and behold all things are clean unto you.

B For that which *cleaſeth* and *purifieth*, is ſomewhat of God and Chriſt, not the *outward work*, although that alſo ought to be done. So the Apoſtle, *1 Cor. 6. 11.* but ye are *washed*, but ye are *ſanctified*, but ye are *juſtified by the name of our Lord Jeſus*, and by the *Spirit of our God*. Unleſs there be that *inward purger* and *cleaſer*, the work is not wrought. *Outward ſhewes* and *pretences* how *ſpecious ſoever*, are *uneffectual*. This the ſons of *Sceva* found with a miſchief, when they adured thoſe who had evil ſpirits, by the *Name of Jeſus*, *Acts 19. 14, 15.* The evil ſpirit answered, *Jeſus I know*, and *Paul I know*; but who are ye? And the man who had the evil ſpirit, *prevailed over them*. As the *Galls* having taken *Rome*, they came upon the *Senators*, who were inveſted with their *Robes* and all *Enſignes* and *ſhewes of majeſty*, whom the *Galls ſlew like beaſts*, whom at firſt they had looked upon as *gods*.

C 2. What a poor opinion, *hypocritical men* have of the true God and his Name; they make *him* and his *Name* inferior and ſerviceable to their poor *baſe ends*, a little wealth, a little honour, a little pleaſure. *Ahab* wanted but a little ſpot of ground; and the *Kings name* and *Gods name* muſt be taken in *vain* for the obtaining of it. What a prepoſterous inverting and perverting thing is this? *ὑπέρτερον ὑπερτερον*, *Surſum deorſum*, *ſuſq; deque*, turning of things upſide down, ſetting the *means* above the *end*, the *end* below the *means*; *God and his name* muſt ſerve a turn. What ever any hypocrite does, though evil, yet *ſomewhat of God*, is pretended for the warrant of it, as when he ſaith, its *juſt*, its *equal*, its *true*, its *right*, *Jer. 50. 7.* *John 16. 2.* *In nomine Domini incipit omne malum*, miſchief begins with the *name of the Lord*, as they ſaid of old, concerning the *Popes Bulls*.

D But this *taking of Gods name in vain*, ſhall be in *vain* to them who ſo take it. For though the *hypocrite*, by his *turning things upſide down*, may poſſibly deceive a man, yet God his Maker he cannot deceive. And therefore the Lord denounceth a woe to thoſe who ſeek deep to hide their counſel from the Lord, and their works are in the *darkneſs*; and they ſay, who is *ſeeing us*, and who is *knowing us*? This woe ſhall be 1. To their work; that ſhall be fruſtrate. Your *ſubverſion* or *turning of things*, ſhall be eſteemed as the *Potters Clay*. For ſhall the work ſay to him that made it, he made me not? or ſhall the thing framed ſay to him that framed it, he *underſtood not*? 2. And this woe ſhall be to their preſent ſtate, which, in requital to their *ſubverſion*, ſhall alſo be *changed*. Is it not yet a very little while, and *Lebanon* (figuring the *Gentiles ſtate*) ſhall be turn'd into *Carmel* (very fruitful, as the *Jewes*

*Esay 29.*  
*v. 15, 16.*



James 1.  
v. 9, 10.

Ephes. 3.  
v. 19.

Jewes had been, through the blessing of God upon it,) and *Carmel* shall be esteemed a *Forest*. Whereby the Prophet implies the *conversion* of the Heathen unto Christ, whom the Jewes should reject; as the words following evidently prove. And what was charged as a crime upon the Apostles, that they *turn'd the world upside down*, *Acts* 17.6. had yet a truth in it, when, what was *above and high in men*, *Luke* 16.15. so that they called the proud happy, *Malac.* 3.15. that is, *brought low*; and the brother of low degree glorieth *ἐν τῷ ὕψει* in his height; and the rich *ἐν τῇ ταπεινώσει* in his abasement, *James* 1.9, 10. when every valley is filled, and every Mountain and hill is brought down, *Luke* 3.5.

3. Learn what manner of people, Gods Israel is; no vain and empty men; no, they have God and his fulness in them, *Ephes.* 3.19. filled or filling unto all the fulness of God. They have his name written on them, *Revel* 3.12. *Jehovah* is the being; so that great name signifies; not the shew, not the seeming only. They have his mercy, his grace, his long suffering, his goodness, his truth in them, that's his name for ever, *Exod.* 34.7. They have his love in them, *John* 5. that's his name, *1 John* 4.8.16. These are the true *Essenti* which have their name, saith *Epiphanius*, from *Jesse*, the father of *David*. *Jesse* is the very being it self, without fiction, without hypocrisie.

Be we exhorted to a most serious earnestness and sincerity in the bearing of Gods name. Tis worth all thy love, all thy reverence. And why then hadst thou rather seem to be, then in earnest and indeed to be, what thou wouldst be thought to be? If the shew and form be so highly esteemed by thee, how much more will the substance it self, if thou knowest it? It is worth our inquiring what name thou bearest, and whether the name of thy God and his Christ; and if so, whether in vain yea or no.

*John* sent his Disciples unto *Jesus*, *Matth.* 11. to inquire, whether he were the Christ or no; our Lords answer was, the blinde see, the lame walk, &c. Many there are, penitent men, disciples of *John*, who would gladly come to Christ; they enquire after Christ; would gladly bear his name: canst thou answer them so? canst thou shew by thy life and works, that thou bearest Christs name? So when the Greeks came to *Philip* and *Andrew*, desiring to see *Jesus*, *John* 12. Our Lord shewed them himself, and his Disciples, in their death and life, a grain of Wheat dead and living, and bringing forth much fruit; that is *Jesus*. Canst thou shew them *Jesus*, in his death or life? canst thou shew thy self dead with him, and risen with him? Then will mighty works shew themselves in thee; as *Herod* reasoned. Thus doing we shall not bear the Lords name in vain, while we are bringing forth fruit; but he will purge us, and we shall bring forth more fruit. Hereby the name of the Lord shall not be polluted or dishonoured by us; but in this, the

Father

A Father ſhall be glorified, that we bring forth much fruit, and be made the diſciples of Jeſus Chriſt. So will he cleaſe us when we thus bear his name. Even ſo, O God, make clean our hearts within us; and take not thine holy ſpirit from us!

SER. XIV.  
John 15.  
v. 2. 8.

Thou ſhalt not kill.] What? not according to Law and juſtice? Is the act of the Magiſtrate here inhibited, who proceeds according to the Law of God, when he adjudgeth him to die, who hath ſhed mans blood? Gen. 9. 6. No act of juſtice, is hereby forbidden, but eſtabliſhed rather.

Deut. 5.  
v. 17.

B But what if a private man kill another ignorantly, whom he hated not before time? Deut. 19. 4. 5. Caſually comes not under this precept. Its poſſible a man may not lie in wait to ſhed blood, yet may God deliver a man into his hand, whom, though he ſlay, yet he is excuſable; for the Lord hath provided Cities of refuge, and propounds a caſe, whereby he, who kills another, ſhall not be put to death, Deut. 9. 4. 5.

C Yet the act of the Magiſtrate, and of him who ſlayes another, without laying wait for him, both acts come under the word killing. Which therefore is not adequate and proper to this prohibition before us. Yea, the taking away life, from the beaſt, for the ſuſtenance of man, is killing alſo, but not forbidden.

The killing here forbidden in regard of the object is of an innocent perſon; in reſpect of the act, its wilfully and feloniously committed, and out of propenſe malice, as our Lawyers ſpeak. And that is Murder; as our old Tranſlators have held forth this Commandment, in theſe terms; Thou ſhalt do no murder. The old is better. Touching this word, as I remember, I ſpake ſomewhat on Exod. 20. parallel unto this place before us.

D But becauſe in the book of Deuteronomie there is *deutero poiesis*, an iteration and repetition, as of the Law, ſo of divers other matters formerly ſpoken of in the former books, I ſhall either wholly waive, or very briefly touch upon what arguments I have ſpoken unto.

E The Law is ſpiritual, whereunto our Lord here directs us. As for the outward murder, of what extent it is, and what puniſhment is due unto it, humane lawes, civil and municipal take cogniſance of it. The ſpiritual murder is committed 1. Againſt ones own ſoul; or 2. Againſt ones neighbour, or againſt ones God and his Chriſt.

There is a murder committed againſt ones own ſoul, Prov. 6. 32. and 29. 24. Job 5. 2. In theſe and like caſes a man is *felo-de-ſe*, a ſelf-murderer.

2. Spiritual murder is alſo committed againſt ones neighbour, Matth. 5. 21, 22. & John 3. 45.

3. There is alſo a ſpiritual murder of the divine nature and the



SIR. XIV.

Lord Christ, three wayes : 1. In *Adam*, when his innocent nature in us is *murdered*, Revel 13.8. 2. In the *flesh* upon the Cross, 1 Cor. 15.3. 3. In the *spirit*, so often as his good motions in us are suppressed, Hebr. 6.6.

These, and such as these he calls *murderers*. For whereas every sin hath the name from the end, whereat it aimes, and is to be esteemed according to the *will* and *purpose* whence it proceeds; as *wrath*, *envie* or *hatred* against our neighbour may be called *murder*; because they tend thereunto, and the *will* and *purpose* of him, who is *angry*, *envious*, or *malitious*, is a *murderous will* and *purpose*, although really and in the event, they *murder* not their neighbour. Even so the *wrath*, *envie*, and *malice* against the Lord and his Christ, may be called *murders*, although they proceed no further then the *perverse will*. Ye go about to *kill* me, saith our Lord, John 8. So Traytors are esteemed and suffer death, according to their *will* and *purpose*, although they effect it not.

What reason is there for this? There are in the *heart* these three notable parts: 1. The *Rational*, the 2. *Concupiscible*, and the 3. *Irascible*; which answers unto these three necessary Offices in a City; the chief Magistrate, which is τὸ λογικόν, the *rational* ordering all things by reason: the τὸ ἐπιθυμητικόν the *concupiscible*, which is the *Questor* or *Treasurer*, who provides and layes out for what is necessary for the support of the City. Now if any obstruction or hindrance happen in the execution of the *Questors* office, then ariseth in the heart τὸ θυμικόν, the *irascible*, which answers to the *Militia* and Garrison-souldiers, who remove those impediments and obstructions. This *irascible*, though it be the fear of more compounded affections, yet the principle here understood is *wrath* or *anger*; which is not sin, because implanted of God in our nature; and the Psalmist really distinguisheth them, and after him the Apostle; *Be angry and sin not*: Howbeit from the exorbitancy of the *concupiscible*, the appetite inflamed toward something *desirable*, and hindred from fruition, naturally there is a boyling of the blood about the *heart*, whence the *Questor* or *Treasurer* desires the help of the *Militia*, the souldery, for the removing of the impediment. The *wrath* being kindled, sometimes burnes excessively and beyond measure; and it is a sin.

We shall observe this in the way of *Cain*, as S. Jude calls it, v. 11. *Cain* signifying possession and peculiar propriety in the flesh, desiring, yea, ingrossing all things natural, humane and divine; all must serve it, as Psal. 73.9. According to *Martin Luther*, what they say, must be spoken from Heaven; and what they speak, must prevail upon Earth. Whence it is that the sensual propriety challenges Gods acceptance of whatsoever it doth; yea, and ingrosseth it unto it self; so that Gods approbation being given

to

A to the simple, harmless, and righteous *Abel*, *wrath*, and *envie* burns against him and all the holy Prophets, from the blood of *Abel*, to the blood of *Zachariah*. This inordinate desire, and wrathful, and envious disposition, is from the evil one, who is called *Abaddon* and *Apollyon*, *Revel. 9. 11.* a murderer from the beginning: and by the Jews at this day, *ꝑ* a destroyer. This we finde, *1 John 3. 11, 12.* Whence the Greek tongue retains the memory of the first murderers name, *Kai'va*, which signifies to kill.

B *Quare.* Since it is murder, while yet in the heart, and such in Gods sight, whether is any thing added by performing the outward act, yea, or no? surely there is. For proof of this, let the first murder be examined, *Gen. 4. 4.* It was such in Gods sight, when *Cain* was very wroth and his countenance fell. But all that time the Lord was patient and dehorted him, and reasoned with him, *If thou do well, shalt thou not be accepted? And if thou doest not well, sin lieth at the dore, &c.* All this time *Cain* was guilty before God, and in danger of the judgement; but having performed the outward act, then the Lord denounced his judgement against him. This will further appear from Gods different rewards of good or evil works intended and performed. For since God rewards every man according to his works, the reward of good works and the punishment of the evil finished must be greater then of the same intended. God was patient all the time that *David* was plotting the death of *Uriah*; but when it was effected; then he sent *Nathan* and denounced his judgement.

C Hence we learn, that 1. The heart is *Murdrorum officina*, the flesh-bank, the slaughterhouse, the murdering den, wherein the wicked one slayeth the innocent, *Psal. 10. 8.*

D 2. A man may possibly be a murderer, who yet layes no violent hands on any. Is he angry with his brother? he is guilty of the judgement, *Matth. 5. 22.* yes, if he be angry, *εις ἄν*, without a cause. *S. Hierom* and *S. Augustin* both agree, that *εις ἄν* without a cause, is not to be found in any old Greek copy; *Ut scilicet ne cum causa quidem debeamus irasci*, saith *Augustin*: nor indeed is it extant in the vulgar Latin.

E 3. Hence we learn to judge our selves and others if angry and malicious, if hateful and hating one another.

4. Yea hence learn the bloody-mindedness of this present generation, what murdering and malicious hearts, full of rancor and hatred they bear one party against another, one man against another. Shall not the Lord be avenged of such a nation as this?

This is harsh doctrine. Alas! if to be angry with my brother, be no less then murder; if he, who hates his brother be a murderer; what shall become of me? I have been angry and hated my brother;



ther, and spoken despitefully against him, said to him, *Racha*, A  
called him out of bitterness of spirit, a fool.

Cease from *wraib*; redeem thine *envie* and *malice* with *love* and *mercifulness*. As all thy doings before were done in *malice* and *hatred*, let them now be all done in *love* and *kindness*, 1 Cor. 16. 14. John 3. 21. But alas! thoughts of *revenge* assault me. These are the messengers of Satan, like him sent to kill *Elisha*, 2 Kings 6. 32. even *God the Saviour* in thee; and therefore take his counsel there, keep these *vengeful thoughts* fast at the door, give no consent unto them: they come to take away thy head. The head of every believer is *Christ*, 1 Cor. 11. If thou consent unto them, thou openest the door of thy heart, and lettest them in: while thou keepest them without door, they cannot hurt thee. No evil without thee, no, not the Devil himself the *murderer from the beginning*, not he, nor any evil can hurt thee, while it is without thee; no more then any good can help thee, if it be without thee.

Alas! I have crucified the *life of God*, even the *Christ of God* in me. I have murdered the *Lord Jesus*. Haply this thou hast done; indeed who hath not done it? yet despair not. There is a two- C  
fold killing, as the Scripture distinguisheth, *Deut. 19*. the one *wilful* and *presumptuous*; the other at unawares. And both these wayes the *Lord Jesus* hath been killed. There are who have slain him *wilfully* *Heb. 6. 4. 5.* and *10. 26*. There are who slay him *ignorantly*, who suppress the motions of *Christs spirit* in themselves, not knowing that they proceed from him. *God* was in this place, and I knew it not, *Gen. 28*. There is one in the midst of you, whom ye know not. Such an ignorant *murderer* was *Paul*, who persecuted the *Lord Jesus*, 1 Tim. 1. 13. but he obtained mercy, because he did it *ignorantly*. Yea, and he is a pattern to them that offend. Acts 3. D  
17. The greatest sin without *hatred* is pardonable, *Deut. 19*. The greatest good work without *charity* is nothing worth, 1 Cor. 13. Yea, in this case, the *Lord* hath made provision of a *refuge*, if we have slain the *man Christ* *ignorantly*, if we have slain him by our unholy and profane life; we must then fly to *Kadesb*, that is, unto holiness. This counsel the Prophet *Esay* gives, *Esay 1. 16, 17, 18.* and *Daniel* to *Nebuchadnezzar*, *Dan. 4. 27*. This *Kadesb* is in *Galilee*, that is, *conversion* or *turning about*, *Jer. 18. 11*. Therefore when *S. Peter* having told the *Jews*, that they had crucified the *Lord Jesus*, he directs them to *Galilee*, that is, to turn to the *Lord*, Acts 3. 19. E  
This *City of refuge* is on a *Mountain*, as the *Church of God* is. *Esay 2. 2*. a state hard to be attained unto. And we must contend and strive for it; therefore it is said to be in the *Tribe of Nephthali*. Such an one was *S. Paul*, 1 Cor. 9. 26. *Phil. 3. 14*. not with *flesh and blood*, &c. *Ephes. 6*.

2. Yea, we must go about this work early. Therefore the second *City of refuge* is *Shechem*, which signifies *early*. This also is in

**A** in a Mountain, hard & difficult in ascent; in the Tribe of Ephraim, in fruitfulness, growing, and increasing.

Thus doing, we shall come to the third City, even Hebron, the society of all the holy ones of God; the adhesion cleaving and uniting our hearts unto the living God, that's Hebron. This is also in a Mountain, Heb. 12. and in the Tribe of Judah, praying and glorifying our God, confessing to his name, and singing Hallelujahs for ever.

**B** Yea, the Lord Jesus prays for his persecutors and murderers. Father, forgive them, &c. This is proper to the Christian spirit, as appears Luke 9. 5, 6. they as yet were of a legal spirit. Abels blood cryed from the earth, Zachariah the son of Jehoiada, 2 Chro. 24. 22. Jer. 11. 10 and 10. 21. But what saith our Lord? Father forgive them. And S. Stephen, Acts 7. Christs blood of sprinkling speaks better things then that of Abel. This is the strength of the Spirit of Jesus, which rejoyceth in tribulation. So S. Paul prays for the Colossians, Col. 1. 11. that they may be strengthened with all might, according to his glorious power unto all patience and long-suffering with joyfulness.

**C**

These words which I command you this day, shall be for a sign and for a wonder unto you, when you shall have read them.

These words which I command you this day, shall be for a sign and for a wonder unto you, when you shall have read them.

**D**

**B** Before we can consider a right and speak to these words particularly, let us remember them and read them right.

These words which I command you this day, shall be for a sign and for a wonder unto you, when you shall have read them.

**Sermon**

**E**

I have now read the words which I command you this day, shall be for a sign and for a wonder unto you, when you shall have read them.

on this day, shall be for a sign and for a wonder unto you, when you shall have read them.

1. The words which I command you this day, shall be for a sign and for a wonder unto you, when you shall have read them.

2. What is the commandment of the Lord your God, and this day.





*Attende Tibi, & Doctrina.*

**Look to thy Self, and the Doctrine.**

**SERMON XIV.**

*Deuteronomie 6. ver. 6, 7.*

*These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children.]*

**B**Efore we can consider a-right and speak to these words particularly, let us render them, and read them right; as thus.

These same words which *I am commanding* thee this day, shall be in, or upon thine heart: And thou shalt *whet* them upon thy sons. I shall shew this to be the true translation of the Text, as I come to the Axiomatical handling of it.

The words contain an injunction to *parents*, and those in place of *parents*, to transmit and convey the Commandements of God unto their *sons*, and all under their care.

Wherein we have a *Series, Process, or Succession* of commands, one in order to other.

**1.** *These same words I am commanding* thee this day. **2.** *These same words which I am commanding* thee this day, shall be in or upon thine heart. **3.** *These same words which I am commanding* thee this day, shall be upon thine heart; and thou shalt *whet* them upon thy sons.

**1.** *These same words I am commanding* thee this day. Wherein we must inquire, **1.** What *these same words* commanded are; **2.** What is the commanding of *these same words*, and this day.

**A** I render them *the ſame words*; becauſe there is a double emphasis upon them, *הוּא ה' אלהינו*. *Theſe ſame words* are either extended unto all the Commandements of God; as often elſewhere, ſo eſpecially in this Book; or elſe they have ſpecial reference unto the words next preceeding, even the great Commandement of the Law.

**B** 1. *Theſe ſame words* are extended to all the Commandements both affirmative and negative; more ſpecially to thoſe principal precepts of the Decalogue delivered in the former Chapter. So *Aben Ezra*. And this is clear out of the context; For v. 1, 2. *Moses* propounds to *Israel*, all the Commandements, the Statutes, and the Judgements.

2. By *theſe ſame words*, thoſe next preceeding may be underſtood, even the firſt and great Commandement, as our Lord calls it, *Matth. 22. 37. Mark 12. 29.* Hear, O *Israel*, the Lord our God is one Lord. And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy might. Then followes, and *theſe ſame words* ſhall be upon thy heart, &c.

**C** In the fourth verſe is contained the Object of our duty; in the fifth the duty it ſelf. The Object of our duty is *Triunus Deus*, the Unity in Trinity; The Lord, that's the Father; our God, that's the Son, *Immanuel*, God with us; and again, the Lord, who is the Lord the Spirit, 2 *Cor. 1. 17.* and theſe are one God.

There's the Unity of the Object. There is alſo an Univerſality of the duty required of all Nations; inhabiting in the four quarters of the World. For ſo *שמעו* hear; hath *ש* a Capital letter, and bigger then the other; which, being numerical, ſignifies the LXX Nations, which may be reckoned up, *Gen. 10.* and are implied by *Moses*, *Deut. 32. 8.* which Seventy Nations inhabited the four quarters of the Earth; which is intimated in the letter *ש*, another Capital letter, which is the laſt in *שמעו*.

Then followes the Universal duty of all the Seventy Nations inhabiting the four parts of the World; Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy might.

**E** *Theſe ſame* are the words, which the Lord is commanding, may be underſtood both wayes, both generally of all the Commandements; and more ſpecially of the firſt and great Commandement; which comprehends virtually all the reſt.

2. Now what is the commanding of theſe ſame words? As for this manner of ſpeech, [*I am commanding*]; It is no nice or formal difference, but indeed a material and real one, between theſe two expreſſions, *I command*, and *I am commanding*; For the former imports only a preſent act; the later ſignifies the continuation of the act. Ye have a like example v. 2. of this Chapter, and very often elſewhere; where the act is put for the continuation of the



the *ad*; which is no doubt a wrong to the holy Text, and that a greater then men at first conceive; as I shall shew more fully hereafter, if the Lord will. For although it seem to some no more then a circumlocution of the *present*, yet we shall finde that there is more in it. This will appear in part, by one or two brief Observations from these words; and so I shall leave this point.

1. Observe hence, what an excellent *Lawgiver* the Lord our God is; he has given Commandements, and he is yet *commanding* them, he is yet *giving* them. Inferiour Lawgivers, as *Lycurgus*, *Numa*, *Solon*, &c. when they have once published their *Lawes*, they leave them to the people to observe them at their peril. Not so the Lord our *Lawgiver*, as he is called, *Esay* 33.22. He gives *Lawes*, and *Lawes* for publication of those *Lawes*, and himself is *still giving* them. Artificers having done their work, they leave it to the care of others whom it concerns; as the *Carpenter* having built an *house*, he takes no more thought for it. The *Shipwright* having made a *vessel* fit to sail, it concerns him no more, whether it *sink* or *swim*. The *Husbandman* having planted a *Vineyard*, he leaves it to the weather, and to the ordinary providence of God. Our most gracious God having done any *spiritual work* like these, or any of these, though he has *done* it, yet he has not *so done* it, but that he is *still doing* it.

*Esay* 27.  
v. 3.  
*I Cor.* 3.  
v. 6. 7.

Gods people are his *Vineyard*, *Esay* 27.2. I the Lord *πρωτις*, *Custodians*, *earn*, I am keeping it; I will water it every moment, lest any hurt it, I will keep it night and day. I have planted, *Απολλο* hath watered; the words are indefinite, *ἐπ' αὐτοῖς*, *ἐν ὅτοις*, but God *ἡ' ἔαυτε* *Dabat*, did give, that is, he so gave, as he is yet giving increase. And so the Apostle expresseth himself in the next words, Therefore *ὁ θεὸς ὁ ποτίζων ἐστὶν* *τις*, *ὁ ποτίζων*, *ἀλλ' ὁ θεὸς ὁ αὐξάνων*, he that is planting is not any thing, nor he that is watering, but God who is giving increase. Ye are Gods building, *δοικοδομῶν*; which *Pagnin* and *Beza* turn *edificatio*, a work in fieri, which is yet a doing, *I Cor.* 3.9. And therefore the Apostle, I commend you, saith he, unto God, and to the word of his grace *τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος* *ἐν ᾧ δοικοδομησάμενοι* able further to build you; which *Beza* turns *Superstruere*; the Son of God saith, My Father worketh hitherto, and I also work, *John* 5.17.

2. Whence appears the great goodness, love, and care of the Lord our God toward his people, in that he is *alwayes instructing*, informing, counselling, admonishing, reprovng, correcting, chastening, comforting, exhorting, dehorting, and performing all other acts of a fatherly *Lawgiver* and Teacher. Who like him? saith *Elihu*, *Job* 36.22. That spirit which spake very often to the old Romans, whom therefore they called *Locutus*, at length left speaking, when they had built him a Temple. But the

A the Lord who is yesterday, and to day, and the ſame for ever, SER. XIV.  
hath ſpoken in every ſoul even from the beginning; whence he is  
called *לֹגֶן*, the word, by S. John.

This is very often expreſſed in the Chald. Paraph. when God  
is ſaid to ſay or do ſomething, the Paraphraſt adds *בְּמִימָר* or,  
*בְּמִימָרָא* or *בְּמִימָרָא* by his word. Thus *Pſal. 110. 1.* The Lord  
ſaid unto my Lord, ſit thou on my right hand; the Thargum  
hath, the Lord ſaid unto his word; and *Pſal. 144. 2.* where the  
Hebrew hath, I will truſt in him, the Chaldee paraphraſeth it, I  
will truſt in his word. Where it is in the Hebrew, your new  
Moons and Feaſts my ſoul hateth, the Paraphraſt puts, my word  
hate:h, *Eſay 1. 4.* and *45. 17.* Iſrael is ſaved by the Lord, is expreſs  
in the Chaldee, by the word of the Lord, So *Jer. 1. 8.* where the  
Lord ſaith to the Prophet, I will be with thee, the Paraphraſt ex-  
preſſeth it, my word ſhall be with thee. And many the like.

Which it were much to be wiſhed, that they well conſidered,  
who confine the eternal Deity of the Son of God unto his temporal  
C *dispensation and manifestation in the fleſh.* Surely they would judge  
otherwiſe, if they remembred that the Father hath never been  
without his Son, the *לֹגֶן*, the word, which hath ſpoken all  
things from the Father; and the infinite works which he hath  
wrought, whereof S. John ſpeaks, *John 21. 25.*

2. Theſe ſame words ſhall be in thine heart, or rather, upon  
thine heart, *עַל לִבְּךָ*; ſo Arias Montanus, Munſter, and the  
Spaniſh Translation. Martin Luther, and two Low Duch Tran-  
ſlations, expreſs this phraſe, by *Nemen ter herten*, which Co-  
verdale turns, take them to heart. The words may be conſidered as  
a precept; and ſo Piſcator explains *In corde erunt*, by *Sunto in corde*,  
D let them be in your heart; and Caſtellio turns them imperatively,  
*In corde habetote*; have ye them in your heart. And they have  
good reaſon ſo to render them, from the parallel place, *Deut. 11.*  
*18.* Ye ſhall put, or put ye theſe my words upon your heart, and up-  
on your ſoul. Howbeit, becauſe theſe ſame words are ſo beneficial  
unto us; nor can we our ſelves, of our ſelves, put them upon our  
own hearts: and, becauſe the Lord hath ſaid, I will put my Law  
(or Lawes) in their inward parts (or minde) and I will write it  
(or them) upon their hearts, *Jer. 31. 33.* *Hebr. 8. 10.* I doubt not to  
call theſe ſame words a promiſe alſo. They are a precept which puts

E us upon our utmoſt endeavour to be obedient, and to uſe all  
meanes for the effecting of it. And they are a promiſe importing  
thus much, that, when we have done our utmoſt endeavour, we  
we have done all we have done, and God himſelf alſo does  
what he does, out of grace, when he puts theſe ſame words in an up-  
on our hearts. So that the parts of that diſtinction, that Bonum is  
either *officii* or *premi*, good is either of duty or of reward; may  
*coincidere*, meet in one and the ſame ſentence, as here they do.

*Deut. 11.*  
*v. 18.*



SER. XIV.

We have a phrase among us, that such or such a thing is upon our spirits: when we say so, our meaning is, that we have actual and present thoughts of it. A

And so these same words are to be understood here to be upon our hearts, and upon our spirits, when we actually think of them, have them present in our mindes, wills and affections, and are in a readinesse to do them.

It we inquire into the reason why these same words must be in or upon our hearts, we shall finde them exceedingly necessary and behoofull for us; For indeed, through our fall, we have a dark heart and blinde eyes; Yee were darkness, Ephes. 5. and he that walketh in darkness, knoweth not whither he goeth, Joh. 12.35. And therefore there is great need of the pure and holy commandment of the Lord which is a Lamp and the law a light, Prov. 6.23. Which is enlightning the eyes, Psal. 19.8. 2. And whereas the heart and soule has gon a stray, and lost it self, the law of the Lord is perfect converting or restoring the soul. 3. And whereas the heart is defiled, and who can say, (for he is a very rare man who can say,) my heart is clean, these same words bring with them the fear of God, Exod. 20.20. Which is clean, Psal. 19. and cleanteth the heart, Ephes. 5.26. and perfects the holyness and purity of it, 2 Cor. 7.1. B C

4. And whereas there is a kinde of *Acidia*, as it's called in the School, a deadness and laziness in regard of our cold affections unto any spiritual good, these same words, are *ἑνεα πυρῶν* fiery words, such as come out of the fire tryed and proved, Deut. 4.33. And therefore they are called a fiery law, Deut. 33.2. Even the law of the spirit, which is as fire, Rom. 8.2. These same fiery words enflame the heart, and make it zealous and ready to every good work. D

5. And least the heart should be transported with an heady zeal without a guide, which is a kind of wild fire, or *Ignis fatuus*; these same words regulate our zeal, Gal. 4.18. They stee the course of our whole life; and therefore they are said to be our life, Prov. 3.22.

6. And as the naturall heart is seated as a King in the midst of the body; So these same words sit in the heart, and rule it with divine wisdom, and make it a wise and understanding heart. These same words satisfy the soul which is commonly taken for the desire. And because the affections are seated *ἐν τῷ αἰσθητῷ* in the irrational part of the soul, these same words quiet the tumultuous perturbations and passions of the heart. So that when the affections begin to mutiny, the love and peace of God empowers all differences, according to Col. 3.15. E

But touching these same words in, or upon the heart, I spake somewhat on Deut. 4.9. Come we now to the transmitting of these

A theſe ſame words unto poſterity. And that's the third divine ſentence. SER. XIV.

3. *Theſe ſame words* which I am commanding thee this day ſhall be in or upon thine heart; and thou ſhalt *teach them diligently unto thy children*. I turn them rather, thou ſhalt *whet them upon thy ſons*. For why ſhould we looſe ſo elegant a metaphore choſen by the ſpirit of God? For although to *whet, be diligently to teach* as the phraſe is explained, Deut. 11. 19. yet is it not the native ſignification of שון the word here is uſed, which R. Solomon interprets by חרר to *ſharpen or whet*. And ſo Luther and Piſcator and one low Dutch tranſlation, Tremellius alſo turns it, *acutè ingeres*, thou ſhalt ſharply put into, and one of our old Engliſh. Munſter *recenſebis*. Pagnin turns the word *repetes*; ſo the Spaniſh and the French, thou ſhalt recite them. Caſtellio *inſculcatote*, and the Tigurin Bible hath the ſame word.

Two things are to be inquired into; 1. what theſe *children* are, which indeed are to be turned *ſons*. 2. What it is to *whet*.

C 1. By *ſons* whether natural or ſpiritual, we are to underſtand ſuch as are to be begotten unto God, by the immortal ſeed of the word; ſuch are diſciples. Thus R. Solomon interprets them the *ſons of the Prophets*. And ſo John Baptiſt had his *ſons*, thus Simon is called the ſon of *Jonah*, Joſh. 1. 42. *Jonah* is the Syriack contraction of *Johanna*, as may appear from hence, that whereas our Lord had called *Peter*, *Simon* ſon of *Jonah*, he calls him thrice, without contraction, *Simon* ſon of *John*; ſo St. Hierom, Joh. 21. 15, 16, 17. *Simon fili Johannis*. And accordingly Nonnus in his paraphraſe, hath thoſe words, thus, πατερος Ιωανναω δεδεκα εχονε Σιμων. D *Simon thou ſon of John father divine*. The miniſters of God are fathers unto thoſe whom they beget unto God and Chriſt; thus St. Paul calls the *Corinthians* his *ſons*, 1 Cor. 4. 14. as my beloved *ſons* I warn you: For, though ye have ten thouſand *inſtructors* in Chriſt, yet ye have not many *fathers*; for in Chriſt Jeſus I have begotten you, through the Goſpel. And thus he calls the *Galatians* his little *Children*, Gal. 4. 19.

Now what is it to *whet theſe ſame words* upon our *ſons*. David Kimchi turns it, המירר ברב המירר *assignè loqui, to ſpeak dayly of them*. One old Engliſh Tranſlator, who turns the phraſe to *whet the commandements upon our children*, explains it by *exerciſing them in ſpeaking and hearing*, and cauſing them to *practiſe them in their living*. E

The metaphore is taken from ſouldiers, ſaith Tremellius, who *whet their weapons* that they may eaſily pierce into their enemies: And ſo the Lord commands *parents* to propound the *doctrin of God* unto their *children* *quàm accommodatiſſimè*, moſt conveniently for their profit. So he.



SER. XIV.

To whet or sharpen, is to work off the rust and soyl that cleaves to sword, knife or other weapon, tool or instrument, to make it bright, to make it sharp, to set an edge upon it, to make it fit to pierce, and cut. This is done by often and often repetition, by inculcating again and again of these same words. The book of Deuteronomy may have the name from the frequent iterating, repeating, inculcating, and so whetting and sharpening these same words upon the sons of Israel. For howsoever there seems to be a frequent rehearsing of the same things over and over, yet if it be well observed, the main conclusion, that is principally aimed at in that Book, is, that we hearken to the voice of the Lord, obey and do the commandments, which conclusion is inferred by great variety of arguments; which the divine Logician, who is taught by the λόγος, the inward and living word, can easily understand and distinguish. And because others know them not, that Evangelical Book seems irksome and tedious unto them; though these same words be Gospel words; and so much is intimated by the often repetition of ἡμῶν Hodie, to day, which answers to σήμερον, Heb. 13. 8. as νόμος answers to the Law, under which Jesus was a minister, Rom. 15. 8. and εἰς τὰς αἰῶνας in secula, respects the everlasting Gospel, Rev. 14. 6. And such variety ought to be used in whetting and sharpening these same words upon men in this time of the Gospel.

There is reason for transmitting of these same words unto posterity, whether we consider these same words; or Israel in whose heart these same words are; or the sons of Israel, on whom they must whet and sharpen these same words.

1. As for these same words, they are not proper to any one person, or nation, or age, but common and coextensive to all persons, nations and ages. So saith the Prophet, Psalm 119. 142. Thy righteousness is an everlasting righteousness, and thy law is the truth, and ver. 144. the righteousness of thy testimonies is everlasting.

2. Israel in whose heart these same words are, has received them, and that not for himself only; but he owes to his sons, *Esse nutritivum & instructivum*, as the school speaks, *nutrimentum & documentum*, nourishment, and nurture or education.

3. The sons of Israel have an equal share in the promises of God, with their fathers, as being made to them and to their seed for ever; and alike capable they are of Gods image, and the divine nature promoted and advanced by these same words.

But must Israel teach only those same words? Must he whet no other words upon his sons? What think we of tongues and arts and other secular learning? Must Israel sharpen those words upon his sons or not?

It is true, that secular learning is exceeding useful; but as an handmaid, not as a mistress; no, by no means. And therefore if

A if *Hagar* be proud and ſaucy (as ſhe has been long in the Church) SER. XIV.  
her miſtreſs *Sarah* muſt chaſten and correct her; yea, and it ſhe  
will not humble her ſelf, turn her out of doores, till ſhe learn  
better manners. *Hagar* ſignifies *advena, peregrina, a ſtranger*. Now  
Israel might entertain ſtrangers to be ſervants unto them, *Levit.*  
25. 45. And what do theſe ſtrangers ſignifie in their mystery;  
but *forraign arts and tongues and other learnings* of the *ſtrange nati-*  
*ons*, which *Sarah the Lady* (as her name imports) may receive  
into her ſervice; and very ſerviceable *Hagar* may be in *Abrahams*  
house; but ſhe muſt not pride her ſelf, above her miſtreſs; no,  
nor equalize her ſelf unto her, this ſervant muſt not abide in the  
house always, *John* 8. When *Iſaac* is born and grown up, *Ha-*  
*gar* and her ſon *Iſhmael* muſt be both thruſt out of doores, *Galati-*  
*ans* 4.

B Hear what the law ſaith; when thou ſeeſt among the captives  
a beautiful woman, and haſt a deſire unto her, that thou would-  
eſt have her to wife, *Then thou ſhalt bring her home to thine houſe;*  
*and ſhe ſhall ſhave her head and pare her nails.* Deut. 21.  
C As to the literal v. 12.  
meaning of theſe words, what is here turned to *pare her nails*,  
is, word for word, *make her nails*. Now whether to *make her*  
*nails*, be to *pare and cut them off*, or to *let them grow*, it is much  
questioned. And the Tranſlators themſelves ſeem to have been  
divided concerning this queſtion, ſince they put the one in the  
Text, and the other in the *margin*; but as unhappily, as often  
elſewhere; for, beſide the reaſon intimated before, that to  
*make nails*, as it is in the Hebrew, is rather to let them grow, then  
to cut them off; the end here aimed at, viz. to deform the captive  
maid; leſt he who hath a deſire toward her, ſhould perditè ama-  
D re be too much enamoured with her; that end requires unhan-  
ſomeness, and uncomelineſs in her; that thereby the heat of his  
affection might be cooled, taken off and abated. Now that this  
end is here intended, appears by the context; wherein it is re-  
quired, that this maid be *shaven*; which would be a ſhame unto  
her; as on the contrary, *κομᾶν*, to nourish her hair, let it grow,  
and ſo to have long hair, is a glory to the woman, as her comely or-  
nament, *1 Cor.* 11. 6. 15. Beſide, the law ſaith, ver. 13. ſhe  
E ſhall put of the rayment of her captivity from her; (wherewith  
her Amoretto was taken;) then ſhe muſt be in *sordibus*, in  
mourning attire, a full moneth, for her father and her mother.  
All this being performed, he might go in unto her; but its ſup-  
poſed to be likely, that his love may be allayed toward her, ver.  
14. And thus the learned Jews underſtood this law.

Now becauſe the law is ſpiritual, St. Hierome underſtood by  
this maid, the learning of the Gentils, which hath a ravishing  
beauty, and *capta capit*, being taken, it is much taking alſo; and  
wins very much upon mens affections; and very great danger  
there



SER. XIV. there is, *Ne depereant, id est, perditæ ament*, lest men court the Handmaid rather than her Mistress, (the divine wisdom to their own destruction. Very needful therefore it is, that the Handmaid be humbled, that the proud Slut be brought under, and that her glory be turned into shame, that she may be made to know her self; that she was born to be a servant, and to perform the drudgery about the letter, and serviceable word of the Lord. And therefore Moses, who was learned in all the wisdom of the Egyptians, Acts 7.22. he was a servant in Gods house, Hebr. 3. And S. Paul a very learned man in Arts and Languages, as appears in all his Epistles, was a servant of God in the Gospel of his Son; and the Lord found use for both kinds of learning in his Church; and both may be taught as serviceable unto these same words.

1. Observe with how great caution, how warily Moses commends the Commandements of God unto Israel, to be conveyed unto their sons; they must be these same words. Moses no doubt foresaw, that there would be a generation who should afterward teach for doctrines the commandements of men; as the Pharisees and Scribes laid aside the Commandement of God, and held the tradition of men, Mark 7.8. That if they own'd the Law, yet so as to pick and choose among the Ten Commandements of God, take some one, and reject all the rest. As in the dayes of Christs flesh, yea, and at this day, great account is made of the Sabbath; as if it were indeed the onely Commandement of God, and that extreamly misunderstood; and all the rest are neglected. And will not our Lord call us to a reckoning for all these same words, and say, like what he spake of the Lepers, were there not ten words, ten cleansing, healing, saving words given? but where are the other nine?

2. Take notice hence, that Moses speaks not this to Eleazar or any other teaching Priest only, though that was their duty also, but to Israel, v. 3. Hear, O Israel; and again, v. 4. Hear, O Israel; Moses speaks this to thee and me, to every one who hath these same words in his heart, and hath others under his care, who ought to be as his sons. S. Paul wrote not to the Priests, but indifferently to all in like condition with those to whom he saith, Hebr. 5.12. For the time, ye ought to be Teachers, &c. Nor were they Priests only to whom he orders Timothy to convey these same words, 2 Tim. 2.2. *ἃ ἠκούσας παρ' ἐμῆς*, the things (or words) which thou hast heard of me by many witnesses, these commit thou to faithful men who shall be able to teach others also.

3. Gods truths are not so committed to any person, or generation and age of men, as to rest there; there must be a conveyance of them unto others, who ought—*Vita lampada tradere*, to hand the Lamp of life from age to age, Deut. 4.9. and 11.19.

4. It

2 Tim. 2.  
v. 2.

- A 4. It is not enough, that *theſe ſame words* be in or upon our heart, unleſs they be there as a *form of words*, whereby, and out of which we may *inſtruct others*. Suk. XIV.
5. How ſtupid, how dull we are in receiving *theſe ſame words*; Iſrael muſt *ſharpen and whet* them, often and often *inculcate* them, *iterate* and *repeat* them again and again, yet hardly do we receive them. Such improſicients the Apoſtle met withal, *Hebr. 5. 11, 12.*
6. Though the ſons of Iſrael be *dull*, & *fungantur vice cotis* — and are as a Whetſtone, yet muſt Iſrael with unwearied patience *whet and ſharpen* and *inculcate theſe ſame words* unto them.
- B 7. Take notice how qualified he ought to be, to whom the only wiſe God gives *licence and authority to teach the ſons of men*. He muſt have *theſe ſame words of God written in his heart*, as a *living form and Idea* or *exemplary cauſe and principle*, according to which he muſt ſpeak, *Jer. 23. 28.* The Prophet *with whom a dream is*, let him tell his dream; and *with whom is my word*, let him ſpeak my word faithfully; or rather, *the truth of my word*: what is the chaff with the Wheat? ſaith the Lord. The Lord would, that the *truth and ſpirit of his word*, be ſpoken; as for the *Letter* only, without the *ſpirit and truth*, it is but as the chaff. Now my words, ſaith our Lord, are *ſpirit and they are life*, *John 6. 63.* and what is the *chaff* to the *wheat*? what is the *letter* to the *ſpirit*? And the Lord himſelf is *that word*, and *that ſpirit*, and *that life*; and unleſs he be in the heart, and *ſpeaks theſe ſame words there*, what authority hath any man to ſpeak *theſe ſame words*? what elſe means the Apoſtle, *Gal. 1. 15.* when God was pleaſed *ſeparating me from my mothers womb*, and calling me by his grace, to *reueal his Son in me*, that I might preach (*εὐαγγελίζωμαι*, the glad tydings of) him to the Gentiles, *Gal. 1. 15.* the Son muſt firſt be *reuealed in the Preacher*, before he can preach the Son, or *whet theſe ſame words* upon his ſons. Jer. 23. 28.
- C 8. *Theſe ſame words* are a *form, patern, and example*, according to which the thoughts are inwardly molded, and made up outwardly into words, and ſo conveyed unto men. But whereas a form is either good or evil, as the Rabbins ſay, that there is *יצר הרע* the good or evil frame of the heart; which may be underſtood as well of the *minde and thoughts*, as of the *concupiſcence*, unto which many reſtrain it. According to which, our Lord ſaith, that a good man out of the *good treaſure of his heart*, bringeth forth good things, and the evil man out of the *evil treaſure of his heart*, bringeth forth evil things. Of the former of theſe, David ſpeaks, *1 Chron. 29. 18.* where, when the people had offered willingly to the Lord, David prayes, *Keep for ever*, ſaith he, in the *frame or form* (weh ours turn, *imagination*) of the thoughts of the heart of thy people. The word is *יצר*. For whereas the heart of the people was willing, and joyful in offering to the Lord, Gal. 1. 15.
- D
- E
- David



SER. XIV. David prays not for a *floating and unsettled imagination*, but for a *constant, permanent and settled form* to be imprinted on their heart. A  
 2 Tim. I. Such is that *form of doctrine*, Rom. 6. 17. that *form of sound or rather*  
 v. 13. *healing words*, 2 Tim. I. 13.

9. If Israel must *teach his sons*, then must the *sons of Israel learn these same words*. This necessarily followes according to the Law of relation.

1. They are much to blame, who when their fathers *whet these same words* upon their sons, they oppose their hard, their stony hearts unto them; they say *really*, and in their *life and practise*, unto God; Depart from us, for we desire not the *knowledge* of thy wayes, Job 21. 14. B

2. How justly may this reprove *parents*, and those who are in place of *parents*, who *whet not, inculcate not these same words* upon their sons? I doubt not to say it, that some men take more pains and care to *teach a Colt to pace or amble*, then they do to *instruct their sons to walk in the way of Gods Commandements*. What enemies are they to the Church of God, and to the Common-wealth wherein they live, who *whet not these same words* upon their sons? C  
 This is utterly a fault, a great fault among us in this nation, especially in this City. *Parents honour their sons* before, and above their God. This was *Eli's sin*. He rebuked his sons indeed, 1 Sam. 2. 23, 24, 25. but *softly, but gently, but friendly*; that reproof in another mans mouth for a less sin, might have done well; but the *high Priest* should have reprov'd his sons *ἀποτόμως* cuttingly, sharply, severely, and put them out of the Priests office. Sure I am, many Priests among us, have been so dealt withal, and been made offenders for a word, and that ill placed.

For the neglect of this severity, the Lord sware, that the iniquity of *Eli's house* should not be purg'd with sacrifice nor offering for ever, 1 Sam. 2. D

3. But much more to blame are many *spiritual parents*, who *whet not these same words* upon their sons. *Liceat enim vobis aurem secretam purgatumq; personare, non coram & audiente plebe, sed habitâ veluti ad clerum conciunculâ*. Siquidem ad vos nunc jam (fratres è clero, qui ministri estis,) ad vos, inquam, opportunè se convertit oratio: Vos cuius potissimùm interest *hæc ipsa verba* in populum fidei vestræ concreditum *acuminare*. Quin vos præ cæteris *eadem*, par est, in *animo atque in corde habere*, hæc etiam *eadem & facere & docere*; quippe qui gregis exemplaria sitis, eide- E  
 demq; ὁδῶν, 1 Pet. 5. 3.

Liceat apud vos *his de verbis* expostulare paucis atque conqueri, quid in causa sit quod *hæc ipsa verba* pro concione sapius ad populum non habeatis. At potius *de Christi merito*, qui hæc omnia pro nobis, at non citra nostram cooperationem, præstiterit; *De fide sine operibus otiosa*; *de prædestinatione, electione, repro-*  
*batione,*

**A** *batione*, ut plurimum agatis; quæ vestros auditores vel planè se-  
curos reddit, vel animum despondentes: Quò factum, uti vel  
perditâ licentia æstuent, & Rantores, quos vocant, evadant, vel  
omnem planè spem salutis objiciant, fiantq; *αὐτοχρεια*.

An non multò rectius *his ipsis de verbis*; de lege per fidem in  
Christum præstanda, de obedientia, de mortificatione peccatî, de  
vitâ Dei redintegrandâ & cælitûs acquirenda, &c. An non de  
istis majori cum fructu sermo haberi potest, ut eo modo populus  
habeat, quo collimare possit?

**B** Atqui quod è catechismis & confessionibus conſicere licet, *hæc*  
*ipsa verba* penitus impossibilia putantur, atq; eodem nomine po-  
pulo traduntur; eademq; operâ præciditur omnis eadem præ-  
standi atq; implendi spes. Quis enim vel tantillum id facere co-  
nabitur, quod nullâ potentiâ, nullâ virtute à Deo datâ, intra hu-  
jus vitæ cancellos unquam posse fieri arbitratur? Siquidem spes  
conatûs omnis initium est atq; fundamentum, quâ semel amorâ,  
quicquid superstruas omninò corruat, necesse est.

**C** Hinc factum uti plurimi frustra spiritali soboli dent prius o-  
peram procreandæ, quàm fuerit in ipsis immortale semen, *hæc*  
*ipsa verba*. Quod autem si quid inde oriatur boni, non illud ho-  
minis operâ velut æquivocâ, sed quasi univocâ boni Dei virtute  
generatur.

**D** Præter enim alias quæ suppetunt abundè, rationes, accipite  
vulgare illud à signo argumentum. Quæ quis habet intimo in  
animo, atq; superq; in corde agitât, ille utiq; probabile est, ea-  
dem recitare memoritèr, adhibitâ saltem operâ, potest. Quod  
autem si *horum verborum* fuerit memor, cur *eadem* libris inscripta  
semper habet ob oculos in pulpito, haud aliter ad populum con-  
cionaturus? Certè si *hæc eadem præ manibus* essent, uti fierent à  
nobis unicè; si *præ pedibus ut in iisdem ambularem*, quod sanctus  
ait Paulus, *Ephes. 2. 10.* si perinde curæ nobis essent (Tertulliani  
vox est) uti *diu noctuq; meditationi essent*, haud utiq; necesse esset  
è libro eadem populo prælegere.

**E** Nostrium enim est (viri fratres,) uti scribas decet ad regnum  
Dei eruditos, è thesauro nostro nova & vetera depromere, fon-  
tem aque viventis in animo intimo possidere. Nimirum aliàs  
cuivis est è plebe admodum proclive dicere: Hem, bellum con-  
cionatorculum! Legit ut Clericus. E fonte non exhaurit, at ex-  
antlat è cisterna. Quantum infudit aquæ, tantum, nihil quic-  
quam amplius, ne guttulam quidem effundit; haud facturûs ip-  
se, fontem si penitus haberet in seipso ad vitam æternam profili-  
entem. Siquidem vos, opinor, haud latet uti scurræ suggillant:  
Ita non nemo; *vel puerulus meus, ait, præscriptam sibi concionem le-  
gere potest. Alius, Parechus noster, inquit, similis videtur esse plu-  
strario caballo, qui os non commouet agitâtq; nisi plena fano corbis ad  
os appendeat.*



## SER. XIV.

Imò dicam apertius quod harum rerum periti autumant, verendum esse ne *lectores isti* verba vitæ, quæ *ἀόδια γάρτα* sunt, in corde habeant. Quod enim si forent inibi, ex animo, tanquam è charta Socratis illa meliori, expromerentur: Si cor sermonem coqueret, esset utiq; lingua, seu scribæ calamus expediti, *Ps. 45. 1.* Sic enim *ῥῆμα* ebullire atq; adeò coquere significat veluti sacrificium cibarium in sartagine mixtum oleo, Dominoq; offerendum. Fuit enim, uti vos probè nostis, hoc ipsum olim cuius, à clero Episcopali maximo tum crimini datum, quod sermones ad populum legeret. At certè nemo tum ferme quisquam id fecit, nisi forte grandior ætate qui causari iustà potuit memoriā, eò quod effatus esset, quod nemo non fatetur esse rationi consonum: Eò quod *memoria præmūm deficiat in senē*, quod medici monent, Quod autem si fuerit ætate proveciori probro datum, quantò illud erit juveni magis? Cui *memoria non deficiat*, at ipse *sua, sua segnitia, deficiat memoria*. Dicam clariùs: illis esto peccatum: Sit sanè, atqui *non id ipsum peccatum sanctificabitur exemplo nostro*. Quocirca (fratres mei) *hæc ipsa verba* nobis, uti forma intima, vivumq; exemplar insint: Atq; inde arduum non erit *memoriter eadem in linguam nostram ebullire*. Nimirum si cor nostrum *hisce verbis imbuatur, spiritus in spiritum auditorum spiritualia eructabit*.

Certè quicquid aliàs *humanitas* ab hominibus in homines profectæ ordinationes apud homines authoritatis habeant, uti liceat hominibus prædicare; At si *divinitas* tamen *hæc ipsa* non fuerint animis nostris inscripta verba, nihil ipsa penitus *divine virtutis*, nihil *energiz* quicquam sunt habitura. Quod enim à carne oritur, id etiam caro est; dicente Domino; quod autem est à spiritu profectum, id ipsum etiam spiritus est. Neq; locutus unquam prius ad populum propheta, quàm verbum Domini ad populum venisse memoratur.

Ita fiet, uti, qui loquimur, *ὡς λέγῃς θεὸς*, proq; ut ipse spiritus eloqui dat, eloquamur, *Act. 2. 4. 1 Pet. 4. 11.* At à clero tandem sermonem ad populum convertamus.

O Israel! *take these same words to heart*, and let them be in thine heart, and *whet them*, sharpen them, *inculcate* and repeat them often to thy sons.

*These same words*, for want of use, are become even rusty: they have been laid by, and out of the way, as unprofitable and uselefs things are cast into a corner, and not at all regarded, *2 Kings 22. 8.* *Hilkiab* the high Priest found the book of the Law in the house of the Lord, and he tels *Shaphan* of it, as of a strange thing. The book of the Law had been lost all the reign of *Manasseh* and *Amon*, *Cum blattis tinnis*, it lay among the Worms and Moths; and now in the time of *Josiah*, *Hilkiab findes it*. And truly it is even so. All the time that *Manasseh* and *Amon* reigns, while we forget

A forget the Lord, and are true to our own false knowledge, and the  
lusts of our own hearts (ther's *Manasseh* and *Amon*) the book of the  
Law is lost, forgotten, and quite out of minde; it lies, as commonly  
our Bibles do, all the week long upon the dusty shelf, till the first  
peal remembers us to keep the Sabbath with it. But when *Josiah*, the  
fire and spirit of the Lord rules, (that's *Josiah*) then *Hilkiah*, that  
Divine particula aurea; that portion of the Lord in us, findes the book of  
the Law, and brings it out of the dust, and rust, and rubbish of  
forgetfulness. The book of Gods Law is become like an old Sta-  
B tute repeald and out of date; so saith the Psalmist, They have  
made void thy law, Psal. 119. 126. And therefore he saith, its time  
for the Lord to work. In the dayes of *Josiah* (the fire and spirit of  
the Lord) the law of the spirit of life that is in Christ Jesus our  
Lord, its furbished and made bright. It comes out of *Sion*; its  
sharpned and made fit to pierce and cut, Hebr. 4. 12. these same words  
are sharp to prick unto the heart: and as a two edged sword to cut off  
the known sin and the false righteousness, both the outward and in-  
ward iniquity, the filthiness both of flesh and spirit.

C And blessed be the Lord! there are in these dayes of *Josiah*, in  
the dayes of the spirit, some who are pricked to the heart, with  
these same sharp words, Acts 2. 37. who have suffered unto blood,  
striving against sin; whom these same words have pierced, and let out  
the life-blood of sin and iniquity, and lodged themselves in their  
hearts.

And these are, as *Noah* and his family were, before the deluge.  
O Israel! save thy self from the untoward generation while the preach-  
ing of Gods true righteousness lasteth. The overflowing scourge certainly  
draweth nigh. 2 Kings 23. Ye read of the reformation that *Josiah*  
D had made; and many, no doubt, had received these same words;  
as for *Josiah* himself, let them who say, that these same words are im-  
possible, read, and be ashamed to read, what effect they had in him,  
v. 25. He turnd to the Lord with all his heart, and with all his soul, and  
with all his might, according to all the law of *Moses*. Notwithstand-  
ing, maugre all that glorious reformation, mark what the Scripture  
saith, ver. 26. Nevertheless the Lord turned not from the fierce-  
ness of his great wrath, wherewith his anger was kindled against  
*Judah*, because of all the (נעסי) wrathful provocations where-  
with *Manasseh* had wrathfully provoked him.

E And may not we justly expect, that, for the sin of *Manasseh*,  
for our forgetfulness of these same words, the fierceness of Gods great  
wrath will be kindled against us also? If the real reformation of  
*Josiah* could not avert the anger of the Lord, shall our hypocritical  
and pretended reformation turn his wrath away? The Lord will not  
cleanse him who takes his Name in vain, as hath been shewen.  
And will he convert them, or give them repentance who continue  
in their sins, and in contempt of these same words? The Prophet al-

2 Kings  
23. v. 26.

Amos 2.  
v. 4.



SER. XIV. fures us from the Lord ; For three transgressions of Judah and for four, I will not turn them or cause them to repent ; because they have despised the law of the Lord, and not kept the Commandements ; but their eyes have caused them to erre after which their fathers have walked. Such traditional lies (πατροπαράδοτα) have caused our Judah to erre ; as that the Law is impossible to be performed, yea, by those who are in Christ, &c. Remember what the Lord saith, Deut. 32. 41. If I whet my glittering Sword, and my hand take hold on judgement, I will render vengeance to mine enemies, and will reward them that hate me, &c. And certainly that of Psal. 7. 12. is most true, if he turn not, if the man who hath forgotten his God, and these same words, and returns not unto God, and to his fear, as the Chald. Paraphrast explaines it : if he admit not these same words to be sharpened upon him, the Lord will whet his Sword, pierce him to the heart, and cut off his iniquities ; he hath bent his Bow, and made it ready.

O Israel ! Because the Lord saith, he will do thus and thus, let us timely prevent him ; let us prepare to meet our God, O Israel. Let us return unto him. Let us believe in the mighty power of our God, who will enable us to do all these same words, Phil. 4. 13. and write them in our hearts, Hebr. 8. 10. Let us believe the doctrine of the old holy Fathers ; who taught, that, if any one should say, that God commands any thing impossible, let him be accursed. Let us unbelieve the traditions received from our forefathers of yesterday, who taught their sons a Lesson quite contrary to these same words ; and let us say with that believing Father, Mark 9. 24 Lord ! I believe, help mine unbelief. Lord help us to unbelieve the false principles received from our late fathers. Help us to believe in Christ thy power enabling us to do thy will. This is the doctrine of the holy Church received from the antient holy Fathers. And this doctrine hath been delivered unto this Church, whose sons we are, in many of her Homilies, and her pious Liturgie. Let us conclude with one or other of her prayers ; one in Prose ; That all our doings may be ordered by thy governance, to do alwayes that which is righteous in thy sight, through Jesus Christ our Lord. Let us adde one also in Meeter, commanded by the authority of the Church to be used, and accordingly practised in the Church of England.

The spirit of grace grant us, O Lord,  
To keep these Lawes, our hearts restore ;  
And cause us all, with one accord,  
To magnifie thy Name therefore.  
For of our selves no strength we have,  
To keep these Lawes after thy will ;  
Thy might therefore, O Christ, we crave,  
That we in thee may them fulfil.

And

A

And thou ſhalt conſume all the people which the Lord thy God ſhall deliver thee.] The words are a command, or in another reſpect, a promise touching the diſpoſing of thoſe nations, which the Lord would give into the power of Iſrael. A threefold juſt exception lies againſt the tranſlation of theſe words. If they be rendered right, they ſound thus: And thou ſhalt eat up all the peoples, which the Lord thy God is giving to thee.

Deut. 7.  
v. 16.

B

1. What they turn *people*, is *העמים* in the plural, *theſe peoples*; which though harſh to our Engliſh ears, yet, by uſe, it may be made familiar.

2. Theſe *peoples* are the ſame which before are called *גוים*, Nations, v. 1. whom the Lord is delivering, or giving unto Iſrael. For the words are, The Lord thy God is *נתן לך*, Dans tibi, giving unto thee: which imports the continuation of the act; ſo that, what God hath done, he is yet doing. So that Hierom renders the words, Daturus eſt tibi, he is about to give to thee.

C

Thus the Lord is ſaid to have given Sihon and his land, into the hand of Iſrael, Deut. 2. 24. Yet hereby is implied a beginning, progreſs, and continuation of the act of giving: And therefore, v. 31. he ſaith, See, I have begun to give Sihon and his land before thy face. Begin, inherit, that thou mayeſt inherit his land. As I ſhewed on v. 24. of that Chapter.

Deut. 4.  
v. 31.

D

3. The Lord commands, or makes promise unto Iſrael, that they ſhall conſume all theſe peoples. The word is *אכלם*, Thou ſhalt eat them up. So Arias Montanus renders it, Comedes; and S. Hierom, Devorabis omnes populos, quos Dominus Deus tuus daturus eſt tibi. According to which, Ainsworth turns the words, Thou ſhalt eat up all the peoples, &c. Its true, there is analogie between *אכל*, בלל, בלל, to conſume and ſuſtain, and *אכל* to eat: yet they have their different ſignifications. Nor are theſe two, to eat, and to conſume, *ἰσοδυσσάμεντα* equipollent, or of equal power and extent one with other. For to conſume is a degree of evil beyond eating up and devouring. *Ἐἰ δὲ ἀλλήλους δάκνετε καὶ κατεδίτε, βλήπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε*, Gal. 5. 15. which S. Hierom turns, Quod ſi invicem mordetis & comeditis, videte ne ab invicem conſumamini. And our Tranſlators, But if ye bite and devour one another, take heed (or ſee ye) that ye be not conſumed one of another. Where, to devour or eat up, is a leſſe degree of evil, in order to a greater, to conſume.

E

But ſome will ſay, Theſe Seven Nations were to be conſumed. Be it ſo. Howbeit, ſince the Spirit of God thought meet to expreſs it ſelf by eating, not conſuming; is it not reaſonable Sequi Deum? Thus the metaphore is borrowed either from evil beaſts, as Gen. 49. 9. or from fire, which devoureth. Howbeit, its literally true of certain people in Africa, who eat up their enemies, the

Locuſts,



Locusts; which were allowed the Jewes as a clean food, *Levit. 11.* whereon *John Baptist* fed, *Matth. 3.*

For remedy of such mistakes, (which seem light and slight to a careless Reader, not so to him who precisely and seriously considers what he reads,) it were to be wished, that every word, if possible, in our English tongue, answered in property to its proper word in the Hebrew: And if a *metaphore* be founded upon it in the Hebrew, let the proper word be expressed in English, and the *metaphore* in the Hebrew, be understood out of it; so let the original precede, and other tongues follow it.

*Psal. 14.*

*v. 4.*

*Numb. 22.*

*v. 4.*

Nor is this *metaphore* uncouth in holy writ: For the Psalmist complains to the Lord, that the ungodly eat up his people, *Psal. 14. 4.* Have all the workers of iniquity not known? eating up my people, as they eat bread. So these Nations are said to be bread for Israel, *Numb. 14. 9.* Nor is that *metaphore* unlike this, when Moab saith of Israel, Now shall this company lick up all round about us, as the Ox licketh up the grafs of the field, *Numb. 22. 4.* which Balaam confirms, *Chap. 24. 8.* Whence also Amalek hath his name, *Populus lambens*, a people licking up their enemies. Compare *Psal. 79. 7.* *Mich. 3. 2, 3.*

1. Let the people of God take notice of his gracious promise unto his Church here signified by Israel, who must lick and eat up their enemies. And this the Lord speaks by the mouth of his Churches enemies, *Numb. 22. 4.* Moab saith, Now shall *אֶחָדָם* Ecclesia, the Church or Congregation lick up all round about us. And Balaam sutably to the words before us, *Numb. 24. 8.* He shall eat up the nations his enemies. To like effect, we read other Prophecies; as, that the Lord will make Jerusalem a cup of trembling to all the people round about, *Zach. 12. 2.* And ver. 3. A burdensom stone for all people: all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered against it. (Such opposition must the genuine Israel of God expect from all the divided judgments of the religious world; and they may assure themselves of like deliverance. Take notice of it; for it shall certainly come to pass, according to that history of future time, *2 Esdr. 13.*) v. 6. The Governours of Judah shall be like an Hearth of fire among the wood, and like a Torch of fire in a sheaf; and they shall devour all the people round about. All which, and many like prophecies, bode a consumption of the Churches enemies; whom it shall eat up and assimilate unto it self, and subdue them unto the obedience of faith: or if desperately obstinate and incorrigible, that of the Prophet *Esay 60. 12.* shall take place; The Nation and Kingdom that will not serve thee, shall perish; yea, these nations shall be utterly wasted.

Note hence Gods main designe, whereunto the Scripture before us is serviceable; viz. That the body of sin be destroyed, that the kingdom of Satan, Sin and Death be abolished, *Rom. 6. 6.* and that the king-

**A** Kingdom of God may come and be raised up in us. *Amos 9. 1.* This is typified by the burning up the sin offering and burnt offering, and by the destruction of the seven *Abosons* fighting the seven capital sin according to *Lyva*, and Breche of the Ancients whom he followeth. This is meant by the Prophet, it mightily translated and understood. Behold, the eyes of the Lord God, *אֲנִי מֵהַמָּוֶה אֶבְרֹא אֶת־יִשְׂרָאֵל* in regnum peccati, upon the kingdom of sin, and I will destroy it from off the face of the earth. *Amos 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.*

*Amos 9. 1. 8.*

**B** Wherefore be courageous, O ye faithfull Israelites, who march against your spiritual enemies; ye have the promise of the Lord of hosts, that ye shall eat up all the peoples which the Lord your God is giving to you.

**C** Hearken not to the faint-hearted and unbelieving Spies; who say; that the people are greater and taller then ye are; and that ye are as Grasshoppers, (or rather, as Locusts, *חֲגַבִּים*) in your own eyes, and in the peoples eyes, *Numb. 13. 33.* Let them not discourage (or rather) melt your heart. Why should that significant metaphore be obscured, and lost, by mis-translation? whereof the Spirit of God makes use, as taken either from Ice resolved into water, *Josh. 7. 5.* or from Wax melted, *Psal. 22. 15.* Unbelief and fear, soften and melt the heart; which is strengthened by belief and courage, *Gen. 45. 26. Psal. 27. 13, 14.*

*Num. 13. 33.*

**D** Believe the faithful and valiant Spies and witnesses of God, *Jehoshua* (the Lord the Saviour) and *Caleb* (the hearty and courageous man, according to the heart of God;) these will assure us, that we are well able to overcome, and eat up the peoples: For so they say, *Numb. 14. 9.* Fear not ye the people of the land, for they are bread for us. If we be thus strong in the Lord, the Lord will strengthen us, *Psal. 31. 24.* and the Lord *Jesus* will take away the sin, *John 1. 29.* and the wicked shall perish, and the enemies of the Lord shall be as the pretiousness of Lambs, they shall consume into smoke, *Psal. 37. 20.* For so the Altar of Christs patience, consumes and eats up the Sacrifices: Therefore the Altar is called *Ariel*, that is, the Lion of God, *Ezech. 43. 16.* which devours the flesh of sin which is laid upon it. And thus the spiritual enemies of the Lord, and his people, are consumed by the fire and spirit of love burning on the Altar, the patience of *Jesus Christ*. So the Prophet prayes, Consume in wrath; consume, and let them not be. He prayes against the sinnes, not the persons of his enemies; for ver. 11. he had prayed, slay them not. He prayes, that the Lord would consume the iniquity, that it might not be. For should he pray here against the sinners, that they should not be, how could he pray for them in the words next following? Let them know, that the Lord ruleth in Jacob, and to the ends of the earth. And to shew, that what he had said, is worth our consideration, he adds, *Selah.*

**E** Which



Which imports the suppressing of our earthly thoughts, and raising up our heavenly meditations: like that, *Psal. 9. 16. Higgaiou, or meditation. Selah.*

Even so, O Lord, impower us by thy mortifying spirit, *Rom. 8. 13. which may kill, eat up, and consume all the wicked poplacy, all the seven nations the deadly sins, (which will otherwise eat up and consume us.) And quicken us unto the life of thee, our God, through the spirit of life which is in Christ Jesus our Lord.*

Sermon

A

In the morning which is dawned, the people and the people, and the way it is

SER. XV.



B

Gods request unto his People.

O R,

Gods Petition of Right.

C

SERMON XV.

Deuteronomie 10. ver. 12, 13.

D

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his wayes; and to love him, and to serve the Lord thy God, with all thy heart, and with all thy soul: to keep the Commandements of the Lord and his Statutes, which I command thee this day for thy good.]

Some of these words are otherwise to be rendred, as I shall shew in the particular handling of them. Meantime we may know, that they contain a summary comprehension.

These words are a summary comprehension of the peoples duty to their God, inferred from the consideration of his goodness in renewing the Law, continuance of the Priesthood, and adding thereto the Levites. Whence the words before us are deduced as a conclusion.

E

The 1. *And*, is here collective, as gathering all the promises together, conclusive and illative, as inferring from those promises Israels obedience, and very emphatical, as often elsewhere.

If for our better understanding of these words, we take in the two following verses, which depend upon the two former, we shall finde that this Paragraph hath two parts: 1. *Ἀιτιολογία*, a Request or Desire: 2. *Ἀιτιολογία*, a Rendring of a reason for that Desire and Request.

P p p p

In



SER. XV.

In the former, which is *αἰτησις*, the *Request* and *Desire*, is the *τὸ αἰτέμενον*, the thing desired and requested, and the end why it is requested and desired.

1. The thing desired and requested, is either the peoples holy affections, or the futable effects issuing from them. Their holy affections are either the holy fear of the Lord; whose effect is, walking in all his wayes: Or the holy and intire love of God; whose effect is, serving him with all the heart and with all the soul. The common effect of both these holy affections, is keeping Gods Commandements and Statutes. 2. The End aimed at in all this, is either *Cujus*, as they call it, for which the request is made, that is, for good; or *Cui*, for whose sake, and for whose benefit, this duty unto God, is requested for thee.

2. The *αἰτιολογία* or reason of this Request and Desire, is either negative implicitly let down; not that the Lord needs thee, O Israel, or any thing of thine; For behold, the Heavens, and the Heavens of Heavens are the Lords thy Gods; the earth also, with all that therein is. 2. Positive and express, the affection of God toward the holy Fathers, only the Lord did cleave unto thy Fathers to love them: out of which, he chose their children above all other people. Which was the special grace of Christ toward his Church, Ephes. 1. 3, 4, 5.

Ye perceive by this Analyse, that the Text is *Oratio argumentosa*, a speech full of Arguments, and may afford manifold Axioms of greatest regard. But I have elsewhere spoken to diverse of them.

The divine Axiomes contained in these words, are either, 1. Gods Requests unto his people: or 2. Gods Requesting these of them; or his servant Moses Requiring of them; or the ends why the Lord requests and Moses requires these of Israel.

Gods Requests are, that,

1. Israel fear the Lord their God.
2. That Israel walk in all his wayes.
3. That Israel love him.
4. That Israel serve the Lord their God with all their heart, and with all their soul.
5. That Israel keep the Commandements of the Lord and his Statutes.

6. The Lord requires all these of Israel.
7. Moses requestes or commands all these this day.
8. The Lord requests nothing more, nor does Moses require any thing more of Israel but these.

9. For what end doth the Lord request, or Moses require these of thee, O Israel, but for good, and to thee, O Israel?

I intend not to treat of all these, having spoken to many of them upon their Texts of Scripture. Wherefore I shall waive the Press,

Deut. 10.  
v. 16.

A the Prets handling of what I have formerly delivered, and ſpeak SER. XV.  
to what more properly concerns our preſent purpoſe.

1. The Lords firſt *Requeſt* to Iſrael is, to *fear* the Lord their God. But what *fear* of the Lord, is here underſtood? And why is that *fear* his firſt *Requeſt*?

1. The *fear* of the Lord here meant, is not only *ſervile*; which is a neceſſary *introduction* unto a better; but *filial*, *initial*, and *ingenuous fear* alſo, which hath the temper of *love* with it.

B 2. This *fear* of the Lord, is his firſt *Requeſt* unto Iſrael; be-  
cauſe *fear* and reverence properly belongs to his ſovereignty and  
ſupream Maſteſty, *Mal. 1. 6.* For it is the property of *Saviraigns*  
to expect *reverence* from their Subjects. To this *man* will I look,  
to the poor (or *humble*) and *broken of ſpirit*; and *trembling* at my  
word; *viz.* ſo *trembling* as the balances *in equi pondio*, when they  
are one weight, ready to turn with the weight of the word.  
And therefore this *fear* of the Lord appertains *ad primam menſu-  
ram divinitatis, qua janua eſt ad intrandum in palatium Regis*, to the  
firſt *meaſure* of the Deity, which is the *gate and in-let* into the Pa-  
lace of the great King, ſaith *Georgius Venetus*, out of the antient  
Divines. Hence it is, that this *fear* of the Lord, is ſaid by *David*,  
to be the beginning of divine Wiſdom, *Pſal. 111. 10.* which is  
confirmed by his wiſe ſon *Solomon*, *Prov. 1. 7.*

Here is then the firſt *ſervice* of the Lord, and his firſt *Requeſt* unto  
Iſrael; to *fear* the Lord his God, *Exod. 20. 20.*

2. This *fear* of the Lord is the principle of *walking in all his  
wayes*; That's the Lords ſecond *Requeſt*. And what are thoſe  
wayes? There are many of them, but they may be reduced unto  
three.

D 1. There is a way of Gods Commandements, *Pſal. 119. 1.* O  
the *blessedneſſes* of the perfect in the way, walking in the Law of the  
Lord, wherein they walk who *fear* the Lord. O the *blessedneſſes* of  
every one *fearing* the Lord, walking in his wayes. This is the way of  
the Law.

*Pſal. 119.  
v. 1. and  
128. v. 1.*

2. There is a way of faith, which is Chriſt: For ſo the Lord  
ſaith of himſelf, I am the way, *John 14. 6.* and Chriſt and faith in  
him, are promiſcuouſly taken ſometime, as *2 Cor. 13. 5. Gal. 3.  
23, 24, 25.* And this is the way of the Goſpel.

E 3. There is a way of love, a moſt excellent way, *1 Cor. 12. 31.* Καὶ  
ἐγὼ καὶ ὑπερβολὴν ὁδόν, and yet I declare unto you a way, *Secun-  
dum excellentiam*, according to eminency and excellency. What that  
way is, the Apoſtle ſhewes in the following Chapter; If I ſpeak  
with the tongues of men and Angels, but have not love (or *chari-  
ty*), &c. Whereby its evident, that Archbiſhop *Stephen Langhton*,  
who divided the *Scriptures* into Chapters, though elſewhere very  
happily moſt what; yet herein he violently brake the laſt verſe of  
the twelfth Chapter, from the firſt of the thirteenth. For the

*1 Cor. 12.  
v. 31. and  
13. 1.*



SER. XV.

Apostle in the last verse of the twelfth Chapter, begins a new argument or subject distinct, by way of excellency, from the former part of that Chapter, which he prosecutes Chap. 13.

This is the *third way*, the *way of love*, the *way of the everlasting Gospel*, *Matth. 24. 14. Revel. 14. 6.*

1. Whence it appears, that the fear of the Lord, is only a sovereign and effectual preservative *against sin*, according to that of the Wiseman, *The fear of the Lord driveth out sin, and wrath, Eccus. 1. 26.* And, by the *fear of the Lord, men depart from evil.* But also it is a means as helpful for the advancement and promoting of every *positive good*, as here, for the *walking in all the wayes of God.*

2. The Lord expecteth of Israel, an universal obedience, a walking in *all his wayes*; obedience of *fear*, *Exod. 20. 20.* Obedience of *faith*, *Rom. 1. 5.* and *16. 26.* And obedience of *love or charity*, *1 Pet. 1. 22.* So Hierom read τὰς ψυχὰς ὑμῶν ἡγνίζετε ἐν τῇ ὑπακοῇ τῆς ἀγάπης: and so he rendred the words, *Animas vestras castificantes in obedientia charitatis*; having purified your souls in (or by) the obedience of charity. And this reading suits best with the context: For the Apostle having spoken of *faith* and *hope*, two of the *Theological vertues*, *v. 21.* he proceeds to the third, which is *charity*, *ver. 22.*

1. Whence they are justly to be reprov'd who have all the *wayes of the Lord* propounded unto them to *walk in*, yet choose rather to *walk in a way not good*, after their own thoughts, *Esay 65. 2.*

2. Such as pick and choose one or other of Gods *wayes to walk in*, especially such as seems to them to be most smooth and easie. Such are they who leave the *way of the Law*, under pretence either of *impertinency*, and that it belongs not unto them; or, which amounts to the same, of *impossibility* for them to *walk in*; and choose to themselves that *way* which they call the *Gospel*; as if Christs *walking in the way of the Law*, excused them from *walking in it*; not remembring, that the righteousness of the *Law* is to be fulfilled in us who *walk* not after the flesh, but after the Spirit, *Rom. 8. 3, 4.* Not considering, that the Lord Jesus saith of the Gospel, that *strait*, (or, *how strait*) is, the gate, and narrow is the *way*, (ἀπ' ἀγροῦ) leading unto life, *Matth. 7. 14.* Yea, full as much *obedience*, and as tedious *travailing* there is, in the *way of the Gospel*, as in that of the *Law*; as will appear to him who shall consider these Scriptures advisedly, *Matth. 5. 17. 18. 19. 20. 48.* and *7. 14. 2 Cor. 7. 1. Col. 4. 12.* beside many others to be named in due place. Only under the Gospel, the Lord giveth *more grace and strength to run the way of his Commandements.*

3. But most abominable are they who *walk in lasciviousness*, excess of wine, in rioting and drunkenness, in chambering and wantonness, yet pretend to *walk in the way of pure and holy love.*

These

1 Pet. 1.  
v. 22.Esay. 65.  
v. 2.Mat. 7.  
v. 14.

- A These at this day are the close civil Ranters. These are they, of whom the Apostle saith, that they turn the grace of our God into *lasciviousness*. These are spots in our feasts of charity, *feasting with you*, feeding themselves *without fear*. Enoch the seventh from Adam (*ἡ ἑβδόμη γενεὴ ἀπὸ ἀδὰμ*) prophesied unto these. Ser. XV.  
Jude v. 12  
14.
- B So far are these from *walking in all Gods most holy wayes*, that they dare affirm, (*Os blasphemum & impudens!* O blasphemous and bold-faced men!) that the most holy God walks with them in all their most unholy and most unclean wayes. Yea, these set the Devil in the seat of God, and make God like unto their *ungodly selves*; of which the Lord will convince them in his judgement. Thou thoughtst that I was altogether such as thy self; but I will reprove thee, and I will set in order (thy sins, so the LXX) in thine eyes. Now, (or, *I beseech ye*) consider this, ye forgetful of God, lest I tear in pieces, and there be none delivering. He who is offering praise, shall honour me; and I will cause him to see into the salvation of God, who is disposing (or ordering) his way, Psalm 50. 21, 22, 23. Psal. 50.  
v. 21, 22,  
23.
- C But away with false and hypocritical pretences of love: Its a pure and holy love, which the Lord intreats of Israel.
3. And it is the Lords *third Request* unto Israel, that we love the Lord our God; and a most just and reasonable Request it is. Of which I have elsewhere spoken more fully: as also of,
4. The fourth Request, That we serve him with all our heart, and with all our soul.
- D Now as the first and second Request make up the first service of God, viz. the service of fear, Exod. 20. 20. out of which, we walk in all the wayes of the Lord: so the third and fourth Request of the Lord, contain his last and greatest service, his service of love.
- E From the consideration of both the services, take notice, that the service of love, doth not make void the first; viz. that of fear. For there is a Copulative that unites them, to fear the Lord, and to love him.
- But the time will come, when the service of love, shall cast out the fear, 1 John 4. 18. viz. that fear which hath torment (or punishment, *κόλασιν*.) But as for the filial and reverential fear, that endures for ever, Psal. 19. 9. And although love be perfect; and though that which is perfect, be come; though the spirits of men be made perfect, and perfectly partakers of the divine nature; yet none of these, no, not all these together can make the creature its Creator. Although the will of God be done perfectly in earth, even as it is done in heaven; yet this standing compleat in all the will of God; this running the way of Gods Commandements, this perfect following of God, cannot equalize the creature to its Creator; as some have vainly imagined. The two later wheels of the Chariot, though they run as fast as the two former, yet can they never overtake the former;



SER. XIV. former ; they must still follow ; they must ever come behinde. A

The Lords fifth and last Request unto Israel, is, to keep the Commandements of the Lord and his Statutes.

The fifth and last Request, though it differ formally from the rest, yet it summarily contains all the former ; Thou shalt keep the Commandements of the Lord thy God ; to walk in his wayes, and to fear him, Deut. 8. 6. And it is indeed as reasonable and just a Request, as the other are.

For obedience unto all the Commandements of God, proceeds from the two fore-mentioned principles, fear and love. B Whence it is, that the keeping of Gods Commandements, issueth sometime from fear, as Eccles. 12. 13. Let us hear the conclusion of the whole matter, Fear God and keep his Commandements. Or, according to the Vulg. Latin, *Finem loquendi pariter omnes audiamus*, Let us all a like hear the end of speaking. Or rather, according to Pagnin, the end of every word hath been heard. Wherein ע in ערש the End, is a Capital letter, importing the End at which the whole word aimeth, under the first dispensation, the service of the fear of the Lord ; viz. that, out of that fear of the Lord, C we should keep his Commandements. Sometime the keeping of Gods Commandements, is said to proceed from Love. So, Deut. 5. 10. the Lord saith, I am ערש עשׂ׃ doing mercy to thousands, to the lovers of me, and keeping my Commandements. As Israel is loving God and keeping his Commandements, so the Lord is concurring with his continued and collateral act of doing mercy unto those who are loving him, and keeping his Commandements.

Deut. 5.  
v. 10.

1 Tim. I.  
v. 5.

And as Solomon said of the first dispensation, that the End of every word hath been heard, Fear God, &c. So S. Paul saith of the third Dispensation, 1 Tim. 1. 5. τὸ ἔλεος, but the end of the Commandement, is love out of a pure heart, and a good conscience, and faith unfeigned. I put the note of diversity [But] answering to ε, as Hierom, Arias Montanus, Pagnin, and others have done : whereby a diversity is put between the effect and end of fables & endless Genealogies, and the Commandement of God ; they minister questions ; but the end of the Commandement is love. Which ε, though a very small word, yet it is of very great power, which suspends the understanding, as the little Echeveis, or Remora staves the course of a Ship, though under sail, saith Aelian. Yea, and oftentimes it is no less then *Totius negotii cardo*, the D Hinge of the whole business, as the learned Logician knowes. And therefore it should not be rendred copulatively, as yet our Translators have done in the New Testament, I believe, more then one hundred times.

These two services of fear and love, the Lord so countenanceth, that he is styled after their names. So, what Laban calls the God of Isaac, Jacob calls the fear of Isaac, Gen. 31. 29. 42. 53. But where-

A as he is here so named with relation and application unto Isaac, we finde him called absolutely *The Fear*, Psal. 76. 11. Vow and pay to the Lord your God, all round about him; let them bring a gift לַמִּוּרָה, to *The Fear*, which in the former part of the verse is called *The Lord*. Thus he so honoureth the service of love, that he is styled absolutely by the name *Love*, 1 John 4. 8. And again, v. 16. God is Love. And therefore S. *Augustin* affirms, that every good work proceeds from these principles; *Ad omne recte factum Amor & Timor ducit*; Love and Fear leadeth to what ever is rightly done.

B 6. Hitherto we have heard the ταῖς αἰτήσεσιν, the Lords five Requests unto Israel, in so many divine Axioms. Come we now to αἰτησις, the Lords requesting these of Israel. The word here used, is אֶשְׁ, which signifies to intreat, ask, petition for, desire; Yea, it imports the lowest degree of petitioning; as to beg, Prov. 20. 4. Its commonly used when men petition for any thing of God, as, 1 Sam. 1. 17. 20. 27. & 12, 13. and often elsewhere. Whence אֶשְׁ signifies a petition put up unto God, Job 6. 8. Psal. 20. 5.

C This word, our Translators turn here by *Require*; what doth the Lord Require of thee? Which is not properly rendred; as may appear, partly by what hath been already said; partly by the distinct significations of words which seem equipollent, but indeed, in their use, much differ one from other.

The Latin Criticks distinguish *peto*, *posco* and *postulo* thus. 1. *Petimus prece*, we entreat and desire by prayer. And it is commonly the act of an inferiour, who intreats and petitions for some thing, by prayer, of his Superiour; and the foot of a *Petition*, is therefore called the prayer of it.

D 2. *Poscimus pro imperio*, we command with authority; and it is the act of a Superiour, who commands somewhat by authority to be done by his inferiour under his power.

3. *Postulamus jure*, we demand by right; and it is an act common to all who have right, to make demand, that right be done.

E The word here used, *to require*, answers to the two later significations. And indeed it is a word used by the *supream Magistrate*; as in that usual form of speech, *We will and require*, we require and command, &c. Now although the most high God have *soveraigne authority* and *independent right* unto his creatures, especially to man; in whom he hath a manifold right, of 1. *Creation*; 2. *Preservation*, (which is a continuing and perpetuating creation;) 3. *Covenant*; 4. *Foreseiture*; 5. *Redemption*, and 6. *New Covenant*; of which I have spoken heretofore particularly; yet here the Lord *Non postulat*, he requires not his right; *Non poscit*, he interposeth not his authority and command: but *Petit*, he desires, intreats, and requests, which last word, in our language, is equipollent to the two former: And though it be of the same

Latin



SER. XIV. Latin Original (*Requiro*,) yet it differs in *usu*, whence *vis* & *norma loquendi*; use is the rule of speech. O the wonderful condescension of the most high God, *King of Kings*, and *Lord of Lords*, and the only *Ruler of Princes*! He hath all authority, all right, beyond all compare, yet he deigns to *petition* for that which he hath independent right and authority to *command* and require of his Israel. A

But lest this discourse should seem to be merely critical, we shall finde a like *condescension* expressed by *S. Paul*, 2 *Cor. 5. 20*. We are therefore Ambassadors for Christ, *ὡς τὸ θεὸς παρῶκαλεῖν* & *δι' ἡμῶν*, *tanquam Deo precante*, or, *exhortante*, as God B praying you, (so *Beza*) or, exhorting you, (so *Pagnin*,) we beseech you, &c.

The word is in the *Participle present*, The Lord is *praying*, is *exhorting* you, by us. And so in the Text, the Lord is *παρῶκαλεῖν* (*so Arias Montanus*,) *requesting*, *desiring*, *entreating* thee, O Israel. Thus the Lord hath done, thus he is still doing.

And what reason is there, that the Lord *intreats*, and is continually *intreating* these duties of us? 1. He *knowes* our necessity, and how extream needful these are for us. 2. He *loves* exceedingly our *immortal souls*, which being come forth from God, whose off-spring we are, *Acts 17. 28*. and by sin separated from God, he would not that our *immortal souls* should perish in sin and death: And therefore he labours their *return* unto him, by all means, both by *fear*, whereby we may *depart from the sin*; and by *love*, whereby we may be *reunited* and *adjoined* unto him and his righteousness. This is the scope of the Apostle in the place now named, 2 *Cor. 5. 20*. God is *entreating* you by us, we beseech you, be ye *reconciled* unto God. C

But why does the Lord thus continually *solicit* us hereunto, *entreating* and *beseeching* us daily to be *reconciled* unto him? He *knowes* the daily necessity of his Israel in all successive generations. He has a right unto all these duties, which he requests of us. And hence it is that he continually *moves* us inwardly and outwardly: And this *continual claim* preserves his right. D

1. Behold, O Israel, what thy *debts* and *engagements* are unto thy God, to *fear* him, and to *walk in all his wayes*, and to *love* him and *serve* him with all thine heart and with all thy soul, and to *keep* his *Commandements* and his *Statutes*. These are *τὰ τὸ θεὸς*, the things which are Gods, *Matth. 22. 21*. These, and such as these are the *debts* which we confess and acknowledge, that we owe, when we pray the Lord to forgive them, *Matth. 6. 12*. E

2. Hence also it appears, that Israel detains these dues and debts from his God, and aliens them, to whom Israel is not indebted, *Rom. 8. 12*. We have given his *fear* unto men, *Esay 51. 12, 13*. which is his due, and he claims it, *Mal. 1. 6*. A Son honoreth his father, and a servant his Lord. If then I be a father, where is mine

A mine honour? And if I be a Lord, where is my fear? ſaith the Lord of hoſts. I rather turn יְיָ Lord then Maſter, as ours have here done: both, 1. Becauſe [Maſter] is doubtful, as anſwering to Magiſter, and διδασκάλος, John. 13. 13, 14. 2. Its the ſame alſo with Herus δεσπότης, which hath relation to any private and obſcure family; to any one, Cui ſervus eſt atque arca; who hath a ſervant and a Cheſt; as the Poet deſcribes him as a very poor man, Cui neque ſervus neque arca, who hath neither. Whereas יְיָ is here uſed in the plurall, to render the Lord more illuſtrious, ſo Eſay 19. 4.

SER. XV.

B We have walked in our own wayes, which are extreemly different from Gods wayes, Eſay 55. 8, 9. We have withdrawn our love from our God, and placed it on vain things which will not profit in the later end, φιλότιμοι, φιλάργυροι, φιλήδονοι μάλλον ἢ φιλόθεοι, ambitious, and lovers of vain glory, lovers of money, lovers of pleaſures more then lovers of God, 2 Tim. 3. 4. Yea, and thus we become abominable, according to the things which we have loved, Hoſ. 9. 10. For, Amor transformat amantem in rem amatam, love transforms him who loveth, into the thing which is beloved, whether it be good or evil.

C We have ſerved our own luſts, and the idols of our own hearts, all the other gods, and have not ſerved the one and only true God, with all our heart and with all our ſoul.

D We have detained the truth in unrighteouſneſs, and the power of our God in pretence of impotency and weakneſs; So that we have not obeyed the voice of the Lord our God, to walk in his lawes which he ſet before us. All theſe Rights, Debts and dues, Iſrael hath with-held from the Lord his God. And for theſe, the moſt high God condeſcends even to petition Iſrael. He takes on him the form of a ſervant; Yea, and what a ſervant would not do, what a ſervant was aſhamed to do, Luke 16. 3. He vouchſafes to do, even to beg for that, which he might moſt juſtly require and command.

3. The moſt eminent and higheſt degree of Maſteſty and the very meaneſt and loweſt degree of humility, are not ἀσυζαλα, they may well conſiſt and ſtand together. The moſt high God condeſcends to petition and beg for his own right, of his own ſubjects.

E 4 Since the King of the worlds, (βασιλεὺς αἰώνων) condeſcends to entreat and request his Iſrael, for what is his right, it will not miſbeſeem the greateſt Monarchs and Potentates upon earth, to petition and ſupplicate their ſubjects for their right. Yea, it is their ſafeſt way for the obtaining of it. When, maugre all the conſpiracy and oppoſition of the Kings and Rulers of the earth, the Lord had ſet his King upon his holy hill of Sion, he gives ſerious warning, Be wiſe now therefore, O yee Kings, be inſtructed

I Tim. 3. 17.



SER. XV. (or, chasten your selves ; ) yee Judges of the earth. The spirit of God in David, well fore-law, that the Kings and Princes of the earth, would κατακυριεύειν ἡ κατεξουσιάζειν, Matth. 20. 25. Domineer and Abuse their authority over Christs Church. (So Beza well renders those words, by Dominari and Licentiâ uti.) Yea, and that some mistaking their honourable and holy calling, to be made Kings and Priests unto God, Revel. 1. 6. would forget their duty to Kings and Potentates on earth. And therefore the Apostle exhorts Titus to remember them, or put them in mind (ὑπομνησκέ) to be subject to principalities and powers, to be obedient, Tit. 3. 1. Which also the Lord foretells unto Esdras, that there should be *inconstabilis unsettledness* (not sedition, as our Translators turn that word,) among men ; and invading one another ; that they would not regard their Kings and Princes ; and the course of their actions should stand in their power, 2. Esd. 15. 16. which we finde in part to be fulfilled. And it is to be wished that the Kings and Judges of the earth, be wise, and curb and chastise their exorbitant wills, lest they fall under the contempt of their peoples ; and they regard them not. The Horse in time may know his strength.

Hence they are justly to be blamed, who, out of their humane providence and voluntary humility, will not allow the great God so demit, empty, and abase himself, as to petition, and entreat ; but, out of the pride of their own hearts, they dispense and fashion the dealings of God with men, and they will have him onely Require and command, not request and entreat, as here he doth. Of this stamp, are many of the present generation, who, out of pretence of an high esteem of God, and Christ, and their eminencies, will not suffer the Deity it self, to take up its residence in the holy Church and people of God, but will have such expressions of Gods, or Christs dwelling in his Saints and people, to be understood of the Influence of Gods graces. Thus when the Lord saith, I dwell in the high and holy, even with him who is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones. This in-dwelling of God, must, according to these mens doctrin, be understood of the influence of Gods grace. And the like meaning they will have of that speech of the Prophet, O Lord ! Thou hast been a dwelling for us in generation, and generation, that must be by the influence of his grace. So they understand, Job. 14. 23. and many like Scriptures. Thus the most gracious and endearing expressions of Gods and Christs favourable presence, being and abiding in us, and with us, are eluded and made void by their influence, a term knowen in Astrology, but denyed to be in nature, of late dayes, by men of like spirit with these ; who have promoted it unto Divinity, where it was never knowen ; untill a new generation of men, of late dayes, poin-

SER. XV.

Psal. 2.

v. 10.

Matth. 20.

v. 25.

Tit. 3.

v. 1.

2 Esd. 15.

v. 16.

Esay 57.

v. 15.

Psal. 90.

v. 1.

A pointed them to God and Chriſt nearer to them, then they were aware of; as Jacob ſaid, the Lord was in this place, and I knew not; Gen. 28. 16. And Iohn Baptiſt tells the Priests and Levites ſent unto him, Joh. 1. 26. *μὴ οὐκ ὄπισθε ἐγὼ λέγω, οὐκ οἴσθε ἐν ᾧ ἵδασθε;* He hath ſtood in the miſt of you, whom ye have not known. Thus at this day, men of Iohn Baptiſts diſpenſation, tell the Priests and Levites, that Chriſt hath long been in them, yea, crucified in them, Gal. 3. 1. which our Tranſlators turn, among you; the words are, *ἐν ᾧ περὶ ἐσταυρώμεν*, crucified in you. And know ye not your ſelves that

SER. XV.

Iohn 1.

v. 26.

Gal. 3.

v. 1.

B Chriſt Jeſus is in you, except ye be reprobates; 2 Cor. 13. 5. But theſe men are too high to learn any thing of Iohns Diſciples, they have otherwiſe learnd Chriſt, whom they underſtand only either according to his humane perſon and hiſtory; or, as their new phraſe is, the influence of his graces; ſo that, what S. Paul calls the myſtery hid from ages and generations, but now made manifeſt to his Saints; To whom God would make known, what is the riches of the glory of this myſtery in the Gentiles, which is *χρὶς ἐν ὑμῖν*, Chriſt in you the hope of glory: All this, to which the Apoſtle makes ſo large a Preface, and prepares the Colofſians and us, for expectation of a myſtery, its ſtill a myſterie to theſe men; and reputed no more, then the influence of Chriſts grace, Col. 1. 27.

C The Heathen Poets had a better and more clear underſtanding of the Divine Preſence, then theſe men:

*Eſt Deus in nobis, agitante cæleſcimus illo.*

God is in us; he moving, we grow hot.

D Nor can it be truly ſaid of God, that he is omnipreſent, unleſs his Eſſence and being be every where with his creatures. He no doubt thought ſo, who ſaid, *Præſentemq; reſert qualibet herba Deum*. Even every Herb ſpeaks God preſent with it. Whence we may reaſon *a fortiori*, That if God be preſent with every herb of the field, how much more with his Creatures of a more eminent degree in nature? according to that of S. Paul, He gives to all, life and breath and all things; and hath made of one blood, *πάντες ἐκ ἑνὸς αἵματος*, every nation of men to dwell upon all the face of the earth, &c. that they ſhould ſeek the Lord, if haply they may feel after him, and finde him; though he be not far from every one of us: For in him we live and move and have our being. How is this to be underſtood, but by his eſſential and beingly preſence? For although that old verſe

Acts 17.

v. 26.

E Enter, preſenter, *Deus hic & ubiq;* potenter, ſeem to diſtinguiſh the omnipreſence of Gods power, from his eſſence and being, yet where ever his power is, he himſelf is eſſentially preſent. That rule in Metaphyſicks may convince them of this: *Ens dependens non poteſt abeſſe ab independente ne momento quidem temporis*. That the dependent being cannot be abſent from the independent, no, not a moment of time.



SER. XV.

Whence we may recollect and infer forcibly thus much ; that, if the *divine presence be with every creature*, how much more with that which is *κατ' ἐξοχὴν*, The creature, Mark 16.15. Col. 1. 23. and *compendium and brevisate* of all the creatures? And if he be *essentially present with that creature*, how much more doth he afford his *gracious presence* (and not only the presence of his grace,) unto those his *excellent ones* who are *partakers of his divine nature*, 2 Pet. 1.4. and his *new creatures*? 2 Cor. 5. 17.

All which if duly considered, what can we judge of these men's seeming modesty, but that it is a *voluntary, chosen, and groundless humility*. And that, whereas some of them despitefully term others different in judgment from them, *Sadducees*, they themselves may be thought to differ little from *Epicureans*, (if what is said of them, be true) that they *confine the divine essence, within the heavenly bodies*; and admit no operation of God, below the Moon. Yea, how like those, are they, who say, the Lord hath forsaken the earth? *Ezech. 8. 17.* And however they pretend modesty and high thoughts of God, they are doubtless a *daring generation*. For what boldness, what presumption is it, to adde unto Gods words? *Prov. 30. 6.*

If they say, it is no *addition*, but only an *explication*. Surely *explication* of Scripture (especially such as is of so great moment as this is, touching the *being of God and Christ and his spirit in us*,) ought to be taken out of Scripture, (which, I am confident, they are never able to do,) not out of their own imagination, and as they think good; which *S. Hierom* calls *Boni opinio*, good thinking.

Yea, the spirit of God foreseeing such *false Glosses*, hath left some such expressions, as are not easy to be corrupted; whereby the truth of Gods and Christs being in his Saints is averred.

As when Christ is called *Immanuel God with us*: that he is *שכינה* the *indwelling deity*. That the Kingdom of God *ἐν τῷ ὑμῶν ἐστί*, is *inwardly within you*. That the people of God are *partakers of the divine nature*, 2. Pet. 1.4. That Christ, *by himself is making the purging of our sins*, *Hebr. 1. 3.* And many the like.

Hebr. 1.  
v. 3.

What they say, that it is *presumption* to think, that God and Christ should be in his Saints, (as the Scripture often holds forth,) unless understood according to their *influence*; that it is against our modesty to judge that God should *entreat and request* any thing of Israel, which he should rather *require and command*. Whether to understand Gods word *πρωτος* as he hath left it to his Church; or to *impose a sense upon it, of our own*, be more breach of modesty, and the greater presumption, let the Godly learned judge. Surely the *only-wise God* can best determin, what is the *τὸ πρῶτον* the *decorum*, and what expressions may best become himself, in his dealing with his Israel. But the *entreaties of Princes are interpretative*

A *give their commands; their Requests are their Requirings. And therefore, what the Lord here entreats or, is entreating.* SIX XV

7. *Moses commands, or is commanding, this day, whether understood of the Law or Gospel. Lex imperat; Evangelium impetrat, saith one of the Antients. The Law commands; The Gospel obtaines power to be obedient unto the Law. Commands besit the law; Entreatyes and Requests, the Gospel. The Lord leaves no meanes untryed; he makes use of both.*

*But why does the Lord entreat, and Moses command?*

B 1. *Our God in himself is Love, sweetness, and goodness; which inclines him to request and desire of us, our bounden duty. And that his goodness ought to lead us unto repentance, Rom. 2. 4. But sin, iniquity and obstinacy in sin brings in vigour and austerity, yea, wrath and fury, which is no genuine property of our God, who saith, Fury is not in me, Esay 27. 4. and 28. 21. Vengeance is his strange work, his strange act, which when he executes, he puts on his armour, Esay 59. 17.*

C 2. *He well knowes our heart who made it, that it being perverted, its not fit to be wrought upon by love, goodness, and mercy; which, by accident hardens it, as in the case of Pharaoh; but then severity, commands, and threatnings are most proper for it. And therefore, since *in malis moribus, ortae sunt bonae leges*, good lawes arise from, and suppose ill manners of men; hence it is, that they are propounded imperatively, and have their due and respective sanctions by punishments annexed. And the Magistrate, in such case, is more feared then God himself. Which was wisely considered by John Fisher Bishop of Rochester, who composed the local statutes of Christs Colledge in Cambridge; in the Chapter *de Visitatore*, he hath these, or the like words; *Si Deum non timeant, at visitatorem saltem reformidabunt*; if they fear not God, yet they will at least be afraid of the Visitour. They who will not grant the Lords Request, will be obedient unto the Command of Moses.*

D 1. *Note hence how wisely and graciously God deals with his people. He dispenseth his acts of grace, by himself, his acts of severity, by his servant. Israel is the seed of Abraham his friend: He therefore softens the Commands of Moses, by his own entreaties; and, lest his own Requests should be thought too much indulgence, they are somewhat straitned by Mose's commands.*

E *Yea, such is the intimacy of his friend-ship with his Israel, that, as friends have mutual power one over the other, he vouchsafes to Israel, power over himself, as Israels name imports: and as Israel entreats his God, so God interchangeably entreats his Israel. Yea, and as the Lord commands Israel, so (a wonderful dignation, and condescendence!) he gives power to Israel, to command himself, Esay 45. 11.*

2. *It is in Israels power, or may be obtained by faith and prayer,*



SER. XIV. to fear the Lord his God; to walk in his wayes; to love him; to serve him with all his heart and with all his soul; and to keep his Commandements and his Statutes. How does this appear? from the context; what is the Lords requesting, *תַּעֲמִידָא*, *a tecum, from with thee.* Thou hast power with thee. So St. Paul chargeth Timothy, to stir up the gift that was in him. The gift was with him and in him, and wanted onely stirring up, 2 Tim. 1. 6. And the Lord tells the Church of Thyatira, that somewhat they had, which he warns them to hold fast, till he came. *what ye have, hold fast till I come,* Revel. 2. 25. And the Apostle knew, what power he had, when he told the Philipians, that he was able to do all things through Christ inwardly enabling him, Phil. 4. 13. Much more does the Lord know what Israel can do, when he requests him to fear him, walk in all his wayes, love him, serve him, and keep his Commandements and Statutes. The Lord requests no more, Moses requires no more then we have power with us to perform. The Lord is most wise and most righteous, and would injoyne no more, nor request any more, nor would his servant Moses require more in the name of the Lord, then might stand with Gods wisdom and righteousness to request or require.

8. What doth the Lord request of thee? and what doth Moses require of thee, O Israel, but these duties named? Does the Lord request or require no more? Are there not 248 affirmative Precepts in the Law, answerable to the same number of bones in a mans body? which also import the strengths and powers of the inward man, to be perfected by the Commandements of God. And therefore when the Lord was now about to give Abraham his name,) which contains in the letters of it the same number,) the Lord saith unto him, walk before me, and be perfect, Gen. 17. 1. Implying, that he had given him strength to obey all the affirmative precepts, as indeed he did: For the Lord himself testifies so much; Abraham obeyed my voice, and kept my charge, my Commandements, my Statutes, and my Lawes, Gen. 26. 5. Yea, are there not 365. negative Precepts answering to the same number of sinews and ligaments in a mans body? as the skilful Anatomists affirm; and by like spiritual ligatures the strengthes and powers of the inward man are united and bound together, Ephes. 4. 26. Col. 2. 19. that, when the powers of the inward man are united, and bone joyned unto its bone, the spirit may enter into the body so joyned together, Ezech. 37. 10. and the whole man may be compleated and perfected; as our Lord saith, John 7. 23. He made the man every whit sound on the Sabbath day; when men rest from their own workes, and work the works of God, even in that acceptable year of the Lord, figured by the like number of dayes, 365.

The Lord having given so many affirmative and negative Commandements, he contracts them unto ten, which are the Decalogue,

or

**A** or ten better known then practiſed Commandements of God ; SER. XV.  
and the *radical precepts*, unto which the whole number of *affirmative* and *negative* commandements, being 613, are reduced ;  
and wherein virtually they are contained. Yea, and as there are  
fix hundred and thirteen *affirmative* and *negative* Precepts, ſo  
there are the ſame number of *Letters in the Ten Commandements*.  
And ſo every letter in the *Decalogue*, imports one precept : So  
that, after a ſort, all the *affirmative* and *negative precepts* are com-  
prehended in the *Decalogue*.

**B** This is the *ſupputation of the Cabaliſts*, reported by *Georgius Vene-  
netus*, which I leave to the examination and judgement of others.  
Only, thus much we may note, that as the *multitude of ſins* occa-  
ſioned the *multitude of precepts* ; ſo God in mercy, contracts the  
number of his lawes, according as his people ceaſe from their  
finnes. Now whereas this book of *Deuteronomy* was called by the  
learned Jewes, ספר תוכחה, the *Book of Reproofs or Rebukes*, the  
people being probably amended by their rebukes, according to  
*Prov. 15. 32.* He who is obedient to reproof, is poſſeſſing an heart ;

**C** that is, getting underſtanding. And the argument of this Book  
anſwering in many parts of it, to the *Gospel*, unto which, when  
Israel now became obedient, the Lord was pleaſed to contract his  
*Ten Commandements* to half their number, even to five requests.

And, upon ſuppoſal of Israels increaſe and improvement of their  
obedience, the Lord *diminiſbeth* the number of his *Commandements*.  
Whence it is, that we read, that the *Commandements* reduced  
unto four. *Zach. 8. 16. 17.* Theſe are the things or words which ye  
ſhall do. 1. Speak yee every man truth to his neighbour.

**D** 2. Judge truth and the judgement of peace in your gates. 3. And  
let none of you think evill, againſt his neighbour, in his heart.  
4. And love ye not an oath of falſhood. For all theſe are things  
which I hate.

Which yet another Prophet abbridgeth unto three, *Mich. 6. 8.*  
He hath ſhewed unto thee, O man, what is good, and what is  
the Lord ſeeking of thee (or from thee) but 1. To do judgement, 2. To  
love mercy ; and 3. Humble thy ſelf to walk with thy God ? *Mich. 6. v. 8.*

**E** Our Lord Jeſus yet ſhortens the number of the *Commande-  
ments*, and brings them to two. 1. Thou ſhalt love the Lord thy  
God with all thy heart, and with all thy ſoul, and with all thy  
minde, (or rather, *reasoning*, διανοία ; ) For the *minde*, *Mens*,  
hath the name from reſting ; but *διανοία* imports *diſcourſing* and  
*reasoning*, ) this is the *fiſt* and *great Commandement*. But δε (which  
our Tranſlators turn *and*,) the *ſecond* is like unto it, 2. Thou  
ſhalt love thy neighbour as thy ſelf. There is reaſon why our  
Lord ſhould uſe ζ, viz. in regard of him who moved the que-  
ſtion, a *Phariſee*, v. 34, 35. That ſect, as it is notoriously known,  
like the *Phariſees* of our dayes, pretended much to the *fiſt Table*  
and



SER. XIV. and the love of God; but little regarded the second Table, and the love of their neighbour. Wherefore our Lord having satisfied the Pharisees question touching the first and great Commandement, The love of God; ἀπεροδοκῆτως, unexpectedly he infers the second; The love of our neighbour, which our Lord knew to be more needful for the Pharisees, as it is for those of the same faction in our dayes. This was the reason why our Lord directed the Pharisaical young man to the duties of the second Table only, Matth. 19. 18, 19. Mark 10. 19.

The Commandements can be but once more contracted, viz. unto one; and that's done by S. Paul, Rom. 13. 9, 10. He that loves another, hath fulfilled the Law, &c. And this is the end of the Commandement, even love, out of a pure heart, and a good conscience, and faith unfeigned, 1 Tim. 1. 5. and that which advanceth the chief good, even thy good, O Israel! Thats the last Axiom in these words.

9. The Lord entreats, and Moses commands these duties for good, for thy good, O Israel.

When we read, that our God entreats us to fear him, walking in all his wayes, love him, serve him, and keep his Commandements and his statutes; and further that Moses Commands all these, we might think, that God and Moses had some notable ends upon us; That God would not request, nor Moses require these duties of us, but for their own great advantage. Whereas indeed the end whereat all these aime, which the Lords entreats, and Moses's commands tend unto, is לטוב for Good; at which all things indeed aim, or, ought to aim; Finis & bonum convertuntur; good is as large as the end, and the end is as large as goodness: So great an end or reward there is in keeping the Commandements. Psal. 19. 11.

And in this end, whereat all the whole creation aimes, or, ought to aim, the good of Israel, is involved. And therefore there is added, לך, to thee, or, for thy good, thine advantage; as that word signifies: which is a more full expression then that our Translators give, for thy good.

Whence it appears, that the obedience to the Commandements of God, is comprehended in true self-love,; For as the beginning of the Christian Religion, is self-denial, denial of the false self-love, Luke 9. 23. So the end of it consists in the true self-love, when we fear the Lord our God, and walk in all his wayes, and love him, and serve him with all our heart, and with all our soul, and keep his Commandements and his Statutes for good for our selves. What an easie precept is it, Love thyself? And that's the end of this Text.

Does the Lord entreat us, petition us, yea, beg all this of us, and that for good, for our own good, O Israel? Does Moses command all this, this day? Let us command our selves to obey what Moses com-

A commands. Let us, with all readineſs and alacrity, grant, what the Lord requeſts of us. SER. XV.

There is an overture toward this, in thine *immortall ſoul*, O *Israel* ! That *off-ſpring of God* having departed from him, earneſtly, though ſecretly, deſires again *union* with him. Hence are the many *pantings* and *breathings*, the *deep ſighings* and *groanings*, whereof, there can be no other reaſon given, but that the *immortal ſoul* broken off from the *living God*, intently and vehemently deſires to be reunited unto Him her true *Original*. This the Prophet *David* well expreſſeth *Pſal. 42. 1.* As the *Hinde* brayeth after the ſtreams of water, ſo brayeth my ſoul unto thee, O God. *Pſal. 42. v. 1.* My ſoul hath thirſted for God, for the *living God*: when ſhall I come and appear before God. I render it, the *Hinde*, the femal; as the LXX have, *ἡ ἐλδοῖα*, and the verb *רָעַח* in the feminin, joynd to it, requires it ſo to be underſtood.

The deſires of the pious and zealous ſoul after God and his Righteouſneſs, are compared to thoſe *naturall appetites of hunger and thirſt*, *Matth. 5. 6.* Whereof the *later* is more vehement, and leſs tolerable then the *former*, eſpecially in femal creatures, as the *Hinde*. And *thirſt* is yet more intente and eager, when that beaſt is chaſed and *hunted*. Whence Chriſt *Pſal. 22.* in the little, is compared to the *Hinde compaſſed about with Doggs*, *Ver. 16.* And moſt juſtly may the *living God* the *fountain of living waters*, *Jer. 2. 13.* and *17. 13.* elicit and draw forth the height of our moſt *intense affection*. And if *Amor complacentie*, that love of complacency in God toward his *Israel*, be ſo great, ſurely *Amor indigentie* the love of indigency and want in *Israel*, ought in ſome meaſure to be correfpondent thereunto. And if the moſt high God, out of wonderfull condeſcent, vouchſate even to *petition* *Israel* for his *own Right*, and *far good* unto *Israel*; how much more ought *Israel* to meet his God with *humble petitions* and *prayers*? That the Lord would knit our heart unto him, that we may *fear his name*, and *walk in his wayes*. That the Lord will be pleaſed to circumciſe our heart to love the Lord our God, and ſerve him with all our heart and with all our ſoul, *Deut. 30. 6.* O *Israel*! do this right unto thy God; Yea, do this right unto thyſelf, O *Israel*! If thou honour thy God, thy God will honour thee, *1 Sam. 2. 30.* Even with that honour which cometh of God onely, *Joh. 5. 44.* Which is Jeſus Chriſt our Lord, *1 Pet. 2. 7.*

To whom be all honour, fear, and love, and ſervice, and obedience, now and for evermore! Amen. 1 Pet. 2. v. 7.

R r r

Thou



Deut. 16.  
v. 2.

Thou shalt therefore sacrifice the Passeeover unto the Lord thy God, of the flock and of the herd.] So the Vulgar Latin renders the words, *Immolabisq; Phasē Domino Deo tuo, de ovibus & de bobus*; And thou shalt sacrifice the Passeeover unto the Lord thy God of the Sheep and of the Oxen. So likewise the Chaldee Paraphrast. And Pagnin hath *De pecudibus & bobus*, of the Sheep (or smaller cattle;) and of thine Oxen. So likewise Ainsworth.

This Translation leads unto a great error; as if the yong Lamb for the Passeeover, were here changed into a grown Sheep, or an Ox; which at first was instituted by the Lord, to be a Lamb or Kid of the first year, *Exod. 12-3.5.* And it is enjoyn'd to Israel to be observed in their generations as an Ordinance for ever, ver, 14. 17.

Some of the learned Jewes were of this opinion. And they feigned a reason, viz. Because in a great family, one Lamb or Kid was not enough. And therefore they conceived, that the Lord here exchanged a yong Lamb or Kid for a grown Sheep or Ox.

But the Lord himself wisely foresaw, and graciously provided for such a case, as appears, *Exod. 12.4.* If the household be too little for the Lamb, let him and his neighbour next unto his house, take it, according to the number of the souls, &c. Beside, the Lamb for the Passeeover, was not ordained for the filling of their bellies, but for a thankful memorial of their deliverance out of Egypt; that the heart might be established with grace, and not with meats; *ἡ δὲ οὐκ ἀφελήθησαν οἱ περιπατήσαντες*, in which they who have been walking, (or conversant,) have not been profited.

Hebr. 13.  
v. 9.

But why then are Sheep and Oxen, here added, if they be not the Passeeover, or a part of it? I answer, The Lords Sacrifices were to be offered in their appointed times. Howbeit, beside the precise observation of every respective offering, there were certain incidental oblations, which, though offered unto God, the same day, yet they properly appertained not unto the service and offering of that day. Thus the daily burnt offering was commanded to be offered day by day continually, *Exod. 29.38.—42.* Yet beside the daily burnt offering, other Sacrifices were offered; which appertained not unto the daily continual burnt offering, but were distinguished from it; as we read expressly, *Numb. 28.* where the continual burnt offering is again enjoyn'd, ver. 3.—8. But every Sabbath day had its proper service and offering, ver. 9. which yet did not discontinue, nor yet was it co-incident with the daily burnt offering, but distinguished from it, ver. 10. This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink-offering. The like is observable in the oblations at the beginnings of the moneths, ver. 11. which were offered

A *red* beside the continual burnt offering, ver. 15. So in the day of the first fruits, ver. 26. the *Sacrifices* proper to that day must be beside the continual burnt offering, ver. 31.

The like may be noted in the solemnity of the *Passover* it self; which, as it was to be observed apart and beside the daily burnt offering, ver. 23. 24. So likewise was the service and duty of that day, sacred from the proper services and offerings of the feast of unleavened bread: For so ver. 16. on the fourteenth day of the first moneth, is the *Passover* of the Lord. And in the fifteenth day of this moneth, is the feast, according to the first institution, *Exod.* 12. 14, 15. So that on the fourteenth day the *Paskal Lamb* only was slain and eaten; but on the feast of unleavened bread, beginning on the fifteenth day, and continuing seven dayes, were *Sacrifices offered of Bullocks, Rams, and Lambs*, *Numb.* 28. 18.—24.

B Whence its evident, that where *Moses* saith, Thou shalt sacrifice the *Passover*, of the flock and of the herd; he speaks compendiously of the *Passover* it self, and the *Sacrifices of the feast of unleavened bread*, annexed thereunto.

C Hitherto we have considered the *Law and rule of the Passover*. Practice and example will best expound that *Law and Rule*, which we finde *2 Chron.* 30. 15. Where its said, that they killed the *Passover* on the fourteenth day of the second moneth, (*Num.* 9. 10. 11.) And the Priests and the Levites were ashamed and sanctified themselves, and brought in the burnt offerings into the house of the Lord. First, they are said to have killed the *Passover*; then the Priests and Levites ashamed (of their uncleannels) brought in the burnt offerings into the house of the Lord; which must be understood of those offered in the feast of unleavened bread: For we

D read of no other prescribed in the *Passover*, — but one *Lamb* or *Kid*; and this *Rite and Ceremony* is said to have been performed according to the law of *Moses* the man of God, *2 Chron.* 13. 13, 16.

E There is another example which speaks more home to this purpose, viz. that *Passover* of *Josiah*, whereof its said, Surely there was not such a *Passover*, from the dayes of the Judges, that judged Israel, nor in all the dayes of the Kings of Israel, nor of the Kings of Judah, *2 Kings* 23. 22. This *Passover* is related more particularly, *2 Chron.* 35. 1.—19. where expresse mention is made of killing the *Passover* in the fourteenth day of the first moneth, ver. 1. which consisted of *Lambs and kids*, according to *Exod.* 12. The King also is said, beside the *Passover offerings*, to have given to the people 3000 *Bullocks*, ver. 7. And the Princes are said to have done the like where the *Passover* is killed on the fourteenth day, ver. 1. 11. and the other *Sacrifices* are said to be removed, v. 12.

The distinct wayes of dressing these offerings prove this; for ver. 13. they roasted the *Passover* (which is said before to consist of



Lambs and Kids, v.7.) with fire, according to the Ordinance: But the other holy offerings sod they in Pots, and in Cauldrons, and in Pans.

By all which, it appears, that, although mention be made of the flock and the herd, yet by these are not to be understood the Passeeover, (which was offered by it self) but the offerings annexed thereunto in the feast of unleavened bread, v.17.

I could wish therefore, that [ of ] were left out, and the words read thus; Thou shalt therefore sacrifice the Passeeover unto the Lord thy God, Sheep and Ox.

Thus the Greek Interpreters render the words, πρόβατα καὶ βόας, Sheep and Oxen. So Munster, Ovem & Bovem; Arias Montanus allo, and Tremellius: So likewise the Tigurin Bible. Thus also the French and Italian, and Luthers Translation, with that which was turned out of Luthers, in the Low Dutch.

To prevent the errour noted before, Piscator turns the words thus; Thou shalt kill the Passeeover to the Lord thy God, also Sheep and Oxen. And two of our old English Translators have done the like; whom it had been to be wished, that our last had followed.

All this might have been a kinde of *Rationale divinarum*, or, a Directory to the Levitical ceremonial service of the Passeeover; but what is it unto us? It is an Essay towards the amendment of the last English Translation of the Bible; and so a part of my business. But I intended not a bare critical discourse.

Surely beside the commemoration of our Lords death, who is our true Passeeover, or Paskal Lamb, the Spirit of God requires of us, that we offer up also our spiritual Sacrifices.

That we may the better understand this, we must remember, that the Lamb is called the Lords Passeeover, Exod. 12. 11. as he who gives the Paskal Lamb. Its also called our Passeeover, as being given to us, 1 Cor. 5. 7. Now its a worn saying, *Omne beneficium postulat officium*, Every benefit requires an answerable duty. And every holy rite and ceremony, as it imports and holds forth something unto us, so it claims something of us. And such is the Passeeover; a divine rite signifying the Lamb of God slain; and the blood sprinkled on the Lentil or upper door-post, and the two side-posts (which import the τὸ λογικόν, or rational part, and the τὸ ἐπιθυμητικόν, and the τὸ θυμικόν, the concupiscible and irascible) Exod. 12. 7. and the Lord passing over. For God set forth this Lamb a propitiation through faith in his blood for a declaration of his righteousness for the passing over the sinnes formerly committed, by the forbearance of God, for a declaration of his righteousness at this time, that he may be just, and making him just who is out of the faith of Jesus, Rom. 3. 25, 26. Which divine ceremony requires also a duty at our hands; but with a difference.

For

Rom. 3.  
v. 25, 26.

- A For the ſame rite was diverſly performed, 1. By thoſe who came newly out of *Egypt*; and 2. By thoſe who were come into the holy Land, *Exod. 12. 5. 2.* 1. By thoſe who were now going out of *Egypt*, the Feaſt of unleavened bread was kept, which figured ſincerity and truth, *1 Cor. 5. 7, 8.* and was required out of the Paſſeover. Purge out of you the old leaven, that ye may be a new lump, as ye are unleavened: For even Chriſt our Paſſeover is ſacrificed (or ſlain) for us: Therefore let us keep the Feaſt, not with old leaven, neither with the leaven of malice (or naughtineſs) and wickedneſs, but with the unleavened breads (*ἀζυμῶτες*) of ſincerity and truth.

B This ſincerity and truth was required in thoſe who were coming out of *Egypt*; and is of thoſe who are coming forth of the ſtraits of ſin, the ſpiritual *Egypt*, *Mich. 7. 19.* And the good Lord pardons every one who with ſincerity prepareth his heart, and endeavourerh without hypocrifie, to purge out the old leaven of ſin; as in the caſe of thoſe who were in the ſame ſtate, *2 Chron. 30. 18, 19, 20.*

C Howbeit, this ſincerity of endeavour is not all the whole duty which is required of thoſe who keep the feaſt of unleavened bread: much leſs is it the perfection of the Chriſtians duty; as our Tranſlators uſually render what is in the holy Text, [*perfection or perfect,*] by ſincerity and ſincere and upright, as *Pſalm 18. 23.* or elſe, miſlead the credulous Reader by putting one or other in the margin, as *Gen. 17. 1.* and often elſewhere.

The feaſt of unleavened bread was alwayes adjoyn'd unto the Paſſeover. And the ſincerity and truth alwayes answereth unto the Lamb ſlain, even in the childehood; and while *Israel* is a childe, and the Lord loves him, and calls his ſon out of *Egypt*, *Hos. 11. 1.* *Israel* is even then ſincere in love unto God and his neighbour, *Ephes. 4. 15.* and that love is without hypocrifie.

D But *Israel*, though he muſt ever be ſincere, yet not alwayes a childe, but muſt grow up unto him in all things, who is the Head, even Chriſt, *Ephes. 4. 14, 15.*

E This is that which the Apoſtle prayes for, in behalf of the *Philippians*, That their love might abound yet more and more in acknowledgement and in all ſenſe, that they might approve, (or try) things that are excellent, (or, which differ, and ſo might have the true *Discrimen honeſtorum & turpium*, the diſcerning between things honeſt and diſhoneſt; and have their ſenſes exerciſed for the diſcerning of good and evil, *Hebr. 5. 14.*) that they might be ſincere and without offence, unto the day of Jeſus Chriſt; when there is a Period put, not unto the ſincerity, which muſt continue, but to the childehood; for the childe growes up and becomes fruitful and profitable: therefore to the yong Paſkal Lamb in the feaſt of unleavened bread, is added the grown ſheep moſt fruitful, and profitable, and meek, and harmleſs. And therefore the Apoſtle having prayed that they might be ſincere until the day of Jeſus Chriſt, *Phil. 1. 9, 10.*

*Phil. 1. v. 9.*

*Hebr. 5. v. 14.*

adds



adds presently, filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God. A

And of this growth are or ought to be, the common sort of believers in Jesus Christ. Which antiently were called *λαϊκοι*, Laiks, according to Clemens in his Epistle to the Corinthians, to name no other testimony of the Fathers.

There is also another sort of Believers in Jesus Christ, who grow up as Calves in the stall, that they may become strong Oxen, Mal.4.2. who, in the spiritual old age of the divine wisdom, tread down the wicked. *Semlis Bos fortiter figit pedem*; the old one treads sure, Psal.18.38. B

Psal.144.  
v.13,14.

The Prophet prays for both, Psal.144.13,14. That our Sheep may be bringing forth thousands, and become multiplied into ten thousands in our streets, (where our Translators leave out the Participle) that our Oxen may be *מסבלין* loaden with flesh, or fatted, or able to bear the burdens of the weak, Rom.15.1. where the word signifying Oxen, *אֱלֵפִים* imports also Teachers, (which ours turn Dukes, Gen.36.21.29.30.) Job 33.33. & 35.11. Whence S. Paul accordingly applies that of Moses, Deut.25.4. Thou shalt not muzzle the Ox in his treading out corn, 1 Cor.9.9. C

1 Cor.9.  
v.9,10.

Doth God take care of Oxen? or saith he it altogether for our sakes? for our sakes it was written; because he who is ploughing, ought to plough in hope; and he who is (treading out) or threshing in hope, ought to partake of his hope. This is the labour of the strong Oxen, who tread out the pure grain of the Spirit, out of the husk of the letter. According to which, the Wileman saith, *בֵּיתִי אֵלֵפִים*, where there are not Oxen (or, Teachers) the Crib is clean; but greatness of increase is in the strength of the Ox, Prov.14.4. D

Prov.14.  
v.4.

1. Hence it appears, that the acceptable Sacrifices of Sheep and Oxen, suppose the Sacrifice of the Lamb. All our services offered unto God, have their tincture and vertue from Christs oblation. Whence it is, that the offerings on the Sabbath, new Moons, and first-fruits, they pre-require the continual burnt offering of the Lamb, Numb.28. And it is by him, that we offer the Sacrifice of praise to God continually, Hebr.13.15. And, because Christ our Paschever is sacrificed for us, therefore we must keep the feast, 1 Cor.5.7,8.

2. The Sacrifice of the Lamb, infers and requires our spiritual Sacrifices. This argument is of more general consideration. For the divine bounty is obligatory; and Religion hath its name from that tie of Gods goodness upon us, whereby we are Religati, obliged and bound unto suitable and grateful obedience, which our conscience elicits and drawes from us. For, whereas it is the dictate of nature, saith the Orator, *Dei proprium esse, servare & benefacere*, that it is Gods property, to save from evil, and to do good, the E

**A** the acknowledgement of this divine grace and favour, inclines us and puts us upon ſome way or other, whereby we may ſhew our thankfulneſs. Whence it is, that the Philoſopher ſaith, *ἡ φύσις δὲ αὐτὴ διδάσκει, Nature teacheth us to ſacrifice.* Howbeit, ſo to ſacrifice, as to finde acceptance with God, neceſſarily ſuppoſeth a divine Oracle revealing what is that acceptable will of God; otherwiſe all ſervice of God is *ἐτεροθρονησία*, no other then *will-worſhip*.

But ſince God hath made known his will in his Word, it appears to him who duely conſiders it, that Religion, eſpecially that of the Chriſtians, is wholly practical, even in every Article of the Chriſtian faith, and requires our conformity thereunto. As, that Chriſt was born of the Virgin Mary; it mindes us of being obedient unto the pure doctrine and doing the will of our Father who is in heaven, out of which, Chriſt is born; ſo that every one of us, who believe and obey, may be the Mother of Chriſt, Matth. 12. 50. that he may be formed in us, and we conformed unto him, Gal. 4. 19. And as he ſuffered, ſo his ſufferings may abound in us, 2 Cor. 1. 5. As he was crucified, ſo our old man may be crucified with him, Rom. 6. 6.

**C** As he died, ſo we may die with him, and be buried with him by baptiſm, Rom. 6. 5. As he aroſe, ſo we may ariſe with him; and as he aſcended, we alſo may ſeek the things that are above, where Chriſt is at the right hand of God, Col. 3. 1. where we may ſit with him in heavenly things, in Chriſt Jeſus. And as he cometh to judge the world; ſo ſhall the Saints be his Aſſeſſors, and ſhall judge the world with him, 1 Cor. 6. 2.

Ephes. 2.  
v. 6.

So that the Lord Jeſus Chriſt requires our imitation of his moſt meritorious death and paſſion for us. For the love of Chriſt conſtraineth us judging this thing, That, if one be dead for all, therefore all were dead; And he died for all, that the living may no more live unto themſelves, but unto him who hath died, and is riſen again for them, 2 Cor. 5. 14, 15.

2 Cor. 5.  
v. 14, 15.

And hence it is that the genuine and true Chriſtians, how harmleſs, how profitable ſoever they are to their generation, yet are they, for Chriſts ſake, mortified all the day; and have been accounted as ſheep of the ſlaughter. For ſo the moſt fruitful trees of righteouſneſs, are moſt cudgeld.

Rom. 8.  
v. 36.

The like reaſon there is of thoſe laborious Oxen who ſpend their ſtrength in treading out the corn; they are Sacrifices unto God, as that painful Ox, S. Paul, who laboured more then his fellowes, he was offered up unto God as a Sacrifice, or rather as a Drink-offering, Phil. 2. 17. 2 Tim. 4. 6. And all the Lords Labourers, as they receive their ſtrength from God, ſo they ſpend it in his ſervice, and are ſpent and offered up as Sacrifices unto God, and ſo keep the feaſt of unleavened bread: as we read, that Herod the King laid on hands to vex certain (eminent ones) of the Church. (So I render *τίνας*, eminent ones, according to Gal. 2. 6. And ſo *Aliquis* is uſed in

Acts 12.  
v. 1.

Latin,



Latin, *Sese aliquem credens*—Thinking himself *Some-body*. So *Perſius*.) And he killed *James*, that *labouring Ox*; and he proceeded to apprehend *Peter* also, his *painful Yoke-fellow*. And *S. Luke* adds, *But they were the dayes of unleavened bread*. Why was mention made of those dayes, but to intimate a *spiritual celebration* of that *Feast*?

3. The Lord expects a *gradual obedience* of his people; of every one according to what power he hath: And as he gives to every one according to his *ability*, *Matth. 25. 15*. So he requires a proportionable improvement of what he gives, of every one as he is *able*; *Non eadem à summo minimoq;* not the same of the greatest and least; a *Lamb-like innocency and sincerity* from the weakest; from those who are better grown, a *fruitfulness and profitableness*; such are the *sheep* of the true Shepherd, *John 10*. He requires an *helpfulness and cooperation* with himself, of those who are his *strong Oxen*, *1 Cor. 3. 9*. that they *break up the fallow grounds*, and *tread out the corn*; and when they have *done all*, to *suffer as Lambs, Sheep and Oxen*; as the Prophet saith of himself, *I was as a Lamb, an Ox brought to sacrifice*, *Jer. 11. 19*.

This discovers much *hypocrisie* in the present generation; For there are who exceedingly magnifie the *grace & mercy* of God, and his *love* to mankind; in that he made *Christ* the *spotless and innocent Lamb* to be *sin*, (or an *offering for sin*) *not having known sin*, that we might be made the *righteousness* of God in him. Who exceedingly cried up the *dignity* of *Christ's* person, that *Lamb of God*, and the *invaluable merit* of his *personal death and passion*; *At quis vituperat?* But who *dispraiseth* him? said one to him, who made a long *Oration* in the *praise* of *Hercules*. These can well make large *Panegyricall Orations* of what God hath *done*, and what *Christ* hath *suffered* for them; but meantime they consider not, nor acknowledge, that they themselves have *crucified and slain* that *innocent Lamb*, in *Sodom and Egypt*, *Revel. 11. 8*. and *13. 8*. even *Christ crucified* *ἐν ὁμοίᾳ*, *Gal. 3. 1*. in you, by the *secret sin*, and the *open and manifest sin*. They boast much of the *Paskal Lamb sacrificed* for them; yet are they not *sincere*; nor *purge* they out the *old leaven of naughtiness and wickedness*; but *take forgetfulness* both of *Christ's* *expiation* and *purging* them; and of their own duty of *cleansing themselves* of their own *old sins*, *2 Pet. 1. 9*.

Sermon

A

Ser. XVI.



B

# One and All.

O R,

Love the fulfilling of all the Commandements.

C

## SERMON XVI.

Deuteronomie 19. Ver. 9.

If thou shalt keep all these Commandements to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways.

D

**T**His is *Pendula sententia*, a sentence which depends on somewhat preceding in the former words, and hath something depending upon it, in the words following. Its necessary therefore to the understanding of these words, that we know the *structure* and natural order of the eighth, ninth, and tenth verses, which contain one entire *Paragraph*.

The Lord having commanded the building of three *Cities of Refuge*, in the *midst* of the Land, v. 2. He gives order to build *three Cities* more; but this *command* is upon a condition on Gods part, If the Lord enlarge their Coast, according to his promise and oath, unto their fathers, v. 8.

E

But because there is no question, but the Lord the *faithful God* will perform *his promise* and *his oath*, the two immutable things; the only doubt would be, whether Israel would perform *their duty*, that the Lord might perform *his promise* and *his oath*: and therefore the *condition* on Gods part depends on performance of another *condition* on mans part, which ye have v. 9. If thou shalt keep all these Commandements. If this *condition* be performed, then thou shalt build thee three *Cities* more.

SSS

The



SER. XVI

The end why these Cities must be built, ye have v. 10. That **A**  
innocent blood be not shed in thy land.

Rom. 7.  
v. 19. 21.

Ye perceive, my Text is the *second condition*, according to the  
order of the words, namely, that which is required on *mans part*,  
that the Lord might perform the *condition on his part*, To enlarge  
their coast; and so the three other Cities might be built.

Before we can speak as we ought, to these words, we must  
render them right: For they are not truly translated, as they are  
now read. I read them thus, If, (or when) thou shalt keep all  
that Commandment to do it, which I am commanding thee this day, **B**  
to love the Lord thy God, and to walk in his wayes, all dayes.

These words are considerable in themselves, or, with reference  
unto the neighbour words.

In themselves considered they afford us these Axioms.

1. The Lord is commanding thee this day, to love the Lord  
thy God, and to walk in his wayes, all dayes.

2. Thou oughtst to keep all that Commandment to do it.

These words considered with reference to the neighbour words.

If thou shalt keep all that Commandment to do it, the Lord **C**  
will enlarge thy Coast.

1. The Lord is commanding us this day, to love the Lord our  
God, and to walk in his wayes all dayes.

This in nature is first: For there must be a command, before  
there is an obeying the command. Wherein we have the general  
duty; 1. Love of the Lord our God. 2. Obedience out of that love.

3. The duration or continuance of that love and obedience.

4. Gods precept enjoining that love, obedience, and duration of it.

1. The Lord is commanding us this day, that we love the Lord  
our God.

This form of speech notes a continued act of commanding. **D**

Esay 3.  
v. 9.

The Lord gives not his commands of love and obedience *all at once*,  
all at once. There hath been a dispute, whether the Creator having  
once in the beginning, put an *open, Impetus*, or, principle of motion,  
into his creature, that were sufficient for the perpetual motion of  
every respective creature, according to its kinde: Or, whether  
the perpetual concurrence of the Creator be needful to the motion of  
every respective creature. This later hath been more generally  
received in the School.

The reason may be, 1. In regard of man averse and turned **E**  
from his God, and turned into a vitious self-love, a love of the  
world and the things of the world; and therefore he stands in  
great need of divine concurrence continually reclaiming him, re-  
calling him, requiring and commanding him, entreating and request-  
ing him, exciting and exhorting him daily, while it is called to day,  
continually every way winning upon him, to regain him unto his  
love.

2. Besides,

A 2. Beſides, the Lords continual claim, as I have formerly ſhew- SER. XVI.  
en, *preserves his right.*

This diſcovers mans wonderful apoſtaſie from the love of his God; who, although he be the chief good, and therefore naturally moſt amiable and lovely, yet the Lord ſees it needful to command man to love him.

2. We ought to keep all that Commandement to do it, to love the Lord our God.

B What our Translators here turn [*all theſe Commandements to do them*] in the plural, is in the ſingular number only in theſe words, *אֵת כָּל הַמִּצְוֹת הָאֵלֶּה לַעֲשׂוֹתָהּ*, All that Commandement to do it. Where *אֵת* and *הָאֵלֶּה* are emphatical, importing the excellency of that Commandement, and demonstrative and pointing at that Commandement here intended, and expreſſed in the next following words; *If thou keep all that Commandement to do it, which I am commanding thee this day, To love the Lord thy God.*

C Its ſtrange, that there hath been ſo great an inadvertency in the Authors of all the old Engliſh Translations, as well as of this laſt; as alſo in the French, Spaniſh, and Italian; yea, in Hierom alſo, in Luther, and the Low Dutch; that they ſhould not take notice of the ſingular number, this Commandement, which would have directed them to the firſt and great Commandement in the next words.

Howbeit, a matter of ſo great moment, paſt not without due obſervation of ſome learned Translators, as Pagnin, Vatablus, Caſtellio, Tremellius, Munſter, the Tigurin Bible, Piſcator, and of our Engliſh, Ainſworth, who with one conſent read the words to one effect, Thou ſhalt keep all that Commandement to do it; viz. to

D love the Lord thy God, &c.

Herein we muſt inquire, 1. What it is, to keep that Commandement; which is the duty here commanded; 2. What it is to keep all that Commandement; which is the latitude and generality of the duty.

To keep that Commandement, and do it, are phraſes ſometime equipollent and of the ſame extent; for ſo to keep the Commandement, is to do the Commandement.

E Sometime they are diſtinguiſhed; and the former is in order to the later, as Gen. 18. 19. Deut. 4. 6. and 5. 1. Ye ſhall learn them, and keep to do them.

And thus the obſerving and keeping the Commandement is in or with the heart, as Pſal. 119. 34. I ſhall keep thy Law; yea, I ſhall obſerve it in the whole heart.

Here then I commend unto you the higheſt ſervice of God, even the love of the Lord our God. That ye may perceive it to be no other, ye may conſider the man on whom God firſt works, to be moved by the ſpirit of bondage, under which he lives in fear,

XXX

Sſſſ 2

Rom.



SER. XVI

Rom. 8. Fear takes away half the understanding from servants, *A*  
 faith *Plato*, out of *Homer*. Yea, *Timor minuit*, it takes away half  
 their strength. A man is not able to do half so much in his fear,  
 as when it is off him. Then is he brought to faith, but that works  
 not, but by love, *Gal. 5.6*. And at the last he comes to the love of  
 God. And that is the end, *1 Cor. 13*, τὸ τέλειον, the perfect that  
 is to come.

And therefore we read of a threefold obedience. The first out  
 of fear; and that takes away half the spirit and strength of men:  
 This was figured by the *Porch* of the Temple; whence they are *B*  
 called φοβούμενοι, as *Acts 10.2*. and *13.16.26*. 2. There is an  
 obedience of faith, *Rom. 1*. and *16*. This was figured by the holy.  
 Lastly, there is an obedience of charity, *1 Pet. 1.1*. *Castificantes*—  
*sub obedientia charitatis*: This was figured by the *Most-Holy*, where-  
 in *Jesus Christ* himself is the *Highb Priest*, the Minister of the hea-  
 venly good. This is tacitly enjoined, *Exod. 20.6*. doing mercy  
 to thousands of them that love me and keep my Commandments. This  
 is the most durable service of God. When Faith and Hope have  
 an end, *1 Cor. 13. ult*. The true light, the resurrection, and the ever-  
 lasting life. The new birth, the new heaven and earth wherein righte-  
 ousness dwells, the kingdom of God and his righteousness; the  
 Paradise of God, wherein is the tree of life, wherein is the fulness  
 of life and peace. In a word, this is God himself, *1 John 4.8.16*. The  
 Son of God, *Col. 1.13*. ὁ υἱ τῆς ἀγάπης αὐτοῦ, the Son, his love. The  
 holy Spirit of God shed in the hearts of men, as *Peter Lombard* ex-  
 cellently explains that place; Then that which is perfect is come.

Col. 1.  
v. 13.

We have hitherto heard the duty of the first and great Com-  
 mandement, the love of the Lord our God; now follows the gene-  
 rality and integrity of that duty of love and obedience; of love; we  
 ought to keep all that Commandment to do it. That we may the  
 better understand the generality and integrity of this duty, I shall  
 refer you to our Lords Commentary upon this Commandment,  
*Matth. 22.37*. Thou shalt love the Lord thy God with all thy  
 heart, with all thy soul, and with all thy minde: which words com-  
 mend unto us the generality and integrity of this duty, even all this  
 Commandment, as considerable extensively and intensively. 1. Ex-  
 tensively, in regard of parts; and so we ought to love the Lord  
 our God with heart, soul, and minde. 2. Intensively, in regard of  
 degrees, with the utmost degree of all these parts; we ought to love *D*  
 the Lord our God, and so to keep all this Commandment to do it,  
 with all our heart, with all our soul; and as it is in *S. Luke*, with all  
 our strength, and with all our minde. *E*

*Doubt. 1.* But how can we love the Lord our God so intensive-  
 ly and extensively, and keep all this Commandment to do it? God  
 is immense, unmeasurable, and infinite. But thou, and I, and  
 every

A every creature of us is finite and hath certain bounds and limits of being. Between infinite and finite, we ſay, there is no proportion. How then can we ſo keep all this Commandement, to love the Lord our God with all our heart, with all our minde, with all our ſoul, and with all our ſtrength?

B Beloved! we are ſubject to be much miſtaken, as in other things, ſo moſt of all, in ourſelves: The man was taken, according to his better part, out of his God, & therefore he hath greater reſemblance unto him, then he is aware of. God is infinite; and man is, in a ſort, infinite; Infinite in his thoughts and imaginations. Name the utmoſt part of the known World, of the Eaſtern or Weſtern Indies; or toward the Northern or Southern Pole, the thoughts are preſently there upon the very firſt naming of them. Put caſe there were more Worlds, and thoſe larger then this known World; the thoughts could enlarge themſelves according to the number of them, and utmoſt extent of them.

C The like we may ſay of the will and appetite, it is infinite, Eccleſ. 6.7. All the labour of the man is for his mouth; and his appetite or will (וְשֹׁאֵף) is not filled; no, but it ranges and ſeeks about for what may fill it: as the Wiſeman intimates, v. 9. Better is the ſight of the eyes then the wandring of the deſire. Yea, by reaſon of the unſatiable and infinite appetite, the eye is not ſatisfied with ſeeing, nor the ear with hearing, Eccleſ. 1.8. nor the deſire with luſting. He that loveth ſilver, ſhal not be ſatisfied with ſilver, Eccleſ. 5.10.

D As therefore God himſelf is infinite; ſo is the deſire an abyſs, a bottomleſs depth which cannot be filled otherwiſe then by an infinite God. So that by how much the ſoul deſires God more, by ſo much the more it may deſire him. And by how much the more it loves God, by ſo much the more it may love him. For God in himſelf is an infinite good without any defect, and the ſoul was made according to his image, and for this end, to know and love him: and, till it ſo do, it rambles and wanders about the creatures, and is never ſatisfied. Feciſti nos Domine propter te, & irrequietum eſt cor noſtrum donec pervenerit ad te. Lord! thou haſt made us for thy ſelf. And our heart is unquiet until it come unto Thee.

E 1. All that Commandement, to love the Lord our God, with all our heart, with all our ſoul, and all our minde, is a moſt excellent Commandement: This appears from a double Emphaſis upon it in the text: if thou ſhalt keep אהבתך ליהוה אלהיך even all that Commandement. And therefore whereas the Jews had four Sections of the Law, in more religious obſervation; 1. Exod. 13.3. touching their coming forth of the land of Egypt. 2. Verſe 11.—16. concerning the deſtruction of the firſt-born. 3. Deut. 6.4.—9. touching the property and ſervice of God. 4. Deut. 11.13. concerning the former and the later rain. That

ſer. XVI.



SER. XVI.

1 Cor. 12.

v. 31.

Psal. 119.

v. 96.

Hof. 8.

v. 12.

That which they first recited of all these four parts of the Law, A  
 was this Commandement touching the love of the Lord our God. This  
 they first recited every morning and every evening; and thence it  
 is most worthy of our morning and evening meditation. And  
 therefore the Apostle having treated of spiritual gifts, 1 Cor. 12. 1.  
 —30. Be zealous of the best gifts, saith he; yet καθ' ὑπερβολὴν  
 ὁδὸν ὑμῖν δείκνυμι, I shew you a way secundum excellentiam, a  
 way according to excellency, a most excellent way. But what that is,  
 Stephen Langton, who divided the holy Scripture into Chapters,  
 rendred obscure, by dividing the Apostles testimony of that ex- B  
 cellent way, from that excellent way it self, in the following Chapt.  
 This is that which holy David intended, Psal. 119. 96. I have  
 seen an end of all perfection, thine exceeding broad Commandement.  
 The Text is corrupted by the Translation: There is no [But] no  
 diversity at all; but the later part explains the former. This is  
 the end of the Commandement. The end or perfection of the Com-  
 mandement, is love out of a pure heart, and a good conscience and  
 faith unfeigned, 1 Tim. 1. 5. This is that perfect bond, Col. 3.

2. The Lord so speaks to all Israel, as to one man; If thou C  
 keep all this Commandement, to do it, to love the Lord thy God;  
 the Lord requires obedience unto this Commandement of all, and  
 of every man.

3. To keep all this one Commandement, is virtually and radically  
 to keep all the Commandements. So much the Lord implyes in the  
 body of the Decalogue, Exod. 20. 6. they that love me and keep my  
 Commandements. Yea, S. John tels us, that this is the love of God, that  
 we keep his Commandements, 1 John 5. 3.

4. Note hence the integrity of Gods will and Commandement, re- D  
 quiring a like intire obedience of us. But whereas Bonus actus ex in-  
 tegra causa, malus ex quolibet defectu; every good act requires inte-  
 grity of causes, and circumstances all good; but an act is rendred  
 evil, by any one defect of these: hence it is, that man having lost  
 his integrity, and fallen into manifold sins and strayings from his  
 God, there was a necessity of a manifold Law, to follow the man,  
 and search him out in his manifold aberrations and wandrings.

According to which, we may understand the Prophet Hof. 8. E  
 12. I have written to him רבי חורתי, which our Translators  
 turn, the great things; Arias Montanus, Præcipua, the chief things;  
 Pagnin, Honorabilia, the honourable things; which may as well  
 be rendred, the multitudes of my Law.

Whence we may justly reprove a wicked generation of men,  
 who being exhorted to keep the Commandement to this end to do it,  
 they limit the will of the Holy One of Israel. And, whereas the  
 Lord commands us to keep all that Commandement, to love him with  
 all our heart, minde, soul, and strength, they love him with their  
 minde only. They flatter themselves into a false conceit, that they  
 are

A are in *S. Pauls* condition, where he ſaith, I my ſelf with my *minde* ſerve the Law of God, but with my *fleſh* the Law of Sin. Yea, whether with their *minde* they ſerve the Law of God, as *S. Paul* did, it may be very much doubted. For the Apoſtle ſaith of *himſelf*, or of one in that ſtate, The good that I *will*, (*ὃ θέλω*) I *do not*; but the evil which I *will not*, that I *do*. And, I finde therefore a law that evil lies neer me being willing to do good, (*θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παρῃκεῖται*) & diſverſe other places in that *Rom. 7*. The words, ye perceive, are turnd, as if the Apoſtle ſpake here of a *velleity*, or *half-will*; the good that I *would*, the evil that I *would not*. There's no ſuch matter; the Apoſtle ſpeaks of a *compleat and full will*, and that which hath no hindrance from it ſelf; the good that I *will*; the evil which I *will not*. This man he has a will compleat and ready to do what good he wills, and to depart from the evil which he wills not. Yea, I *delight*, ſaith he, in the Law of God, according to the inward man; and, whereas he hath ſuch a good will to the good, and ſo *delights in it*, and ſo *hates the evil*, to do that evil, its *captivity*, its *miſery*, its death, its a *body of death* unto him. And therefore he complains, Wretched man that I am, who ſhall deliver me from the body of this death? And he hath answer (according to the antient reading of *S. Ambroſe*, *Origen*, *S. Hierom*, *S. Auguſtin*, and others, and the preſent Vulg. Latin,) *Gratia Dei per Dominum Ieſum Chriſtum*, the grace of God, through Jeſus Chriſt our Lord. And by that grace, he is made free from the Law of ſin and death, by the Law of the ſpirit of life.

D Is it thus with this perverſe and ſinful generation, who pretend a *minde* and good will to ſerve the Law of God? Does not their life declare them? Does not their practice plainly ſpeak, what their *minde* and will is? Does not the ſhew of their countenance teſtifie againſt them? or rather, as it is in the Hebrew, does not the acknowledgement of their faces answer againſt them? Do they not declare their ſin like *Sodom*? they hide it not. Wo unto their ſoul; for they have requited evil unto themſelves.

E Be we exhorted, O *Israel*, to keep and do all this Commandement, to love the Lord our God with all our heart, ſoul, minde, and ſtrength. Let us not hearken to that objection of unbelieving and lazy men, which hath more of will then reaſon in it, that this Commandement is impoſſible.

This opinion hath gotten ground in the mindes of men, partly from the authority of one of the Antients; partly from an inbred lightleſneſs in the moſt of us; of whom it may be truly ſaid, that *Quæ nolumus, difficulter credimus*, thoſe things which we would not, we hardly believe. And as true is that ſaying; *Proclives ſumus à labore ad libidinem*, that which is troubleſome or chargeable, we have no heart to believe it. Now becauſe to love the



SER. XVI.

the Lord our God, with all our heart, soul, mind, and strength, will cost us all we have, and all we are, we are hardly brought off to think, tis possible ever to be performed. Hence it is that they have made this plausible interpretation of the words, that in them is prescribed *Non tam quàm currendum, quàm quò currendum*. Not so much the way wherein we should walk, as the end of our way, whither we hope to attain after this life.

These, and such like sayings please us well; because they agree with our lazy disposition. But if the command had been reserved for another life, it would not have been prescribed in this, *Eccles. 9. 10. Acts 5. 20*. No, nor have been said to be fulfilled in this; as it is said of David, *1 Kings 14. 8*. so it is recorded of Josiah, *2 Kings 23. 25*. That he turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses. Nor would it be said to be the practise of the Saints, *Psal. 119. 2*. Whence we may reason thus; If the Saints of God, if Josiah, if David thus loved the Lord their God, under the dispensation of the Law, when the Lord gave a more scanty measure of his spirit, how much more is the same duly expected of us? *Zach. 12. 8*. If they under the Law, loved the Lord with all their strength when the Law was weak; how much more is expected of us under the Gospel? what the Law could not do, &c. *Rom. 8. 3*. Now if ever, *πᾶντα ἡμεῖς ἐν τῷ ἐνδυνάμωσιν με χεῖρ*. Certainly, by how much the more the Spirit and power of God is vouchsafed unto us, by so much the more we should perform this Commandement, to love the Lord with all our heart, soul, minde and strength.

Surely, if the Lord require obedience unto all that Commandement, so as to love the Lord our God with all these, the Lord allowes no place at all, no room within us for any iniquity. He is to be loved with all our heart, soul, minde, and strength. And therefore there is not left any place, any degree at all for what is contrary to his love. The Church, which is signified by the Kings Daughter, is all glorious within, *Psal. 45. 13*. All that is within me, bless his holy Name, *Psal. 103. 1*. Whose cause then do they undertake to defend, for whom do they plead, for God or Baal, for Christ or Belial, who say, That sin must remain in us? The Lord Jesus Christ tells thee, that thou shalt love the Lord thy God with all thy heart, &c. They say, That this cannot be done. Our Lord saith, This do, and thou shalt live, *Luke 10. 28*. And, This is the love of God, that ye keep his Commandements. They say, Ye shall live, though ye keep not the Commandements; for its impossible to keep them. Just so the Serpent told Eve, Ye shall not die: A lie, point-blank contradictory to the God of Truth. They say, Christ has kept the Commandements for us, and He has loved God with all his heart, &c. and all for us. And this is imputed unto us, as if we our selves had so loved the Lord, &c. as if we our selves had kept all the Com-

Com-

A Commandements. Their meaning is, Christ was *wise, just, good, humble, loving, meek, sober, chaste, &c.* Therefore we may be *un- wise, unjust, wicked, proud, hateful, and hating one another, wrathful, and impatient, drunkards, lascivious, &c.* Why? because Christ was *wise, sober, &c. all for us.* Grant all this. But hath not Christ suffered, leaving us an example, &c. 1 Pet. 2. 21. and 4. 1. Object.

SER. XVI.

Hath not Christ paid the ransom and made the atonement? Tis true; Christ hath paid the ransom for all; but for whom effectually? Is it not for these who believe him, love him, walk in all obedience unto him? 2 Cor. 4. 10, 11. and 5. 14. 1 Pet. 4. 2. A great Prince payes a Ransom for a multitude of Captives: Howbeit, thus he indents with them, that they shall ever afterward relinquish and leave their Prison, and be Subjects and obedient only unto him. The Lord Jesus is that great Prince and Saviour, Acts 5. He hath paid that Ransom for us, who were captives unto Satan, and served sin and iniquity, And He, upon the like terms, agrees with us, that we should no more serve sin, Rom. 6. but that we being delivered out of the hands of our enemies, should serve him in holiness and righteousness before him, all the dayes of our life, Luke 1. 74, 75.

B But to come home to their own Assertion and similitude; why is not the love of the Lord our God with all our heart, &c? *Via quâ currendum*, but *Scopus* the mark whither we must run? Its impossible, say they, by reason of the infirmities of this life, *alwayes actually to think of God, and to be moved in love toward him.* And therefore *so to love him*, is not the way wherein we must run.

C I answer. Nor is it necessary for him who loves God and keeps all that Commandement, *alwayes actually to think of God, as he is defined, or to be moved actually with love towards him.* It is enough, if he *alwayes think and do what is good, just and honest, and so, what is worthy of God.* Yea, *so to think, and so to do, is to love God.* For this is the love of God, that we keep his Commandements, 1 John 5. 3. And therefore he who is *alwayes busied about what is holy, just, and good, as the Commandement is, Rom. 7. 12. he loves God with all his heart, &c.*

D And what they say, that it is not the way, but the end of the way, surely a Traveller who walkes on in the right way, it is not needful, that, every step he takes, he should think of the end of his journey; but its enough, that he keep on in the right way toward his journeyes end. And therefore holy David doubted not to resolve, *I will run the way of thy Commandements, when thou hast enlarged my heart.* And he, no doubt, who does so, loves God with all his heart.

E I know well, the contrary doctrine is and hath long been taught. But *ὅτιον προτιμᾶν τὴν ἀλήθειαν*, it is an holy thing to prefer the truth before all opinions and authorities of men, could Aristotle say.

Our Lord and his Apostles when they taught the Gospel, gave



SER. XVI.

precepts to be done, not in another life, but in this life. And therefore, as was intimated before, the Angel commanding the Apostles to preach the Gospel, calls it, *the words of this life*. And it is very observable, when the Lord gives this precept touching the love of God with all our heart, &c. *Matth. 22. 37*. He doth not cite the words out of *Exodus*, wherein is contained the Law out of *Mount Sinai*; but he quotes them out of *Deut. 6. 5*. wherein many things are contained, which belong to the *New Covenant*, as it is taught by Christ and his Apostles, and comes out of *Mount Zion*, and brings with it strength and power. And such is this in the Text.

Besides, since the nature of this Commandement, is such, that, without it, *eternal life cannot be obtained*, surely our God would not have prescribed this precept to be done in this life, if it had been to be reserved for another life.

Now that this precept is of that importance, that, without it, the eternal life cannot be obtained; and that, by observing it, the eternal life may be obtained, appears, by what our Lord saith, *Luke 10. 25*. when the Lawyer asked him, *What shall I do, to inherit eternal life?* our Saviour having asked him, what is written in the Law, &c. And the Lawyer returned answer, out of *Deut. 6. 5*. *Thou shalt love the Lord thy God with all thy heart, &c.* Our Saviour then answers to this question, *ver. 28. This do, and thou shalt live.*

Now, Beloved, consider advisedly; It concerns every soul, which hopes and desires the eternal life: If this be a necessary condition for the obtaining of eternal life, surely, if eternal life be possible to be obtained, it must also be possible to perform the condition, whereby it may be obtained; which is, to love the Lord our God with all our heart, &c. If otherwise the means be impossible, the end also must be impossible whereby that end should be obtained; & its all one to say, *Thou shalt not inherit eternal life*. The rule is well known; *Conditio impossibilis aequipollet negativa*; An impossible condition is all one with a negative. But that we may be the more excited hereunto, ye may be pleased to consider what a mans heart is carried unto in this world; what objects, or what in any object, drawes his love most. For the heart, soul, and minde are so swayed and carried by love, as the body is by the weight of it. *Amor meus pondus animæ meæ*, saith *S. Augustin*. And as the weight of the body inclines it to the place proper and most convenient for it, so love swayes and inclines the whole man to that, which is as it were the proper place and centre wherein it rests.

Now what objects most incline the love of the natural man? or what most of all does the love of the natural man incline him unto?

The Philosopher long since observed that *εὐμορφία*, Beauty or Comeliness most takes our fanſie, and wins our heart. And the

Wiseman

A Wileman confirms it, when he saith, *the man loves nothing better, Eccles. 36.22.* Why a man loves that which is fair and beautiful, is a blinde mans question. SER. XVI.

2. A second object lovely, or the *Formale objecti*, is φιλεῖν, *to be loved*. So that if one discerned love in another, toward him, he must be inclined to love him again as naturally, as the stone is swayed and moved towards the centre. Whence it is a good rule, (and would God we all observed it!) *Ut amaris amabilis esto*; that thou mayest be beloved, (as every one would be,) be loving, amiable, lovely, and courteous; and thou shalt win upon his love whom thou lovest.

3. A third *Formale objecti*, or object lovely, is εὐεργεσία, *bounty, beneficence*, doing good, *Manifestatio dilectionis est exhibitio operis*. This is loving in the deed, saith S. John.

Now, Beloved, all these are eminently in God as in their root, their spring, their centre. 1. All beauty and comeliness it is in him most eminently: He is the fairest of ten thousand. The most glorious Angels, who behold the face of God, they cover their own faces and their feet, as conscious of their own deformity compared with Gods beauty. From his beauty, what ever is beautiful in any kinde, receives its beauty. And to love this most beautiful object, renders him that loves it, like unto it; otherwise then it is among the creatures. For a man deformed and ill favoured, loving the most beautiful woman, is not thereby made beautiful himself, but rather he appears more deformed. But he who loves the Lord with all his heart, &c. He becomes like unto him, 1 John 3.2.

*Amor transformat amantem in rem amatam.* Hence it is, that Moses his face shined. And they who beheld Stephen, saw his face like the face of an Angel. This comeliness the Lord imparts unto all those who behold him and love his appearance and manifestation of himself in them, Ezech. 16. We all behold as in a Glass the glory of the Lord, and are transformed into the same image, &c. 2 Cor. 3.18. What they falsely said of Helena, that she was so fair, that she was worth all that ten years war undertaken for her sake, is most true of the beauty in God; its worth all our labour, all our warring, all our mortification for his sake, Romans 8.36. The second object is to be beloved; and this is eminent also in God.

He prevents us with his love, 1 John 4.10. He so loved the world, &c. John 3. So, without bounds or limits, so, without example. See how he loved him, John 11. The third motive of love is εὐεργεσία, *bounty and liberality*: All we are, all we have, yea, all the whole Creation and every creature, is as streams from his Fountain, as beams from his light, as beauty from his beauty. Should we begin to speak of his bounty and goodness and beneficence, where, and when should we make an end?

T t t t 2

So



SER. XVI

So that, if the eyes of our understanding were opened, how could we be but ravished with the love of our God? *Ut se habet simpliciter ad simpliciter, ita magis ad magis & maxime ad maxime*; if ἀγαθὸς ὁ ἀγαθός, if he be worthy of love, who is good, as the Philosopher could say; then most amiable and lovely is he, who is the best. *Amor meus pondus anime meae*, My love is the weight of my soul, saith S. Augustine. Whence is it, that all and every creature inclines to the proper place: the Fowles unto the Air, the Fishes unto the Sea, the Stone to the centre? is it not that these are their rest? Tell me, who ever thou art, in what creature hast thou ever found a true, solid, and lasting rest? I believe that we have found that *Nihil aequè gratum est adeptis quàm concupiscentibus*; there is no creature so amiable in the enjoying, as in the desire of it. Let me appeal to the experience of the Amaretti, whether he soon lothe not that which he most loved. The example of Amnon, 2 Sam. 13. is of large extent, ver. 2. He was so vexed, that he fell sick for his sister Tamar, and waxed lean from day to day. When he had enjoyed her, he hated her exceedingly, so that the hatred wherewith he hated her, was greater then the love wherewith he had loved her, v. 15.

O how contrary to this, is the love of our God! when his love has touched our heart with his finger, that is, with his spirit, when he drawes us with the cords of his love; when he manifests himself unto us. The more near we draw unto him, by so much our love more and more increaseth toward him; and in his presence is the fulness of joy, and at his right hand, pleasures for ever more, Psalm 16. 11.

This Commandement is said to be the first, by our Saviour, Mat. 22. and that both in regard of the Lawgiver; and in respect of man, to whom the Law is given. 1. In regard of the Lawgiver, he is the first and chief good. Since therefore love is naturally carried unto goodness, and first in order of dignity unto the first and chief good, there is good reason why we should first love him; and consequently that this should be the first Commandement. Yea, first it is in order of intention, or the end which the Lawgiver aims at, and that's love, 1 Tim. 1. 5. The end of the Commandement is love. For howsoever the knowledge of God must precede in order of time; because *Ignoti nulla cupido*, there is no desire of that which is unknown; no, nor love, nor hope, nor fear, nor joy; no affection at all toward that, whereof there is first no knowledge; nor can we love, desire, hope in, or fear God, unless first we know him; yet this is to be understood in order of time. As for the order of intention which God aims at, he would not, that the man should rest in a contemplative knowledge of himself, but that he should be affected according to his knowledge, which must cease; but love must remain, 1 Cor. 13. *Charitas intrat, ubi scientia foris stat*; Charity enters, when

Know-

A Knowledge ſtands without doores. Yea, although fear go before SER. XVI.

love, *Primus in orbe deos fecit timor*; and that it is *Prima menſura divinitatis*, the firſt meaſure of the Deity, yet this is to be underſtood in regard of the mans fallen eſtate. For fear of puniſhment had never been, unleſs firſt ſin had entred into the World, as appears, *Gen. 3.* Yea, and initial fear makes way for love, as a ſerviceable means for that end; which being obtained and perfected, as being principally intended, fear is caſt out, as being uſed only as a means to obtain the end, with which it cannot conſiſt; as Phyſick having brought us to an *εὐεξία*, or good habitude of body, is it ſelf purged out; and the Needle is cut off, when it hath drawn in the threed and united the cloath. And therefore the Wiſeman ſaith, that fear is the beginning of love, *Ecclus. 25. 12.*

B 2. In regard of man, to whom this Law is given, this Commandement is firſt; and that in reſpect 1. Of mans obligation to act; and 2. In reſpect of his principle of action. 1. Gods work of creation and preſervation, whereby he prevents the man, layes the firſt obligation and tye upon the man, to love and to be thankful unto his God; which truth the Gentiles held in unrighteouſneſs, *Rom. 1. 18. — 21.* 2. In regard of the principle of action, in the man. For howloever there be diverſe principles, whence the obſervation of the Commandements, is ſaid to proceed, as Fear, Faith, Hope, yet none of them either ſeverally or joyntly brings forth that obedience to the Commandements which God requires, but love. For howloever faith be the fundamental ſaving principle, yet that works not but by love, *Gal. 5. 6.* Which principle we finde in the promulgation of the Law, *Exod. 20. 5, 6.* And the ſame method our Lord obſerves in the Goſpel, *John 14. 15.* If ye love me, keep my Commandements. He ſaith not, if ye fear, believe, or truſt in me. The Apoſtle gives the reaſon of it, *1 Tim. 1. 5.* the end of the Commandement is charity. Now if charity be the end, that is, the perfection of the Commandement, then is it the firſt and chief principle, out of which obedience to the Commandements, muſt proceed; *Sapiens incipit à fine*, a wiſe man begins from the end.

D Yea, till the man keep the Commandements out of this principle, he cannot be ſaid to keep the covenant of his God; nor God to keep covenant with the man. But when the man loves his God, and, out of that love, obeyes his God, then the Lord keeps covenant with him. So *Dan. 9. 4.* O Lord the great and dreadful God keeping the Covenant and mercy towards them that love him, and keep his Commandements, &c.

E As this is the firſt Commandement, ſo it is alſo called by our Lord the great Commandement. And whereas a thing is ſaid to be great, *Quantitate molis*, or, *quantitate virtutis*, in regard of bulk, or power and vertue, this later way, this Commandement is ſaid to be great, or, the greateſt, according to *S. Hierom*, by reaſon of the vertue,  
power,



SER. XVI.

power, and efficacy of it; and that both in respect of the subject, and A  
of the duty it self.

1. In regard of the subject; whoever thus loves God with all his heart, his heart and minde must be enabled thereunto by the Spirit of God, 1 Tim. 1.5. It is the first fruit and strength of the Spirit, Gal. 5.22. And the Lord so circumcileth his heart, that he may so love him with all his heart, and with all thy soul, and keep the Commandements and live, Deut. 30.6. Zach. 11.19, 20. Rom. 6.11, 13.

2. The duty it self is most required, and best accepted by our God. For as love is in nature the first of all the affections, which B  
like the great wheel of the Clock, turns about all the rest. For so we desire, rejoyce in, fear, hope for, grieve for, &c. some thing which we love; such is the divine love to all other graces. The Spirit of God in this great wheel actuates and moves all the other graces. Yea, and this divine love swallowes up all other inferiour affections, all other love, concupiscence, and desire. As the Serpent of Moses devoured all the Serpents of the Egyptian Magicians. For he who loves God with all his heart, and keeps all this Commandement, he can love nothing repugnant unto God, nothing but in order unto God; C  
he loves himself only in order unto God, and for God. He loves his neighbour out of his love of God, even as he loves himself, that is, in order unto God. So he loves his neighbour, that he is of one heart, and one soul with his neighbour, Acts 4.32. So that his love of his neighbour, and of himself, are no way contrary to the intire love of God.

Yea, howsoever many other duties are enjoyned us, beside this Commandement, yet this of all the rest is the greatest, and most excellent, 1 Cor. 12. ult. and that for two reasons.

1. Its most durable, and outlasts all the rest; and therefore its preferred before Prophecie, Tongues, Knowledge; yea, before Faith and Hope it self, 1 Cor. 13. ult. D

2. The love of God is the *Seisin*, and the common ingredient of all the Christian mans actions; that pretious tincture that turns all, it touches, into gold, as, they say, *Midas* did. And what ever wants this divine tincture of holy love, tis like the *Terra damnata*, tis nothing worth.

Hence the Apostles general advise is; Let all your things be done in charity, 1 Cor. 16.14. A rule so necessary, that the very best and greatest duties otherwise performed, whether towards God, or towards our neighbour, are of no value, in the sight of God, E  
1 Cor. 13.

I shall adde no more motives. Let us rather come to discover our love to the Lord our God, whether we keep this Commandement, or not.

1. The love of God proceeds from a pure heart, a good conscience and faith unfeigned, 1 Tim. 1.5. How then canst thou love thy God,

A God, when thou ſayeſt, thy heart cannot be pure? And how can thy faith be unfeigned, when thou believeſt not, that thou art able to love the Lord thy God with all thy heart?

2. Love will ſuffer nothing to intervene, or ſeparate us from the party we love, that may hinder our union. Love knits, unites, and makes one, τὸ συνέχεις ἐν, that which is continued, is one.

Our love unto God unites us, and makes us one with him, according to our Saviours prayer, John 17.21. and that of the Apoſtle, he who is joyned unto the Lord, is one Spirit, 1 Cor.6.17. Such love of our God, will not endure any mixture of what is contrary to our God. And therefore S. Paul having exhorted to ſincerity of love, which is required even in the loweſt degree of it, as hath been ſhewen; Let love be without diſſimulation, Rom.12.9. he preſently adds, Abhor that which is evil. Sincerity of love unto our God, will not endure any corruſion, any thing or perſon, to ſhare with our God in our love of him.

B How then canſt thou ſay, thou loveſt the Lord thy God with all thy heart and all thy ſoul, and keepeſt all that Commandement, when yet thou knoweſt, that thou loveſt thy pleaſures more then thou loveſt thy God? when thou knoweſt, thou loveſt the world and the things of this world? Ye Adulterers and Adultereſſes! Know ye not, that the friendſhip of the world is the enmity of God? Jam.4.4. So the Greek text hath it, ἡ φιλία τῷ κόσμῳ, ἐχθρὰ τῷ θεῷ ἐſτί. Whoſoever therefore will be a friend of the world, is made an enemy of God. Wouldſt thou believe thy wife, ſhould ſhe ſay, ſhe loved thee, whileſt ſhe prostitutes her ſelf unto another man? And wilt thou pretend to be the loving Spouſe of thy Maker, yet love his enemy?

C D 3. The love of God puts us upon ſuch works as he loves. Whence the Apoſtle, This, ſaith he, is the love of God, that we keep his Commandements. It puts us upon the love of our neighbour; Love works no evil to his neighbour; Rom.13.10. Ad populum Phaleras— Away with all trappings and falſe pretences of love, without the reality of it!

E Good diſcourſe and holy conference proceeding from a life worthy of God, and a heart and ſoul which loves God, is an edge which pierceth to the aſſimilating of others unto it ſelf. Such a ſoul edifices, and conveys grace to the hearers: For charity edifices, not knowledge, not holy talk without it. The Pharifees of old knew very much of God and his Word, and wayes, and ſpake very much of God. And they of all others, moſt reaſoned with our Lord, concerning God and his truth. But our Lord tells them, I know, that ye have not the love of God in you, John 5.42. And we may ſay the like of the Pharifees of our time; They are great talkers of God, and of Religion; and indeed would ſeem to be the onely people of God, and to know all things knowable. They are indeed the



SER. XVIHebr. I.  
v. 12.Psal. 90.  
v. 12.

the true *Amorites*; great *Talkers* and most bitter men in their inve-  
 stives against all, who are not of their opinion, (as no wise man  
 is;) And therefore we may know, that they have not the love of  
 God in them. They have a *knowing knowledge*, or such as reflects  
 upon it self, as the Apostle saith, we *know*, that we all have *know-*  
*ledge*. This *knowledge* puffs men up and makes them proud; but  
*charity* edifies, 1 Cor. 8. 1. 2. That *knowing knowledge* is the dust, the  
 food of the *Serpentine generation*, according to their doom, Gen. 3.  
 14. which the Prophet *Esay* 65. 25. tells us, must be fulfilled in  
 these last dayes; a food, wherewithal they so glut themselves,  
 that there is no place left for the love of God in them. Therefore  
*Jehu* cuts off and destroyes the *knowing knowledge*; so the Chald.  
 Paraphrast renders 2 Kings 9. 8. Every one that pisseth against the  
 wall, all the *knowing knowledge*, which excludes the love of God.  
 For so the true *Jehu*, who is *אֵלֹהִים*, *Qui est*, a type of Christ,  
 Hebr. 1. 12. Thou art He; for so נֶאֱמַר Notat aliquid divinitatis,  
 saith *Galatinus*; it imports somewhat of the *Divinity*. And there-  
 fore *Scaliger*, having reckoned up many names of God, concludes  
 them all with *Ipse*, He. This spiritual *Jehu* destroyes all the false,  
 the *knowing disobedient knowledge*, which is the true spiritual, in-  
 ward *Antichrist*, and consumes him with the spirit of his mouth,  
 and destroyes him with the brightness of his coming, or presence,  
 2 Thes. 2. 8. And therefore *Moses* the man of God prays, Psal.  
 90. 12. that the Lord would teach him to number his dayes, that  
 he might bring unto him a wise heart (so the words signifie) not a  
 wise, not a subtil, crafty head, not a strong head-piece, as they call it.

Let us name some means and helps to advance this great duty.

1. The fear of God, is the beginning of his love, Ecclus. 1. 14.  
 And that fear drives out the evil. And when the love of God is  
 brought into the soul, it makes a compleat separation from the sin.  
 O ye that love the Lord, see that ye hate the thing that is evil,  
 Psal. 97. 10.

2. Whatsoever thou seest amiable and lovely in the creature,  
 love it wholly for God, and in order unto Cod the Creator of it.  
 How shall that be done? When thou seest ravishing Beauty in  
 the Creature, reason thus; O how much more beautiful is my God,  
 who created this Beauty! When thou seest great strength; think,  
 how much more strong is He, who is, the Power! Mark 14. 62.  
 Thou lovest wealth: consider, how much better is it, to be rich  
 towards God! Or thou art desirous of Honour: Reason thus; How  
 much more excellent is the honour that comes of God only! Thou lo-  
 vest Pleasures: but think how much more satisfying and durable  
 are the pleasures at Gods right hand for evermore!

3. Pray we unto the Lord that he will be pleased to circumcise  
 our hearts, that we may love him with all our heart, and with all our  
 soul, that we may live, Deut. 30. 6.

For

**A** For the advancement of this *divine* and *eternal* life and kingdom of God, there are who point us unto *faith* only. But beside it, many other *graces* are necessary, 2 Pet. i. and above all, *charity*. SER. XVI.

But they will say, that it is not the *saving* faith, which S. Peter there speaks of. I answer, It is *ισοτιμη* & *πιστις ημιν*. It is equally *pretious* faith with that which the Apostles themselves had. And yet, saith he, *Adde in that your faith, vertue*; but in that *vertue, knowledge*; but in that *knowledge, temperance*; but in that *temperance, patience*; but in that *patience, godliness*; but in that *godliness, brotherly kindness*; but in that *brotherly kindness, charity* or *common love* to God and men, 2 Pet. i. i.—7. 2 Pet. i. v. 5, 6, 7.

**B** There is a kinde of *Acidia* or *spiritual slothfulness*, which would cause us lazily to sit down in *faith* alone without this train of *graces* following it; as many do at this day; and, which is worse, dangerously misunderstand the very *foundation*, the true *Christian* faith. Which S. Peter foreseeing, adde, saith he, in your *pretious* faith, *vertue* (or *prowess* and *courage*) therein the lazy soul would rest; but, saith the Apostle, adde in that your *vertue, knowledge*, that is, *experimental* knowledge, that what we believed, through *vertue* & *prowess*, is found possible. And this is the reason of *δε*, the note of diversity repeated often, both precedent and following; all which our Translators, contrary to the expresse text, have rendred by the *copulative*, *And*.

**C** The Apostle goes on. For these things *being* and *abounding*, make you neither barren nor unfruitful towards the knowledge or acknowledgement (*επιγνωσις*) of our Lord and Saviour Jesus Christ. And v. 10. So an entrance shall be administred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

**D** The Lord direct your hearts into the love of God and the patience (or expectation) of Christ! 2 Thess. 3. 5.

**E**

Vuuu

Thou



Deut. 22.  
v. 4.

Thou shalt not see thy brothers Ass or his Ox fall down by the way, and hide thyself from them. Thou shalt surely help him to lift them up again. ] By this translation, some elegancy of the holy tongue, is lost; and somewhat of the mystery contained in these words, obscured.

The Hebrew words of the later part, are *וְעִמּוֹ תִּשְׁעֵם*, *Raising, thou shalt raise them up with him*. Wherein the Hebrew elegancy imports and supposes a cooperation in the brother, or neighbour, the owner of the Ass and Ox; and the like reason there is of his Sheep, Horse, mule, or other beast. Which the Samaritan version expresth. Thou shalt not see thy brothers Ass or any other of his cattle, &c.

What the Hebrew text hath, *וְעִמּוֹ*, *cum illo, with him*, is not neglected by the LXX; where we read, *μετ' αὐτοῦ*, *with him*; nor by the Samaritan, Syriac, or Arabic versions; nor by the Chald. Par. Vulg. Lat. the Spanish, French, nor Italian Translations. Castellio hath, *Una cum eo sublevabis*, thou shalt lift him or it up together with him. So the Tigurin Translation, and Piscator, Luther, and the Low Dutch which followes him.

This curiosity, as some will call it, is not *nodum in scirpo quærere*, to seek a knot in a Bulrush; to search for a fault where there is none. For *to help him to lift them up*, and *to raise them up with him*, are not the same. The later is more emphatical and full.

The words thus turn'd have a sense very important, whether we consider the *literal* or *spiritual* meaning of them. As for the *literal* sense, the words imply thus much.

1. That they, whom, our God would, that we should help, they should be helpful unto themselves.

2. What is here called thy brothers Ass, is *Exod. 23. 5.* called the Ass of him that is *hating thee*, who is in *actual enmity* against thee. For the book of *Deuteronomy* is, much of it, *Evangelical*, and holds forth unto believers *early*, what is that good, acceptable, and perfect will of God; which our Lord, that Prophet like to *Moses*, more clearly reveals; when he teacheth us to love our enemies, to bless those who are *cursing us*, to do good to those who are *hating us*, and to pray for those who are *using us despitefully*, and *persecuting us*, *Matth. 5. 44.*

3. These and such like actions tend much to the melting of *enmity and hatred* into *love and favour*. For there is no greater incentive unto love, than preventing love.

4. Especially if these or like actions be *agitated* and used frequently so often as occasion calls for them. So much is implied by the repetition of the verb, *Raising thou shalt raise them up*.

5. But no doubt if this we ought to do to the Ox or Ass, we ought much more to do it unto the owner himself or brother, *Matth. 18. 22.*

Mat. 5.  
v. 44.

But

A But hath God care of Affes or Oxen? 1 Cor. 9. 9. Or ſaith he it altogether for our ſakes? The words no doubt have their myſtical ſenſe.

B The Lord Jeſus Chriſt deals ſo with his brethren; (He is not aſhamed to call us ſo, *Hebr. 2. 11.*) He could not, he cannot ſee the *humanity fallen* to the ground, and *cleaving* to the earth, and minding earthly things, embracing Dunghils, *Lam. 4. 5.* (to ſuch the ſolemn Feaſts are compared, *Mal. 2. 3.* and all ceremonial ſervices; yea, all things, if oppoſite unto Chriſt, *Phil. 3. 8.*) He could not, he cannot *hide himſelf from his own fleſh*, *Eſay 58. 7.* *Hebr. 2. 14.* but he ſtoops to take and raiſe up the fallen man from minding earthly things, to a converſation in the heavens, *Phil. 3. 19, 20.*

C Yet would he not, that the fallen man ſhould be like the Lunt, heavie and lazy beaſt. I will make thee underſtand (ſaith he) and I will teach thee in the way wherein thou ſhalt walk; I will give counſel with mine eye unto thee. Be not as the Horſe, as the Mule without underſtanding, &c. For why? He teacheth us rather than the cattle of the earth. Indeed who is teaching like him? who gives man reaſon and underſtanding, which other teachers cannot give, but ſuppoſe in thoſe, they teach.

D Yea, in the fallen Ox and Aſſe there is a principle of life and power toward the raiſing of it ſelf. And how much better principle is there in the fallen believing man toward the raiſing of himſelf to a more eminent life? For otherwiſe all exhortations, debortations, reproofs, in a word, all Gods dealings with fallen men, would be in vain and to no purpoſe. Our brother would raiſe them with them; but they have no power in them to comply with him. Wherefore thus ſaith the Apoſtle, out of the Prophet *Eſay. 1. 9.* Except the Lord of hoſts had left unto us a ſeed, we ſhould have been as Sodom, and ſhould have been made like unto Gomorrah, *Rom. 9. 29.* This divine ſeed lives, when all, what is temporal and earthly, is dead; and that recovers and reſtores all what ſhall live, unto life. Of which our Lord ſaith, Except a corn of Wheat fall into the ground, and die, it abides alone; but if it die, it brings forth much fruit.

E There is remaining in the grain of Wheat now dead, an active principle of life, the *Balsamum naturale*, the natural and radical balsum, which recals and raiſeth up the plant to life, and multiplies it, *John 12. 24.*

But, that this may be done, the Lord calls upon us to plough up our fallow grounds, to mortifie our earthly members. To die daily unto ſin; for that's implied in the next words, he that loves his life, ſhall loſe it, &c.

Alſo, that we believe in the mighty power of God who raiſeth the dead. And by this faith, we are raiſed unto life; as the Apoſtle

*Pſal. 32.*  
*v. 8. 9.*  
*Job 35.*  
*v. 11.*  
*Eccl. 36.*  
*v. 22.*

*Rom. 9.*  
*v. 23.*



Col. 2.  
v. 12.

testifies of the *Colossians*, wherein also ye are raised by faith in the operative power of God having raised him from the dead, Col. 2. 12. A

How justly therefore are many of this present generation to be blamed? who being fallen into sins of intemperancy, incontinency, injustice, oppression, violence, impiety and profaneness, lie still like arrant Beasts, and continue in them; and expect a time, when they shall receive such an irresistible power of grace, as shall enforce them to arise out of the slough of their sins, unto righteousness; whether they will or not.

But surely the grace of God does not work with violence; but gently and sweetly, according to the fabrick of mans heart, which God the maker of it, best knowes; and accordingly drawes men with the cords of a man, even with loving kindness, Hos. 11. 4. B

And therefore when this grace is withstood and resisted, the Lord complains, as Matth. 23. 27. O Jerusalem, how often would I, and ye would not? &c. And Acts 7. O ye stiff-necked and uncircumcised of heart, ye do alwayes resist the Holy Ghost, &c. And Esay 65. 2, 3. I have stretched out my hands all the day to a rebellious people, &c. Ezech. 18. 31. Cast away from you all your transgressions, &c. why will ye die, &c? John 5. 34. These things I say unto you, that ye may be saved, &c. ye will not come unto me, that ye may have life. Esay 5. 4. What could I have done more for my vineyard then I have done? C

These, and many like Scriptures there are, wherein the Spirit of God complains, that men resist the grace of God, & yield not obedience thereunto. But we never read of any compulsion or force used to compel men to obedience. For that should be contrary to Gods creation in the framing of mans heart; so that it is not to be wrought upon otherwise then by perswasions. Contrary to the nature of obedience, which is never forced, but is purely voluntary, as appears in the example of Pauls conversion; which, if ever any should seem to be forced; yet he saith exprefly, I was not disobedient unto the heavenly vision, Acts 26. 19. Otherwise, if the grace of God should force men to break off their sin, to deny ungodliness, &c. this then would follow, and I beseech you mark it: That the grace of God should enforce men to be obedient; and then reward them for being so; which how absurd, and against Gods dealing, it would be, ye, that are wise men judge. D

Besides, this is contrary to the nature of a command, that it should be directed by a wise King unto his Subjects to be performed, and that upon pain of death; which yet his Subject cannot choose but he must do, being compelled by an irresistible power. What else do they affirm, who live in their sins, and say, That they wait for such grace from God, as shall make them even against their wills, to deny their ungodliness and worldly lusts, &c. and E

**A** and after this *compulſion*, the *only wiſe* God ſhall reward them with everlaſting bliſs and ſalvation. But does not the Apoſtle bid us to *hope* perfectly for the *grace* that ſhall come unto us at the revelation of Jeſus Chriſt? Tis true; but what are the words immediately before? *Gird up the loyns of your minde, be ſober, and hope to the end, &c.* 1 Pet. 1. 13. But Abraham hoped againſt hope. Its true; he hoped againſt the *impowency and weakneſs* of his own *ſleſh*, in the *mighy power of God, who had promiſed, and was able to perform*, Rom. 4. But Abraham, when he thus hoped, was obedient unto God, and kept his charge, his *Commandements*, his *Statutes*, and his *Lawes*, Gen. 26. 5. But what *promiſe*, what word of God haſt thou to hope in, who liveſt in thy *diſobedience*, and contrary to the *Commandement* of God? he who *hopes* for the *grace* that ſhall be revealed, &c. he *purifies himſelf* as God is pure, 1 John 3. 3.

The *grace* of God to the *fallen man*, ſuppoſeth a *power* in him to receive it, and ſo to *comply* with it, that he receive it not in vain, 2 Cor. 6. 1. Our brother *raiſeth* us up with us. Otherwiſe, ſhould we lie ſtill in our fall, and expect, that he ſhould raiſe us up without us, it would be great folly and *vain preſumption*, and would prove us as much *without underſtanding*, as the *Aſſe* or *Ox*, or *Horſe* or *Mule*, Pſal. 32. 9. Which was intended by that in the Fable, of the Carter, whoſe Wain was laid faſt in a Bog; he cryed out, *Hercules help me*: But he was well answered; Fool, ſet thy ſhoulder to the wheel, and put on thy Horſe, and then God will help thee.

Wherefore brethren, if any man be *prevented* or *ſurprized* in a fall, or fault, ye who are ſpiritual and ſtrong, reſtore ſuch an one with the Spirit of meekneſs, Gal. 6. 1. We are commanded to raiſe up our *brothers beaſt* with him; how much more our brother himſelf? So let us bear one anothers burdens.

Let us *ſtir up* the gift of God that is in us; Let us not receive the *grace* of God in vain. Ariſe thou who art *ſleeping*, and ſtand up from the *dead*, and Chriſt ſhall *enlighten* thee, Ephes. 5. 14. Believe not that *ſeducing ſpirit of unbelief*, which would perſwade us, that we have *no power* to ariſe from our fall. To this *ſeducing ſpirit*, the wicked man gives heed, and *believeth* not to return out of *darkneſs*, and is waited for by the ſword, Job 15. 22. Such a *ſpirit* were they acted by, who render *δυνάμειν ἡμῶν ἀδυνάμειν*, when we were yet without ſtrength, Rom. 5. 6. which is only, *we being weak*.

**E** To be without ſtrength, is a total deprivation, and takes away all ability toward the *raiſing* of our ſelves, when our brother would raiſe us with us, we helping and working together with him, though we be yet but weak. Which yet implies ſome ſtrength: As the good Samaritan found, and had compaſſion on the wounded man, who was not quite dead, but *ἡμιθάνῃ*, half dead, Luke 10. 30. That good Samaritan *drawes* us with the cords of a man, even with loving

Ephes. 5.  
v. 14.

Job 15.  
v. 22.

Rom. 5.  
v. 6.



loving kindness. Its heavie drawing at a dead weight. Let us be A  
 coming, yielding, complying, stirring up the graces of God in us,  
 and our God will be present with us. *Habenti Deum nihil defu-*  
*rum, si ipse non desit Deo*, saith *S. Cyprian*, nothing shall be want-  
 ing to him who hath God with him, if he be not wanting unto  
 God. For *Facienti quod in se est, Deus non deest*, God is not want-  
 ing to him, who is doing what lieth in him, who is not wanting  
 to himself. Arise, be doing; and the Lord will be with you,  
*2 Cor. 13. 11. Phil. 4. 8, 9.*

B

C

when D

E

A

When a man hath taken a wife, and married her, and it come to paſs, that ſhe finde no favour in his eyes, becauſe he hath found ſome uncleaneſs in her, then let him write her a bill of divorcement, and give it in her hand, and ſend her out of his houſe :

Dent. 24.  
v. 1.]

2. And when ſhe is departed out of his houſe, ſhe may go and be another mans wife.

3. And if the later husband hate her, and write her a bill of divorcement, and giveth it in her hand, and ſendeth her out of his houſe, or if the later husband die, which took her to be his wife,

B

4. Her former husband that ſent her away, may not take her again to be his wife, after that ſhe is defiled : For that is abomination before the Lord ; and thou ſhalt not cauſe the land to ſin, which the Lord thy God giveth thee for an inheritance.]

The miſ-translation in theſe words could not ſo well be diſcovered, without the expreſſion, and ſetting down of the whole Paragraph. Which howſoever it be broken into four verſes, yet is it, in the whole, no more then one *connex Axiom*, or *conditional propoſition*, as will appear, if we ſhall firſt underſtand, that, it is not generally true, though many conceive it to be ſo, that our Lord, in his moſt divine *Sermon on the Mount*, intended only the *confutation* of the Pharifees *false glosſes*, and *miſ-interpretations* of Gods Law : For it is evident, that both the *firſt* and *ſecond inſtances*, *Mat. 5. v. 21. — 30.* are no other then the very Law of God, in the ſixth and ſeventh Commandements. And our Lords expoſitions of them, have no way *confuted* them ; but only added their *inward and ſpiritual meanings* thereunto. That, whereas the *Laws* againſt *murder* and *adultery*, in the letter, were underſtood onely to reſtrain the *outward act* ; our Lord ſhewes, that theſe *Laws* reach even to the *heart* alſo.

C

D

Wherefore it could not be his general *ſcope* : Howbeit in that *Sermon*, I deny not, but he meets with *false glosſes* and *miſ-underſtanding* of Gods Law. And ſuch was this cuſtome and practice of the Jewes divorcement, which we have now before us ; which they grounded upon theſe four verſes ſo rendred, as our Translators have turnd them. And indeed that Translation confirms their practice.

E

Notwithſtanding, the words of *Moses* will hardly afford any ſuch ſenſe, as they gather from them, to warrant them to *put away their wives*.

Thoſe words ver. 1. ſo turnd, [*Then let him write her a bill of divorcement, (or, cutting off) and ſend her away out of his houſe.*] Theſe words do not neceſſarily bear any ſuch conſtruction : yet hence they collected, that, for many cauſes, a man might *put away his wife*.

But if theſe four firſt verſes be well lookt into, and the Law-givers



givers scope considered, we shall finde, that these verses make up one intire sentence; and that the three first of those verses, are but only the *Antecedent* of a *Connex Axiom*; and the fourth verse the *Consequent*, and that which makes the sentence full.

For whereas ver. 1. the Translators render the words *Imperatively*, by way of precept, *Then let him write her a bill of divorcement*, רבחב, the very same words meet us again ver. 3. which yet they turn not *Imperatively*, as before; nor indeed are they so to be rendred; and therefore neither the former: since they are both in the very same tense; and all those three verses are but *Sententia pendula*, as it is called, an imperfect sentence depending upon somewhat following, and which is completed and perfected by the fourth verse, thus.

If (or, when) a man hath taken a wife and married her; and it come to pass, that she finde no favour in his eyes, because, &c. and (if) he write her a bill of divorcement, &c. and (if) she go, and be another mans: and if the later husband hate her, &c. or, if the later husband die, &c. (all which are parts of the *Antecedent*; then) her former husband, who sent her away, may not take her again to be his wife, &c. So that all the three first verses are but a condition of the *Antecedent* in order to the consequent; a supposition of somewhat which possibly might be; and if it so come to pass, then the consequent will take place. For *Suppositio nihil ponit in esse*; A supposition makes nothing to be.

And thus the Greek Interpreters exprels the sense of these four verses. And the vulg. Latin, yea, and the Chald. Paraph. may be so understood: And so Tremellius renders the words; and so Vatablus explains them: *Scripteritq; ei libellum repudii, & dederit ei in manu ejeceritque, &c. non est hic sententia absoluta: sed debet hic versus jungi verbis sequentibus, non poterit prior, &c.* And if he shall write her a bill of divorce, and give it to her in her hand, and shall cast her out, &c. This is not an absolute sentence, saith he; but this verse ought to be joyned to the words following; the former husband, &c. ver. 4.

And that this is the main scope of this Law, That the former husband may not take his wife again, which hath been the wife of another man, its clear by the Prophet Jeremies reference unto this very text, Jer. 3. 1. They say, (or saying) if a man put away his wife, and she go from him, and become another mans, shall he return unto her again? shall not the land be greatly polluted? where we read no command, that a man should put away his wife. But only that a man having put away his wife, and she become another mans, he must not receive her again. Only from supposition, that a man having put away his wife, and given her a bill of divorcement, hence they collected, that a man might put away his wife. How witty men are in misconstruing the Law of God, to make it suit with their own corrupt wills?

Our

- A Our Lord discovers this fallacious collection of the Scribes and Pharisees, *Matth. 5. 31.* It *hath been said*, If a man put away his wife, let him give her a bill of divorce. But by whom was it so said, or to whom? In the former instances, which our Lord gives, we have *τοῖς ἀρχαίοις*: where the word is left doubtful whether to them of old time, or, by them of old time; that is, the *Ancients*. But that word we read not there added by our Lord. Why? This speech was not said to them, nor by them of old time. Our Lord tells us as much, *Matth. 19. 8.* That because of the hardness of their hearts, *Moses* had suffered them to put away their wives; but, from the beginning, it was not so: Therefore he saith not, *ἐπέσθην τοῖς ἀρχαίοις*, as formerly, it was said to them of old time, or, the *Ancients*, Thou shalt not commit adultery, &c. but it was not said to, or, by the *Ancients*, if a man put away his wife, let him give her a bill of divorcement. That this is the true reason, why *τοῖς ἀρχαίοις*, to, or by the *Ancients*, is not there added by our Lord, to the matter of divorcement, will appear, beside what hath been said, if we compare herewith *Jer. 3. 1.* which was named before.
- C Where the Prophet speaking of the very same argument, he puts first *אמרו*, which our Translators turn, *They say*, or, in the margin, *saying*; whereby is implied that this was not said from the beginning, but since the hearts of men have been hardened by unbelief and disobedience.

- But so far is the Lord from warranting divorce and separation of a wife from her husband, that it may well be questioned, whether divorce, in any case, be necessary, yea, or not; yea, whether a man be bound even in the case of adultery, to put away his wife. Our Lord, *Matth. 5. 32.* rather permits divorcement, in that case, then commands it. So that 1. We do not read any Law of God enjoying the wronged man so to do. 2. Besides, God is a witness of mutual faith plighted one to other. It is the Lords own reason, *Mal. 2. 14.* The Lord hath been witness between thee and the wife of thy youth. She is thy companion and the wife of thy covenant. It is thy covenant, and the Lord is witness to it. 3. The Lord hates putting away, *Mal. 2. 16.* and we ought not to do the thing that he hates, *Jer. 14. 4.* 4. Though it be true, that adultery is a capital crime, and to be punished by the Judges, *Job 31. 11.* that is, If the business be brought before them and proved. Yet we read not, that the husband was any where bound to prosecute his wife; especially if he saw her penitent, or thought good either to retain her; (for what knowest thou, O man, whether thou mayest gain thy wife? *1 Cor. 7. 16.*) or put her away, without noyse, without publick shame, more privately, by bill of divorce. We finde not, that *Jacob* put away his wife, or handmaid (which was a secondary wife) whom *Reuben* had abused. And *Joseph* in his ignorance, suspecting his espoused wife to have been an adul-



Matth. I.  
v. 19.

refs, being *δίκαιος*, that is, a merciful man, he would not make her a publick example, but thought privately to put her away by bill of divorce, Matth. I. 19.

Hence take an estimate, how merciful the good God is towards the fallen man. He took the *Jewes*, he takes us *Gentiles*, to be his Spouse. Thy Maker is thine husband, *Esay* 54. 5. What *Adulterers*, what *Adulteresses* have we been, yea, yet are we! how *unchaste*, how *unfaithful to our husband*? The Lord aggravates this great sin, *Ezech.* 16. *Jer.* 3. 2. Lift up thine eyes to the High-places, and see where thou hast not been lien with, &c. See Chap. 5. 7. and 13. 26, 27. Notwithstanding all this, mark what the Lord saith, *Esay* 50. 1. Where is the bill of your mothers divorcement? And though a man having put away his wife, he must not receive her, yet return to me, saith the Lord, *Jer.* 3.

How justly therefore are they to be blamed, who cause divorcement and separation between man and wife? Such I mean, who make unequal mariages either between themselves, or their children, or other relations? These, while they intend to lay a lasting foundation of love, friendship and union between persons and families, even these unwittingly are the cause of greatest breach, dissention, and disagreement. What else shall we judge of those who make mariages only out of wordly respects, as wealth, honour, or high place? without any consideration of that, which ought first of all to be lookt into, the fear and love of God, and Christian education adorning it. As also that due sympathy and harmony of nature mutually inclining, disposing, and uniting the mindes and hearts, and making them in a sort, one.

For where these bonds are wanting, though nothing else be wanting of wordly interest, as honour, wealth, places of dignity, and what ever else can be wished, yet contracts and unions made between some parties so unequally yoked together, ordinarily incense and kindle dissensious and differences between themselves, and all in relation unto them. The tying together of Sampsons Foxes set all on fire.

This must needs be the very worst divorcement of all other, when their mindes and hearts are opposite and contrary one to other, yet, by bonds of matrimony, they are obliged and bound to maintain a bodily presence one with other.

Let covetous, proud, and ambitious parents think seriously of this, who ingage their children in perpetual bonds of unequal mariages, to begin a kinde of hell upon earth; which, without Gods great mercy, will never have an end. Surely such mariages were never made in heaven.

They say, that marriage is a civil ordinance; and therefore the power of contracting it, hath been devolved from the minister to the civil Magistrate; though S. Paul calls it *μεγάλη μυστήριον*, a great

A *great mystery*, Ephes. 5. 32. But such *marriages* as these are, can scarce be termed *civil*; and therefore indeed they are more fit to be published among the *rable* in the *market-place*, then among the *Saints* in that which (according to the *new reformation of words*) is called the *meeting place*.

*Myſtice*. There is a lawful and necessary *divorcement* to be made between us and our *sinful thoughts*; which spiritually are signified by a *wife*. Thus *Eve* and the *Thoughts* are compared, 2 Cor. 11. 2, 3. These are the *femal part* of the man, as the *life* is the

B *male*. And these are adjoynd to the *male*, even to the *life*, as a *meet help* unto it.

Howbeit, if she prove *unquiet*, if she be a *Skold*, (such are the false-accusing thoughts;) if she be *vain* and *idle*, of such the Apostle speaks, 1 Tim. 5. 13. & μόνον ἀργαί, ἀλλὰ φλύαροι καὶ περλεργοί, not only *idle*, but *tatlers* also and *busiebodies*; if she be a *Slut*, (unclean thoughts,) its the *Wisemans* advise, *Cut her off from thy flesh*, and let her go, Ecclus. 25. 26. The Lord, though he *hate putting away*, Malac. 2. 16. yet he reproveth us, that we admit such *idle*

C *Huzzies* into our bosoms; How long וְלֵיךְ wilt thou cause thy *vain thoughts* to lodge in thee? Jer. 4. 14. Of this *Moses* may be understood in the place before us, Deut. 24. 1. If the *husband* finde עֲרִירָה דְּבַר, *Nuditatem verbi*, the *nakedness* or *uncleanness* of the word. What is the *uncleanness* of the word? There is a pure and holy word; The *Commandement* of the Lord is pure, Psalm 19. 8. There is a word also of *Belial*, saith the *Wiseman*, even the word of *Antichrist*, which opposeth and exalts it self against God and whatsoever is of God and Christ in us; A word clothed about with death; God grant it be not found in the heritage of *Jacob*! Ecclus.

Jer. 4.  
v. 14.

D 23. 12. Our Lord speaks of λόγος πορνείας, a word of fornication, Matth. 5. 32. which is in and comes out of the heart, Mat. 15. 19. This is the *Harlot* which is to be divorced: O let it not be found lodging in us. Let us be chaste and faithful to our God, O *Israel*! We are his *Spouse*, Hos. 2. He is our *husband*, Esay 54. Such therefore we ought to be unto him, as becomes such a *Consort*, holy and without blame before him in love, Ephes. 1. 4. Let there be no word of fornication, no *uncleanness* in us; So will he own us for his *Spouse* and say, *Thou art my people*; and we shall say, *Thou art my*

E *God*, Hos. 2. 23.



Deut. 25.  
v. 9.

Then shall his brothers wife come unto him in the presence of the Elders, and loose his shooe from off his foot, and spit in his face; and shall answer and say, So it shall be done unto that man that will not build up his brothers house. And his name shall be called in Israel, The house of him that hath his shooe loosed.]

From verle 5. to the tenth inclusively, is contained the Law concerning a widow whose husband died without issue male. In which Paragraph we have the Law and the sanction of it. 1. The Law is, that, in that case, the deceased husbands brother (or next kinsman) shall raise up seed unto his brother; and the reason of that Law, from the end of it. 2. The sanction and ratifying of that Law by punishment of him who should refuse to raise up seed unto his brother; Disgrace, 1. To his person; 2. To his family. The disgrace to his person, 1. Loosing his shooe from off his foot; 2. Spitting, whether in his face, as our Translators render it, or elsewhere, it may well be questioned.

For there is not, nor hath been any nation under Heaven, so prevented and informed with precepts of civil conversation and good manners, nor more abounding with examples of well nurtured and behaved persons of both Sexes, then Gods Israel, whether his anti-ent people so called, or his surrogate and substituted Israel, his Christian people, Gal. 6. 16. And therefore it may be much doubted, whether such a behaviour were not unseemly and unbecoming this Israelitish woman; and unsuitable to other holy Lawes; and unworthy of the God of Israel, the Author and giver of those Lawes, and the God of that people.

Beside, whereas Spittle is an excrement of the first concoction, to be bespattered with it, its a great disparagement and indignity to the man, as Esay 50. 6. our Lord saith, I hid not my face from shame and spitting. And in the woman, an argument of extream vilifying and contempt. Both which are contrary to that due esteem wherein we ought to have one another. Its prescribed in the same Chapter, Deut. 25. 3. that stripes, although well deserved, yet should not exceed a certain number; and the reason is given, lest thy brother should seem vile unto thee, or וקלה לעיניך should be vile in thine eyes. Wherefore it seems not probable, that the most holy God would prescribe such an act, as whereby the man should be vile in the womans eyes.

Yea, this disgrace and despiht is so much the greater, in that it should proceed from the woman, and from her who desired to be the consort unto this man; and to submit her self unto him as her Lord, as Sarah called Abraham, 1 Pet. 3. 6.

Besides, as in salutation with an holy kiss, as of old, Rom. 16. 16. a signe of love and reverence is expressed, when the breath, soul, and spirit seems to be communicated; so on the contrary, by such rude

A rude and unſeemly greeting, as ſpitting in the face, the excrementitious filth is caſt out as a ſigne of greateſt ſcorn, hatred, loathing, and contempt.

All which being laid together, we may adde hereunto this conſideration; that ſince a diſgrace was intended unto the perſon of him who reſuſed to perform this office of love unto his deceased brother or kiſnman, the diſhonour ſhould not ſeem to be placed, ſo much in looſing of his ſhooe from off his foot, as ſpitting in his face: ſince the face and head are the moſt honourable parts of the body; and the foot the moſt diſhonourable, as the Apoſtle oppoleth them, 1 Cor. 12. 21. So that the brand of infamy on him and his family, ſhould then ſeem to be this or the like; The houſe of him, whoſe face was ſpit on.

The reſult of theſe reaſons, may be a ſtrong inference and perſwaſion, that theſe words בִּפְנֵי, though in rigore ſermonis, they may ſignifie, She ſhall ſpit in his face; and ſo the ſame phraſe is rendred, Numb. 12. 14. Yet, becauſe בִּפְנֵי may as well be turn'd before him, in his ſight, or, in his preſence, as our Translators alſo turn it, Deut. 4. 37. He brought thee בִּפְנֵי in his ſight, with his mighty power, out of Egypt: and Chap. 11. 25. There ſhall no man ſtand בִּפְנֵי before you. The ſame phraſe may, and for the avoiding of ſo great inconveniencies, ought to be ſo turn'd; She ſhall ſpit before him, or, in his ſight or preſence.

Deut. 11.  
v. 25.

I confeſs, the τὸ ἀπρεπὲς, the indecorum, uncomelineſs and ugleneſs of the fact, cauſed me to ſuſpect, that all was not right; though herein the Translators follow all the old Engliſh that I have ſeen, their predeceſſors and precedents. Howbeit I finde ſome other learned men to have been of an other judgement; as Tremellius, who renders the words, Spuet ante faciem ejus, ſhe ſhall ſpit before his face. And the Tigurin Bible, hath, Spuat coram eo, let her ſpit before him. And the learned Jewes ſo underſtood the phraſe; as Rabbi Salomon, ſhe ſhall ſpit before him on the ground, and ſet a brand of infamy upon him and his whole family.

Now howſoever the ſuperiour, as a father might by way of juſt reprehention, ſo deal with his diſobedient childe; as our heavenly father gives inſtance, Numb. 12. 14. If her father had ſpit in her face, that is, as the Chald. Par. there hath it, had ſharply rebuked her; yet there is not the like reaſon of the inferiour; nor is it likely, that the Lord would allow the woman ſo undecently, ſo contrary to her due modeſty, ſo unbecoming her ſex, to exerciſe authority over the man.

Meantime we cannot but hence take notice, how baſely the wiſdom, righteouſneſs, and holineſs, the Son, the Chriſt of God, hath bin reputed and dealt withal in the ungodly world; as he ſpeaks concerning himſelf in the time paſt, Eſay 50. 6. I have not hid my face, מִכְלָמִית ab ignominia, from ſhames and ſpitting; which

Eſay 50.  
v. 6.

was



was accomplished in his προπαθειαις, *fore-sufferings*; as the Evangelist records it, *Matth. 26. 67. and 27. 30.* A

Men look for some *nasty hole*, some *sluttish corner* or other, to spit in; whence an unmannerly fellow spit in a Philosophers face; & excused it, saying, it was the foulest place about the house. Yet our Lord the very *wisdom and righteousness* of God it self hath been accounted by the evil world *εξαλα*, from *קרי*, that is, *καταπτυσος*, *Conspuendus*, one worthy to be spit upon; as Job typically represented him, where he saith of his enemies, *they abhor me, they spare not to spit in my face, Job 30. 10.* Have many even of those who profess the *Christian religion*, a more honourable esteem of the *true Christ* of God? when they oppose the *truth* of God, and deny it in their sinful lives, do they not spit in the face of Christ? He is the Truth, *John 14. 6.* B

This *Law*, as all agree, was ceremonial; and therefore as to the *το πνευ* & the *letter* of it, it was to cease, when the *seed* was raised up, to whom the promises were made. Howbeit out of the *letter* we may.

Note here the *kindness and love* of God unto men, how graciously he condescends to comply with man in his *natural affections*. Men naturally love their children; the continuance of their names among men; the propagation of their family, &c. And the Philosopher could say, if the separated soules take care for any thing, it is for the good and welfare of their posterity. Thus *2 Sam. 7. 11, 12, 16.* see how kindly David accepted this at the Lords hand, v. 18. 19. which care for posterity, children, house, and name, David calls *חוקי אברהם* the law of Adam; that which is implanted in man, to love, and take care of his children, his name, and his posterity. And with this love, the Lord himself vouchsafes graciously to comply in this Law. C

*Mystic.* As for the mystical understanding of this Law; we finde an *ὑποτύπωσις* and graphical exemplification of it, in the history of Ruth, Chap. 1. 5. where Mahlon the husband of Ruth is said to be dead in Moab.

Who is this brother that is dead? who else but Christ, who is not ashamed to call us brethren, *Hebr. 2. 11.* He is dead; Mahlon died in Moab, Moab is a *pater Diaboli*, as the Antients give the etymon. Sinful men are of their father the Devil, *John 8.* And while we are sinners, Christ dies, *Rom. 5. 8.* For he is wounded of our transgressions, and bruised of our iniquities, *Esay 53. 5.* And therefore he is said to be crucified in Sodom and Egypt, *Rev. 11. 8.* while we are weak, and cannot withstand the temptations unto sin, and while Christ is weak in us, he is crucified in weakness, *2 Cor. 13. 4.* that's Mahlon, which signifies *infirmity and weakness*. Thus the holy seed is sown in weakness, *1 Cor. 15. 43.* D

Esay 53.  
v. 5.

The Lord hath his inheritance given him by his Father, *Psa. 2. 8.* E

A

A A large one; nay yet a larger, *Hebr. 1.2.* The Father hath appointed him *heir of all things.*

The Lords Name is to be be raised up, upon his inheritance: His people are to be called after his Name; they are his inheritance. They are his Spouse. But she is barren, and brings him no children in the dayes of his flesh. But his Apostles (whom he calls his brethren, *John 20.17.*) these raise up seed unto their brother by the uncorruptible seed the Word of God, *1 Cor. 4.15. Gal. 1.19.* And these raise up their brothers name upon his inheritance, his Church which is called,

B not after their names, but after the name of their brother, *Acts 11.26.* they are called Christians, *Psal. 72.17.* His Name shall be continued. The Hebrew word is *יְהוָה*. His Name, *Filiabitur*, if we might so speak, according to the Hebrew, which is of *בן* a son; as the margent expresse it well; *His name shall be as a son to continue his fathers name for ever.* Thus no doubt the Ministers of the Word ought to raise up the name of Christ upon his inheritance, his Church. They ought not to raise up their own names.

C Whence I cannot see how that practice can be justified out of the Word of God, that Christians should call themselves after the names of men, and say, they are of such or such a ones Church. I am of Paul, I am of Apollo, *1 Cor. 1.12.* But the Apostle interprets this the peoples weakness, *Chap. 3.3,4.* Are ye not carnal, and walk *κατὰ ἄνθρωπον*, according to man, the earthly, the carnal man?

*1 Cor. 3. v.3.*

But if any of their Leaders gather Disciples to themselves to raise up their own names upon the Lords inheritance, its unjustifiable and abominable, and unwarrantable out of the Word of God. What saith the Apostle, *1 Cor. 13.4,5.* was Paul crucified for you? or were ye baptized into the name of Paul? &c. No, no: Paul and Barnabas gathered not Churches to themselves, but themselves were gathered to the Church, *Acts 11.26.* they assembled themselves with the Church. They made no Proselytes to themselves.

E Be we all exhorted to raise up seed unto our brother, to endeavour every one of us to gather our selves and others unto him; unto him all the people must be gathered, *Gen. 49.10.* And the Church must be called after his name, as the wife by the name of her husband, *Esay 4.1.* His name shall endure for ever: his name *Filiabitur*, shall be continued by succession of many sons, (the children which God hath given him, *Hebr. 2.3.*) before the Sun. And men *יְהוָה* shall bless themselves in him; and all Nations shall call him Blessed. Blessed be the Lord God of Israel doing wondrous things alone! And blessed be the Name of his glory for ever. And the whole Earth shall be filled with his glory. Amen! and Amen! *Psal 72.17,18,19.*

*Psal. 72. v.17.*



Deut. 26.

v. 1.

A Syrian ready to perish was my father, *and he went down into Egypt, &c.*] This the Israelite, who brought his Basket of first-fruits, must say before the Lord. But must he say that before the Lord which is untrue? And does Moses teach him to say that which is untrue, before the Lord? Surely Jacob, who is here meant, was not a Syrian, but born in the holy land, Gen. 25. 11. 24, &c. Unless a man should be that countryman whither he came as a stranger, as Jacob did to Laban, Gen. 29. The Syrian therefore here meant is Laban. And he really did persecute Jacob, Gen. 31. whom the Israelite here calls his father. Thus the Vulg. Latin *Syrus persequabatur patrem meum, A Syrian persecuted my Father.* And so Castellio, and Martin Luther turns the words: and the like we finde in the Low Dutch Bibles. And although the French hath the same with our last English Translation, yet, they have the other Translation in the margent. Coverdale, and all the old English that I have seen, render the words thus; *A Syrian persecuted my father.* And the Hebrew text will bear this Translation אֲרַמִּי אֲבִי. For Hierom no doubt read אֲרַמִּי in Piel, wch signifies to persecute, destroy, kill, &c. The Chald. Paraphrast is most expresse and full, and comes home to our purpose. לָבָן אֲרַמִּי, *Laban the Syrian sought to destroy my father, &c.* From this Lesson which the Lawgiver taught the people, we may learn some profitable instruction for our selves.

Moses here prescribing to the people, a form of acknowledgement and thankfulness, in offering their first-fruits unto God, when they had entred into the Holy Land, and had taken possession of it, he teaches them to lay their Foundation low in the depth of Humility, confessing not only their own, but their fathers abasement and misery, as their fore-fathers had done, from whence God had raised them.

Abraham was a leading example of this kinde; whom God Himself styles *The Father of many Nations*, Gen. 12. 15. 17, 18, 22. Ecclef. 44. 19. So great a father, that the Jews took it in disdeign, that our Lord should intimate, he was *greater then Abraham*, John 8. 53. Yet if we hear *Abrahams* own acknowledgement, I am, saith he, but *dust and ashes*, Gen. 18. 27. so low he layes his foundation. And Jacob, however by the Lord surnamed *Israel*, and great in the estimation of others, Job. 4. 12. yet he acknowledgeth himself small, Gen. 32. 10. I am little in regard of all thy mercies, and all that truth, which thou hast performed unto thy servant. How great was David in Gods account? yet in his own, he scarce knew himself, he was so little: and therefore he asks God, *who am I, O Lord, and what is mine house*, that thou hast brought me hitherto? And he acknowledgeth, from what obscure employment, he had his

rise,

Gen. 32.

v. 10.

A riſe, unto the Kingdom, even from keeping Sheep; which yet was a kinde of introduction unto a like Shepherdie, that he might be the more expert ποιμὴν λαῶν, a Shepherd of the peoples. He choſe David his ſervant, and took him from the ſheepfolds, from after the Ewes great with yong. He brought him to feed Jacob his people, and Iſrael his inheritance, *Pſalm 78.70,71.*

*Pſal.78.  
v.30.*

B And thus muſt the Iſraelite ſay, in his plenty and abundance; *A Syrian was persecuting my father.* He was in the eyes of Laban, and in his own eyes a loſt man; loſt in Syria, oppreſſed by Laban; loſt in his return homeward; persecuted by Laban and his brethren; loſt in Egypt under the tyranny of Pharaoh; loſt, in his own apprehenſions, in his paſſage out of Egypt. But when we cryed unto the Lord, he had compaſſion on us, and brought us out of Egypt, with a mighty hand, & outſtretched arm; and he hath brought us into this place, and hath given us this land that floweth with Milk and Honey. And now behold, I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me.

C Such firſt-fruits ariſing and growing from that deep root of humility, are moſt acceptable unto our God. For hereby men are made and kept lowly, even in the height whether of temporal, or ſpiritual eſtate, when they can ſay, with him, ἐξ ὀλίγου, εἰς δόξα, from how little, to how great! This conſideration made and kept the great Apoſtle humble, ſo that he could ſay, ἐγὼ εἶμι ἐν ὀλίγοις τῶν ἀποστόλων, I am the leaſt of the Apoſtles, and not worthy to be called an Apoſtle, *1 Cor.15.9.* Yea, if the glorious company of the Apoſtles were too great and glorious for him to be accounted though but the leaſt of them, he throwds himſelf among the Saints. And leſt peradventure the very leaſt of the Saints ſhould be too great for him to be compared withal, he makes a word of his own (for I read it no where elſe, nor is it, I believe, elſewhere to be found) to ſignifie his leaſt littleneſs; To me, ſaith he, ἐλαχιστέρος leſs then the leaſt of all Saints, this grace was given, &c. *Ephes.3.8.* And if thus he ſeem not little enough, he calls himſelf juſt nothing, *2 Cor.12.11.*

D He well remembred, that he was, not persecuted, but which was infinitely worſe, that he persecuted the Church of God, *1 Cor.15.9.* that he was a blaſphemer and a persecutor, and injurious, *1 Tim.1.13.*

E A ſecond Leſſon we may learn from hence; that the Iſraelite muſt ſay, *A Syrian persecuted my father.* He muſt not ſay, that his father persecuted the Syrian. O no: One Dog, or one Wolf may persecute a thouſand Sheep; but ten thouſand Sheep will not persecute one Wolf, or one Dog.

O that the hungry Dogs, and ravening Wolves of theſe dayes, who go in Sheeps clothing, would conſider, whom, and what manner of perſons the Apoſtle calls grievous Wolves, *Acts 20.29.* and what manner

Y y y



manner of men they are, whom he means, when he warns the *Philippians to beware of Dogs*, *Phil. 3.2.* A

*Gen. 25.*  
*v. 27.*  
*Luke 16.*  
*v. 15.*

*Myssice.* But this persecution may be neerer haply then we are aware of. Surely as any man becomes more like unto *Jacob* (who was *חַי וְשֵׂא* a perfect man, *Gen. 25.27.*) he shall have experience of *Syrians* or *Aramites* pursuing and persecuting him. For what is *חַי* but sublimity, or height of pride? somewhat that is *וְשֵׂא*, high in men? *Pride* is a Worm that often breeds even in the trees of Righteousness. And by how much it is the more inward, its the more dangerous persecutor. *Pride is deceitful*, *Obad. v. 3.* And therefore *Aram* also signifies *deceit*; and *deceit* is accompanied with *curfing*, *Pf. 10.7.* and *Aram* signifies also *curfing*. And all these are covered with a *Manile of Hypocrisie*, a white veil of pretended piety. *Laban* (the Syrian) signifies *white*. *A form of godliness covers all ungodliness*, *2 Tim. 3.5.* That *White Devil* hides the *Black* one. *Laban* was either a *White Devil*, or the *Devils familiar friend*; a great *Cacomagus*, a notorious Sorcerer, and the most famous of all the East. B

*Esay 41.*  
*v. 14.*

But fear not thou Worm *Jacob*, ye mortal men of *Israel*; I will help thee, saith the Lord, and thy Redeemer, the Holy One of *Israel*. Go on in thine *humility*, and thy *simplicity*, O thou *Israelite* indeed, in whom there is no guile, *John 1.* C

*Mic. 6.*  
*v. 5.*

The Lord hath not beheld *iniquity* in (such a) *Jacob*; neither hath he seen *perverseness* in (such an) *Israel*. He can rebuke and restrain the persecuter, as he checkt and restrained *Laban the Syrian* persecuting *Jacob* thy father, *Gen. 31.29.* What though *Laban* be a wizard? it was confessed by *Balaam*, *Labans* countreyman the Syrian, That there is no enchantment against *Jacob*, neither is there any divination against *Israel*, *Numb. 23.23.* Remember what *Balak* King of *Moab* consulted, and what *Balaam* the son of *Beor* answered him, *Mic. 6.5.* (*Balak* is the destroyer, and *Balaam* the false Prophet which devours the people, as the false Prophets do, *2 Cor. 11.20.* the son of *Beor* the Beast,) Remember how the Lord thy God turn'd the Curse to a Blessing, *Deut. 23.5.* that ye may know *צְדִיקָתוֹ* *Justitias*, the righteousnesses or mercies of the Lord. D

*Psal. 21.*  
*v. 6.*

What though the *Aramites*, the *Syrians* curse, yet bless thou, *Psal. 109.28.* and thou shalt obtain a blessing: yea, a double blessing. For there is a double blessing pronounced by the Lord *Jesus*, (who is *בְּרַכּוּרָה*, Blessings, *Psal. 21.6.*) upon his persecuted ones, *Mat. 5.10, 11, 12.* For as we are called unto suffering, so likewise are we called unto a blessing, to a double blessing for our sufferings, *1 Pet. 2.20, 21.* that we render not evil for evil, or railing for railing, but contrariwise blessing, knowing that we are hereunto called that we should inherit a blessing, *1 Pet. 3.9.* which the Lord vouchsafe to all his persecuted ones, through him who is the Blessings, and Son of the Blessed, *Jesus Christ* our Lord! E

But

A But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods and ſerve them; I denounce unto you this day that ye ſhall ſurely periſh.

Ver. 15. Moſes ſets life and good, and death and evil before us. 1. Life and good; if we love the Lord our God to walk in his wayes, and keep his Commandements, and his Statutes, and his Judgements, &c. 2. Death and evil, if our heart turn away and we ſhall be drawn away, and worſhip other gods, and ſerve them, &c.

B I read the words, according to the Hebrew text, thus: If thine heart turn it ſelf away, and thou wilt not obey, and thou be driven away, and worſhip other gods and ſerve them, I denounce unto you this day, that perishing ye ſhall periſh, that is, by little and little, or by degrees ye ſhall periſh.

This text may be conſidered in it ſelf abſolutely, or with reference to the words before injoyning the love of God and walking in his wayes: But if, &c.

C The words are a ſerious commination, denuntiation, or threatening of judgement upon condition and ſuppoſition of fin. 1. In averſione, turning away, not bearing, not obeying. 2. In converſione, turning-to, being driven away to worſhip other gods, and ſerve them. Now becauſe in every ſerious conditional threatening, a poſſibility of offending is ſuppoſed, the Antecedent of this con- nex or conditional Axiom, will afford us theſe divine Truths.

1. That its poſſible, the heart may turn it ſelf away from God.
2. That the people of God may not hear or obey God.
3. That they may be driven away from the true God.
4. That they may worſhip and ſerve other gods.
5. That they may be ſo driven from the true God, that they may worſhip other gods and ſerve them.

D 6. If the heart turn it ſelf away, if the people of God obey him not, if they be driven away, and worſhip other gods and ſerve them, the Lord denounceth unto them, that perishing they ſhall periſh.

1. The heart may turn it ſelf away from God. So, or to the ſame effect, all Tranſlations that I have ſeen, render the word *turn*.

E The heart is ſometime taken more ſpecially for the affective part of the ſoul; and ſo it is diſtinguiſhed from the minde and from the will, Matth. 22. 37. Sometime its taken more generally for all the parts of the ſoul, and the whole inward man, all that is within us, Mark 7. 21, 22. compar'd with Matth. 15. 19, 20. We may underſtand the heart here largely, as the affective part following the dictate and determination of the underſtanding.

The reaſon of this is evident, 1. From the precedent words, where life, and good, and death, and evil are ſet before us, where- unto the heart may indifferently turn it ſelf. And 2. the Lord



Ecclef. 15.  
17.

having made man after his own image, left him in the hand of his own counsel. Ecclef. 15. 14.—17. Before men (*ἀνθρώπων*) is life and death and whether him liketh shall be given unto him.

1. Hence it appears, that the heart is *Veribile principium*, a mutable, a changeable principle.

2. The heart may decline, may turn it self away even from the *Summum Bonum*, even the chief good, while it is *Non clarè cognitum*, not yet clearly understood.

Hence we may note a decision and determination of that great question controverted by Philosophers and Divines, concerning the *τὸ ἡγεμονικόν*, the *Principale*; or, as Tully calls it, *Principalis*, that supream and principal part of the soul. I shall not name the manifold opinions of the Antients. Many with Plato have thought it to be in the Head, which therefore is called *Arx totius corporis*, *regia & capitolium*. Others, with the Stoicks, rather place it in the heart: and therefore *τὸ ἡγεμονικὸν καθεστῶταί τῃς ψυχῆς, ἐν ᾧ αἱ παντασὶ καὶ ὁρμαὶ γίνονται, καὶ ὅθεν ὁ λόγος ἀναπνεύεται, εἶναι ἐν τῇ καρδίᾳ*. So Laertius. Which Plutarch renders and explains thus: The Stoicks say, That the *ἡγεμονικόν*, or principal part of the soul, is that which makes the imaginations, assents, senses, and appetites; whence proceeds and ascends the rational; which, saith he, is in the Heart.

Ecclef. 5.  
v. 1.

3. 'Tis possible, the people of God may not hear or obey. The word here used signifies both; but being applyed to the heart, the hearing of that is obeying; as it should here have been rendered, and elsewhere, though our Translators turn it to hear; as Ecclef. 5. 1. Be more ready to hear, that is, to obey, then to give the sacrifice of Fools; which is parallel to 1 Sam. 15. 22. To obey is better then sacrifice, Hos. 6. 6. and in many other Scriptures.

That this is possible, its evident by the complaints of all the Prophets; and needs no proof. Come we rather to the next *Axiom*, which hath somewhat more difficulty.

Deut. 22.  
v. 1.

3. The people of God may be driven away from him. So *ἐκτρέφει* signifies, not to be drawn away, as it is here turn'd, but to be driven away. And so our Translators themselves turn the word, Deut. 4. 19. and 22. 1. Thou shalt not see thy brothers Ox or his Sheep go astray; the word is the same we have in question, *ἐκτρέφει*, Impulsos, so Arias Montanus, driven away. So Vatablus turns the word here, Impulsus, driven: so Tremellius; so Pagnin. Munster hath, Expelleris, if thou be driven away.

Mat. 14.  
v. 26.

How comes this to pass? Doubtless by misapprehensions of God, whence men conceive false and erroneous opinions of him; So the Disciples were affraid when they saw Jesus walking on the Sea, and said, He was a Spirit; or rather indeed a *fantasie*, *φάντασμα*, Matth. 14. 26. Thus the Devil deceived and drove away our first parents from their God when he perswaded them that

A that he envied them their happineſs. But more of this anon.

4. Its poſſible that the people of God may worſhip and ſerve *other gods*. Wherein let us inquire, 1. What theſe *other gods* are; and what it is to *worſhip and ſerve* theſe *other gods*.

The *other gods* are אלהים אחרים. The word אחר signifies *other*, and alſo *after*; implying, that the *other god* is *after* Him who is אלהים the *one and only true God*. So that the *other gods* are whatſoever the heart of man turns unto, obeys, and is driven unto, when it turns from and obeys not, but is driven from the *only true God*.

B 2. The word, *To worſhip*, hath diverſe words anſwering to it in the Hebrew; as 1. כרע To bow down the head eſpecially, with ſome other part of the body. 2. כרך, To bow the knee. 3. שח, To proſtrate and caſt down the whole body; which comprehends the other two; and this laſt is here uſed. The Scripture is full of the expreſſions of honour and reverence, which of old were, and yet are uſual in the Eaſt parts of the World.

C But as there are other *inward Idols* and *false gods*, whereof the *outward* were types and figures: So are there alſo *inward and ſpiritual false worſhips* of theſe *inward false deities* repreſented by thoſe *outward*.

The Lord our God will be known, truſted, remembred, loved, feared, obeyed, and honoured alone.

D The Lord being now about to ſend his people to *Chaldea*, whether he had already ſent ſome of them, furniſhes them with an anſwer to thoſe who ſhould tempt them to *worſhip other gods*; Jer. 10. 11. The gods who have not made the Heavens and the Earth, they ſhall periſh from the Earth, and from under theſe Heavens. This is written in the Chaldee, and this only, of all the Propheſie of *Jeremiah*: Which therefore the Chald. Paraph. ſaith, was a Copy of the Epistle which *Jeremiah* wrote into *Babylon*, that the Jews if tempted to *worſhip their gods*, might ſpeak to them in their own language: The gods that neither can give rain from Heaven, nor cauſe the fruit to grow out of the Earth, they and their worſhippers ſhall periſh from the Earth, and from under theſe Heavens.

E Note hence the vaſt dominion & ſole ſoveraignty of the true God. He is Lord Paramount; he loveth not; he will not have any Cor- rival. Faith, & Fear, & Love, & Honour, & Hope, theſe things are the inward worſhip of God, and are to be given unto him.

What is the true ſeparation which the Lord our God requires of us, 2 Cor. 6. What elſe but the cleaning our ſelves and putting away all our ſtrange gods? Gen. 39. 2 Cor. 6.

See a vaſt difference between the worſhippers of the one and only God, and the ſervants of other gods.

The Rich mans wealth, his Mammon, is taken away, &c. he



he *despairs* and dies ; as *Aristotle* saith, *Despair* is the cause of *αὐτοκτελεία*, self-murder, and worldly sorrow causeth death. A

The Honourable man hath lost his Honour : God stains the pride of all glory, and brings into contempt all the honourable of the Earth, *Esay* 23.9. The dishonoured man sinks in desperation, and is lost.

The fulness of bread is taken from the Glutton ; and his god and he are both lost. The *wine* is taken from the Drunkard, *Joel* 1.5. Awake ye Drunkards and weep and howl all ye drinkers of wine ; because of the wine : for it is cut off from your mouth. B

The Amaretto, the lascivious Letcher ; the poor forsaken whore she mourns and weeps. Alas, there's no more hire. So ye finde the women, *Ezech.* 8.14. There sate at the North-gate Women weeping for *Tammuz*, that is, for *Adonis*, as the Latin Fathers commonly understand it ; or, as others, *Osiris* ; for their *ἡδονή*, their pleasure and voluptuousness, their belly which is their god, they have not, wherewith to worship it. And there is great reason for it. That which all these had for their god, is now taken away. The heart cannot be removed from what it extreemly loved, without grief, yea, great grief. Ye have taken away my gods ; and what have I more ? *Judges* 18.24. *Micha* had a house of gods, which the Tribe of *Dan* took away. When the judgements of the jealous God are in the land, and upon all our gods, (as he executed judgement upon the gods of the land of Egypt ; ) when the *Danites* (the judgements of God) plunder us of all our gods, is it not time, high time to have a God, that cannot be taken away from us ? Such an only God have the true worshippers, *Esay* 5.13.17. When the false gods, and their worshippers are removed, then shall the Lambs, the innocent, blameless ones, feed *לִבְרִי* according to the word. *Nebuzaradan* left of the poor of the land to be Vine-dressers and Husbandmen, *2 Kings* 25.12. *Zeph.* 3.11. *Mal.* 3.18. with 4.1,2. C

Those who have more gods then the one and only God, are hence justly reprov'd of this great sin, whereof were and are guilty both *Romani* and *Romanenses* the older and later *Rome*. D

1. This lost the old *Romans* the knowledge and faith of *Jesus Christ* the true God : They would have acknowledged him such ; but they understood, he would be worshipped alone : and they were loth to part with all their false gods for one ; and so they lost him. Their case was much to be lamented ; but is not thine the same ? Alas ! (beloved !) this is *Malum epidemicum*. *Ἐρεθισμός* is a common evil to the Gentiles, to the Papists, to the Protestants, any thoughts, wills, affections, actions, works, due to God, and aliened from God unto the Creature, makes a man a worshipper of another God. E

Give me children, or else I die, saith *Rachel* to *Jacob* ; whereupon *Jacobs* anger was kindled. *Am I*, saith he, in Gods stead, who hath

- A who hath withheld from thee the fruit of thy womb? *Gen. 30. 12.* Am I a God to kill and make alive, that I ſhould cure *Naaman* of his leproſie? ſo *Foram* ſaid, having rent his clothes, *2 Kings 5. 7.* So *Paul* and *Barnabas* rent their clothes when the *Lyſtrians* would have done ſacrifice unto them, *Acts 14. 14.* The Apoſtle tells us, that all things befell the antient people, in types and figures, and were written for our example. And therefore it is more then probable, that we may finde the ſame false gods among us. We condemn *Salomon* for worſhipping *Aſhteroth* and *Baalim*. Even to this day we worſhip *Aſhteroth* the goddeſs of the *Zidonians*, *1 Kings 11.* and that with as much ſolemnity as ever, that is, wealth and riches, we worſhip *Mammon*: And though our Lord hath told us, that we cannot, yet we will ſerve God and *Mammon* together. We worſhip many *Baalims*, that is, Lordlineſs and Domineering, *ἀνὴρ ἀρις ἐν ἑαυτῷ, ἐπὶ ἐλεγχοῖς ἑμμεναι ἄλλων*, we will be many Maſters. This was the pride of the Clergie heretofore. Truly pride or any other ſin, in the Miniſter, is moſt abominable. They had many Titles of Honour; but we Clergie and Lay, Priests and People can be as proud as they, without any titles of honour, and like the *Cynik*, tread down *Pla'o's* pride, with greater pride of our own. We have our *Baal Perazim*, the god of Diviſions; and therefore the Lord threatens to deal with us, in this time of the overflowing ſcourge, as he dealt in *Mount Perazim*, *Eſay 28.* We have our *Baal Berith*, *Judges 9. 4.* the god of the Covenant; making indeed a god of ſome part of it, and neglecting that principal part of it, That God ſhould be one, and his Name one, *Zach. 14.* We have our *Belial*, that is diſobedience *בלִיַּי*, *Abſq; jugo, without yoke*: and though the Apoſtle tells us, there is no agreement between *Chriſt* and *Belial*; yet we are reſolved to make them agree, *2 Cor. 6. 15.* We worſhip *Chemosh* the god of the *Moabites*, and ſerve him together with the true and only God: *Chemosh* is *Quaſi palpans, Flattery*; which is judged to be the ſame with *καὶ μὴ*, *Rom. 13. 13.* which the Scholiaſt on *Ariſtophanes* tells us was a *Tavern-deity*, and wont to be worſhipped with drinking after Supper; Night-meetings; I may call them the *Clubbing*; when men ſupple one another with Wine, & flatter one another into good bargains. This is a compendious way of worſhipping *Mammon, Aſhteroth, Bacchus, and Chemosh* all at once. We worſhip *Dagon*, the god of Gluttony, and fulneſs of bread and abundance of idleneſs, the *Philiftines* god, *Potu cadentes*, tipling till they reel, as *S. Hierom* interprets the *Philiftins*. For *Bacchus* and *Ceres* will be worſhipped together; whoſe god is their belly, *Phil. 3.* we will have the Ark of the only God and *Dagon* ſtand together. We worſhip *Mauzzim*, which we render the god of the Fortes, *Dan. 11. 38.* And leaſt any order of men ſhould be exempt from this *πολυθεϊσμός*, we worſhip *Mercury*, and have gotten many *Mercuries*; gods of words, *1 Cor. 2. 4.* We have *Nebo*, when the Prophets ſet



set themselves up for gods, *καὶ ἀνοεγ γλωσσαι*, the Poet calls it. I say nothing to those ugly deities, *Baal-Phegor, Beelzebub, Priapus*, which yet are worshipped among us. These are not conjectures and allusions but reality and truth. For do we think, our God is more offended with the title of those false gods, or the worship of them in spirit and truth? with the names, or the things themselves? He himself suffers the names of these and many more false gods in holy Scripture, but he abhors & abominates the service of them, the having of those other gods. We have them for our gods and Corrivals with the only true God; and yet think our selves guiltless, because we abhor the names only.

While we fall short of the end of our creation, the glory of God, it is by reason of some false god or other whom we have in our heart; so much the Apostle implies, *Rom. 3. 23.* All have sinned, *ἡμεῖς ἐπείνται*, (the word answers to *ἡμῖν*) they come short or after the glory of God.

So that there is, beside that gross outward idolatry, one more subtil, spiritual, and inward. Such are those Idols or Images imagined and conceived in opinion; such as the Leaders and Image-makers of every several Sect, have graven, set up, and chosen to hold, and propound to their followers to be worshipped. There are many of this kinde. They have found out many inventions, *Eccles. 7. ult.* For whereas the outward idolatry seemed to be too gross and palpable to deceive the world any longer, Satan obtruded upon men an inward kinde of idolatry more subtil and refined. For after the *Synagoga magna* had quite discountenanced outward Idols, calling *Baal Bosbeth, Bethel Bethaven, Beelzebub Beelzebub, &c.* Instead of these, the Elders of the Jews chose other Images, *Mark 7. 1.—7.* And such as these are many Idols of later time; which men of several opinions, imagine and engrave, and set up above all the rest to be adored. As among the Philosophers, *Aliquid magni est in unaquaque Secta*, saith *Mirandula*, some great thing there is in every Sect; so among Christians; to single out some tenent or other and cry up that; and if that can but be in credit, it matters not what becomes of all the rest.

And so zealous men are for the worship, every man of his own Idol, that every one drawes another to the worship of it; and if that cannot be obtained, then the bond of charity must be broken. Yea, if such Idol-makers get power into their hands, they force others to the worship of their Idols, even with fear of death; like *Nebuchadnezzar, Dan. 3. 6.* Whoso falls not down and worships, shall be cast into the midst of a burning fiery furnace. Of this the Prophet, *Esay 66. 5.* Your brethren that hate you, that cast you out, for my names sake, say, Let the Lord be glorified, and think in so doing, they do God good service, *Ier. 50. 7.* We offend not, because they have sinned against the Lord. Our Lord forewarns his Disciples of

A of this, and many of them have experienced the truth of it, *John* 16.2. The time cometh, that whoſoever killeth you, he ſhall think, that he offereth a gift unto God. The Syriac Interpreter hath ܩܕܝܫܐ, a gift, inſtead of ܕܐܪܦܠܐܝܢ, divine ſervice.

But proceed we to the following Axiom.

5. It is poſſible, that Gods people may be ſo driven away, that they may worſhip and ſerve other gods.

The truth of this appears in the words before us; as alſo *Deut.* 4.19. left thou liſt up thine eyes to the heavens, and, when thou ſeeſt the Sun, and the Moon, and the Stars, the whole hoſt of the heavens, ܕܢܝܢܐ, and thou be driven (ſo our Tranſlators turn the word there) to worſhip them and ſerve them, &c. *Deut.* 4. 19.

The reaſon why tis poſſible, that the people of God, may be driven to worſhip and ſerve other gods, may appear from the danger of the other gods; To have them, endangers the worſhip of them. So the Lord having prohibited other gods, *Exod.* 20.3. and making Idols, adds, thou ſhalt not bow down thy ſelf to them nor ſerve them. *Ducit enim & affectu quodam infirmo rapit infirma corda mortalium formæ ſimilitudo, &c.* For the likenes of form wins upon the affections, and takes the weak hearts of men.

2. Beſide, there is a proneneſs, by corrupt nature to Idolatry and Superſtition; as appears by the frequent prohibitions of it, and by that care and providence of God towards man, in that he hath revealed no bodily image of himſelf, *Deut.* 4.

But how can it be true, that the people of God ſhould be driven away from him, and ſo worſhip other gods? 1. God will not.

2. The Devil cannot.

1. God will not. It ſuits neither with his wiſdom, nor with his Juſtice, that he ſhould drive men to that, from which, by ſo many Motives and Arguments, in his Word, he withdrawes them.

2. The Devil cannot drive a believer to worſhip other gods: but on the contrary, a believer may reſiſt and drive away the Devil. Reſiſt the Devil, and he will fly from you.

Whence then is it, that the people of God, are driven to worſhip and ſerve other gods? Whence, but from the drift and impetuouſneſs of their own perverſe will? So Luther, and Piſcator, If thou letteſt thy ſelf be driven, &c. Accordingly the Apoſtles phraſe is;

E ܕܝܕܥܬܐ ܕܬܝܬܐ ܕܬܝܬܐ ܕܬܝܬܐ, ye know, that when ye were Gentiles, ye were carried away, or, driven away (ἀπαγόμενοι) to the dumb idols, according as ye were lead, *1 Cor.* 12.2. Who carried them, or drove them? There is no doubt, but they had their Drivers of Religion as well as we have; as they who uſe all arguments to perſwade men to the worſhip of their gods. But no Counſel in the world can enforce or drive any man to embrace or follow it, but it leaves him free to obey, or not to obey it. *1 Cor.* 12. 2.

Zzzz

Hence



Hence it appears, that the man is *αὐτοματὸς* and *αὐτοκίνητος*, A  
his own self-actor and mover, his own self-driver to Idolatry.

They who affirm this or the like Positions, they are accounted  
Free-willers, as if this were the name of some old Sect or Heresie.  
Whereas indeed to will or nill the same thing, or, to will or nill  
the contrary, is as natural to a man as any other property he has.  
Yea, take these from a man, and ye will utterly *unman* him.

What is more supposed in the holy Scripture then this? If ye be  
willing, if ye be obedient, &c. How often would I, and ye would not?

So that I may undoubtedly affirm, that they, who call men B  
Free-willers, do not know, what Free-will is. Its a new term that  
hath its original from the ignorance and madness of the people.

A man is driven like a beast from the one and only God; to  
other false gods; from the worship and serving of God, to the ser-  
vice and worship of Idols.

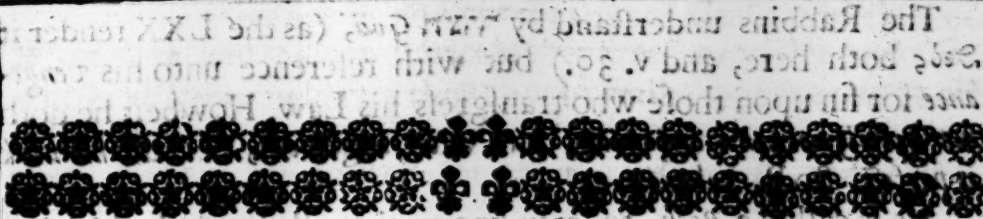
And because the heart is so moveable even from the chief good, let  
us pray to the Lord to fix our hearts, and knit them unto himself,  
that we may fear his Name. And when we are so strengthened,  
let us strengthen our brethren. C

When our heart is strengthened and confirmed in the good, we  
may then every one sing with holy David, My heart is fixed, O  
Lord, my heart is fixed, I will sing, and I will chaunt or praise,  
Psal. 57. 7.

---

Sermon

A



# The Regenerate become Degenerate.

B

## SERMON XVII.

C

Deuteronomie 32. ver. 5.

They have corrupted themselves; their spot is not the spot of his children. *They are a perverse and crooked generation.*]

D

**A**S this Book of *Deuteronomy* is called by the learned Jews, *A Book of Rebukes*, in regard of *Israels* sins now past; so the Lord foreseeing their sins to come, ordered this *Swan-song* of *Moses* as a testimony against *Israel*, *Deut.* 31. 28, 29. Wherein, when he has summoned his Auditors and witnesses, he reproveth them of their sin by discovering the *disparity* and *unlikeness* of the people unto that *patern*, according to which they were made, and that's the image of God, his perfect work, v. 4. Our Translators turn the words thus; *He is the Rock, his work is perfect.*] The words in the Hebrew are capable of divers Translations: Howbeit there is no *Verb* among these words; which, to make *sense*, must necessarily be *supplied*; Because there is neither *sense* nor *sentence*, neither *truth* nor *falsehood* without a *Verb*. Yet are not *Verbs* to be multiplied beyond necessity. There are two in the sentence, as it is rendred by our Translators; and its made a *copulate*, which may be only a *simple Axiom*. The words are חָצִיר הַמִּיָּם מַעֲלֵהוּ, which I would turn, *His perfect work is that Rock*; or *That Rock is his perfect work*.

E

The word here turned a *Rock*, is חָצִיר which hath an *Emphatical*, and a extraordinary great, and exceeding the quantity of the other letters.

Deut. 32.  
v. 4.



SER. 17.

The Rabbins understand by *הצור* God, (as the LXX render it *Θεός* both here, and v. 30.) but with reference unto his *vengeance* for sin upon those who transgress his Law. Howbeit he doth not hastily wreak vengeance; but with judgement, because his work is perfect. So R. Salomon.

He is called a *Rock*, to let us know, that all that evil which befel Israel, was for their evil works. And that he is called a *Rock*, because he stands firm. So *Aben Ezra*.

But the *Apostle* tells us, that the *Rock is Christ*, 1 Cor. 10. And therefore its expressed with an Emphasis more then ordinary, as hath been shewen.

The Lord Jesus Christ may be understood to be the perfect work of the Father, both 1. By *eternal generation*, ἀπαύγασμα τῆς δόξης αὐτοῦ the off-shining of his glory; the light of the Fathers light, by eternal emanation, and 2. By *Temporal incarnation*.

And that *Rock* being, as I may so say, the *Master-piece* of the great *Artisun*, he made him the *patern* of all his works. He made all things by Jesus Christ, Ephes. 1.9. whether visible or invisible, &c. Col. 1.16, 17. And consequently, according to this perfect patern, was man made, and after he was marr'd, was re-made and made a-new; as Israel and the whole Church of God. So the Psalmist, *צורתך* Formast me, thou hast fashioned or formed me behinde and before, Psal. 139.5.

Psal. 139.  
v. 5.

All his wayes are judgement. And in those wayes the man ought to have walked; and Christ himself is *ὁ δὲ δὲ*, that way, John 14.6. A God of Truth, or God Truth, that is, Christ is that Truth, John 14.6. And it is prophesied of him, Esay 65.16. that he who blesteth himself in the Earth, shall blest himself *אמן באלהי* in the God Amen as Christ is called, Revel. 3.14.

Esay 65.  
v. 16.

And according to this Image was the man made. But further; God is just and righteous; and in righteousness was the man made according to Gods image, even in righteousness & holiness of Truth, Ephes. 4.24. God is right or upright. And God made the man right or upright, *ישר*, Eccles. 7.29.

Thus *Wisdom* built the house wherein God would dwell; but *Folly* pull'd it down with her hands, saith the *Wiseman*. And thus one sinner destroyes much good, Eccles. 9.18. For where now shall we finde the sons of God who bear this Image?

When the Foster-fathers, Mothers, or Nurses, had lost their children, they sought them, and discovered them by certain marks, which they call'd *γνωρισματα*. By such marks the true Mother knew her son, 1 Kings 3. And Moses who had been to Israel as a Foster-father, a Mother, or Nurse, Numb. 11.12. When Israel had now departed from his fathers house, Moses seeks him out. And whereas these sons of God had their fathers characters and lineaments upon them, these were now worn out, and they become

A come quite another people, and not the sons of God: *Moses* looks for the form and fashion wherein they were made. He looks for them in that way, wherein they should walk; but they were all gone out of the way, they are corrupt, and have done abominable things, *Psal.* 14. He looked for *משפט* judgement, and behold *חשך*, a Scab, a Spot of Leprosie; and for *צדק*, righteousness, and behold *קול* a cry; the Spirit of God abhors not such elegant *Paronomasia's* and *Allusions*, *Esay* 5.7. *Moses* looked for an upright people, as God is *ישר* upright, ver. 4. but behold they are become a crooked and perverse generation.

*Ser.* 17.

*Esay* 5.  
v. 7.

B All the *σηματα*, all the marks and characters which are tokens of Gods sons, they were worn quite out, depraved and lost; the true image of God corrupted and marred instead of the righteousness of God, he findes spots, blemishes, & defilements; in lieu of Gods rectitude & uprightness he finds obliquity crookedness & perverseness.

So that in the Text we have these Axioms,

- C
1. The people corrupted themselves.
  2. Their spot is not of his Sons.
  3. They are a perverse and a crooked generation.

1. As to the first of these. They have corrupted themselves.

The words are in the Singular number, *הוא*, He hath corrupted himself. Howbeit, since the people of Israel, are here understood as a collective of many, the Scripture speaks both wayes, and the sense will amount to the same. Let us therefore inquire into the object of this corruption, and the corruption it self.

D There is a difference concerning the object of this corruption; For whereas the words are, *לוא הוא*, whether we should understand *לוא* directly, and so understand God, as *Hierom* turns the words, *Peccaverunt illi*, they have sinned unto or against him, that is, God, as by corrupting his Covenant. Or, whether we should understand *לוא* reflexly and reciprocally, as our Translators render it, They have corrupted themselves; or, as the word more properly signifies, to themselves, meaning the corrupt people themselves. They have all a good sense; and we may make use of them all.

E As for the corruption it self. The word here used signifies all manner of destruction, and is rendred by *φθείρω διαφθείρω, καταφθείρω*, utterly to corrupt, *δολοφρεύω εξολοφρεύω*, to destroy, and by many other words they expresse what is in the Text, to corrupt.

But more especially, the word signifies to sin and commit iniquity; and therefore the LXX turn it by *ἀνομίᾱ* to do unjustly, as *Moses* speaking of this corrupt people, *Deut.* 31.29. I know that ye will utterly corrupt your selves, the LXX turn it, *ἀνομίᾱ ἀνομιήσετε*, ye will do very unjustly. And the LXX render the word in the Text by *ἀμαρτοσαν*, which *Hierom* turns *Peccaverunt*, they have sinned.

And yet more particularly by this corruption, a more particular



SEN. 172

lar sin is to be understood, and that's Idolatry; as *Exod. 32. 7.* Thy people have corrupted themselves; what corruption that was, ye finde in the next words, They have made them a molten Calf, *verse 8.* and so the *Chald. Paraphrast* explains this Text.

This corruption spreads far, and extends it self to the *minde* and *thoughts* of men; for so we read of *men of corrupt minde*, *2 Tim. 3. 8.* and thence to their words, *Eph. 4. 29.* and to their doings, *Ezek. 16. 47.*

The Philosophers define corruption a *substantial mutation*, a *change of the nature*, which is opposite and contrary to *generation*, the other *substantial mutation*.

2 Cor. II.

v. 3.

And if we apply it unto our present business, it's a *change of the man* from his true *manlike nature*, *Eccles. 12. 13.* viz. from the *fear of God*, and *keeping His Commandments*, from the *truth*, *righteousness*, *holyness*, and *uprightness of God*. This corruption, we see, is a *substantial mutation*: But how came this people to be corrupted? surely corruption begins with the *thoughts*: And therefore the Woman was *tempted*, and first *corrupted*; And I fear, saith the Apostle, lest as the *Serpent beguiled Eve through his subtilty*; so your *thoughts* (*νοήματα*) should be corrupted from the *simplicity* that is in Christ, *2 Cor. 11. 3.* The thoughts corrupt the *life*, the *will*, and *affections*; and so we read that the old man is *corrupt* by deceitful lusts, *Ephes. 4. 22.*

1. Take notice by what *fool names* the holy Scripture represents our *sins* unto us, as here under the *name* of *corruption*; so *2 Pet. 2. 19.* and in the fore-named Chapter by *mire* and *vomit*; afterwards in the Text, by *spots* and *blemishes*, *crookedness* and *perverseness*, elsewhere by the *menstruous cloth* of an unclean Woman, *putrefaction of sores*, the *excrement of a man*, *Prov. 30. 12.* And scarce shall we meet with any thing odious to our *fanſie*, from which sin borrows not a *name*, to shew how the Lord *hates* it, and would also, *that we should hate* it.

2. Corruption supposeth *integrity*: For whatsoever is *corrupted*, was at first *sound* and *whole*; whatsoever is *fallen*, it sometime *stood*: If man therefore be *corrupted*, he was sometime *whole* and *sound*.

Consider we therefore the man under both these conditions, *before* and *after his corruption*. 1. Before it: And then, behold, O man, the *purity* and *integrity* of thy *primitive estate*. The generations of the World were *healthful*, and there is no *poyson* of *corruption* or *destruction* in them, *Wisd. 1. 14.*

This was no doubt, an honorable *estate* wherewithal the Man was *invested*, even with Christ, the *honor* that cometh of God onely, *John 5. 44.* *1 Pet. 2. 7.* But man being in this *Honor*, understood not, but became like the *Beasts that perish*, *Psaln 49. 12, 20.*

Whence

A Whence wicked men are called *Wolves, Dogs, Foxes, Bears, Lions,* &c. as acting according to the beſtial principle of life.

Ser. 17.

3. A wicked man is the very worſt of all living creatures; and the reaſon is, becauſe being yet *intire* and *uncorrupt*, he is the beſt; and therefore being *corrupted* he is the very worſt; *Corruptio optimi eſt peſſima*, the corruption of that which is the beſt, is the worſt of all.

What a dangerous companion is a wicked man to himſelf? He loves not himſelf, but corrupts and deſtroys himſelf.

How dangerous a companion is a wicked man unto another?

B Can he love another who hates himſelf? can he preſerve another, who deſtroys himſelf? Yet its ſtrange, how caretully men ſhun one who hath the *Poul diſeaſe*, or the *Plague*, or ſome other infectious malady; yet fear not intimate converſation with men of corrupt mindes, yea, life, and manners. Yea we are wont to warn our children, leſt they have ſociety with ſuch as may infect their bodies, or early corrupt their thoughts: yet meantime we conſider not, that both they and our ſelves have the peyſon of corruption in us, as vain thoughts which are deſtructive, *Jer. 4. 14.*

C Juſtly are they hence to be reprov'd, who are ſelf-corrupters.

How much more are they to blame who corrupt and deſtroy others, whether in body or ſoul. The Spirit of God is ſo tender of the natural life that it allowes not a will or affection toward the taking it away from another. He that hates his brother, is a murderer. Much leſſe ought any man to aſſuate ſuch a wicked affection, no not for any price. The Lord denounceth a curſe againſt ſuch an one.

Curſed be he that taketh reward to ſlay an innocent perſon.] This Tranſlation doth not fully expreſs the Hebrew text; for what is rendred *an innocent perſon*, is *נֶפֶשׁ צַדִּיק*; where *נֶפֶשׁ* is not expreſſed at all in the Tranſlation.

Deut. 27.  
v. 25.

I wiſh it were thus rendred. Curſed be he that taketh (or is taking in the Participle) a reward to ſmite or ſlay the ſoul, the innocent blood, or, blood of the innocent; ſo that the ſoul and innocent blood, or blood of the innocent ſhould be joyn'd by Appoſition. So we read them put together, *Gen. 9. 4.* But fleſh with the life thereof, which is the blood thereof ye ſhall not eat. The words are better underſtood by appoſition without the ſupplement; but fleſh in or with (*וּבְחַיָּו*) the life or ſoul thereof, the blood thereof, ye ſhall not eat.

E Where life or ſoul and blood are to be underſtood as the ſame thing. For the blood is ſuch a vehicle of the ſoul, that its often ſaid to be the ſame with it.

If the natural life be ſo pretious, how much more pretious is the ſpiritual life? The word is *נֶפֶשׁ*, which ſignifies the ſoul. And how little is it regarded by moſt men how they corrupt others by their lewd examples, by corrupt doings, *Ezech. 30. 44.* by corrupt

continua-



SER. 17.

communication, by wicked counsels: What a brand is that upon the name and memory of Jeroboam, that he made Israel to sin. A

How neerly does this concern those, who, by their office and place, are to give ghostly counsel unto others? How dreadful will their account be, who take reward to slay the souls that should not dye? and save the souls alive, that should not live, by their lying to Gods people who hear their lyes, *Ezech. 13. 19.* B

How careful and watchful are men, especially over any one in relation unto them, if by deep melancholy, or *hysteria*, by force of a disease, he attempt to lay violent hands upon himself: but how many wilfully corrupt and destroy themselves, how many are *αυτοκταται*, *αυτοχειρες*, self-murderers, soul-murderers, their own and others? Yet such a Cainish generation we live in, that almost every man thinks it strange, that he should be his brothers keeper, *Gen. 4. 9.* when yet in the creation God gave every man commandment concerning his neighbour, *Eccl. 17. 14.* These are the corrupting sons, *Esay 1. 24.* who plunge themselves and others in the pit of corruption. Let us endeavour to get out of this pit. C

There is a dispute hotly pursued at this day, touching our fall, whether it came to pass through one person; or, whether every one falls in his own person: weh controversie concerning our fall, I believe not so necessary, as our endeavour to arise from our fall.

A company of people fell into a pit; and when many reasoned and disputed, how they came there; one wiser then the rest, advised them for the present to leave off that question; and rather to finde means how they might get out. Surely all have sinned, and are come short of the glory of God.

But how shall corruption inherit incorruption, *1 Cor. 15. 50.* We cannot otherwise receive incorruption and immortality, unless we be united (by Faith, Hope, and Love,) unto incorruption and immortality, saith *Irenaeus*. Faith in the operative power of God, raiseth us up from the dead, *Col. 2. 12.* Without this Faith, corrupt men abide in the pit of corruption, who will not believe to return out of darkness, *Job 15. 22.* But as the Son of God could not be held by the pains, (or, as it is in the Syriac, the bands) of death, but according to what was prophesied of Him, Thou wilt not suffer thine Holy One to see corruption: The like may be said of those who believe in the operative power of God, who raised up Christ from the dead; The Lord will not suffer his holy, or rather, merciful ones to see corruption. D

The word there rendred Holy one, is *קדוש*, which signifies not properly holy but merciful; and so *Pagnin* and others render it, *Psal. 16. 10.* And although the Apostle applies the words in the singular number, unto Christ, *Acts 2. 27.* yet the word in the Psalm is in the plural number; Thou wilt not suffer *קדושים* thy merciful ones to see corruption, as being understood also of those who are Christs, E

A Chriſts, and railed with him, *Per motum antitypræ*, by conformity unto their *Head*, from *death* to *life*, from *corruption* unto *incorruption*, without *spot* and *blameleſs*; whereby they are declared to be the *ſons of God*; as they, who *corrupt themſelves*, are not:

SER. 17.

For 2. Their *spot* is not of his ſons. This is the *depravation* of the ſecond divine *character* and *image* of *God*, his *righteouſneſs*; which is *ſtained* by the *spot* of *iniquity*. The word *Spot* is but once in the Hebrew text: which is, *לֹא בִּנְיָ מִוֹמָם*: which, word for word, ſounds thus, *Non filiorum ejus macula illorum*, that is, Their *spot* is not of his ſons. I doubt not but herein, as ellewhere, our Translators did *δολοῦν ὑποθέσει*, and were much biassed by their *private opinion*; That there muſt ſome *spot* remain in the *ſons of God*. For by this Translation, they ſtrongly intimate, That there are different *spots*, ſome of *Gods Sons*, others of the *Heathen*. As expreſly ſome have explained theſe words, by diſtinguiſhing two *kindes of ſpots*, the one of *infirmity*, the other of *malignity*.

So prone men are to retain any *blemish*, and to get authority for it, out of the word of *God*. As ſome out of theſe words, *ἀθελτοις ειδωλολατρειαις*, which we turn, *abominable idolatries*, they have hence diſtinguiſhed *idolatries* into two ſorts, ſome *abominable*, others *not abominable*; whereas indeed *ἀθελτοις* is a common adjunct unto all *idolatry*. This fraudulent collection ſome have obſerved, who yet will not ſee the like done by themſelves and others of their party, when, without ground, they to diſtinguiſh *spots*, nor have they authority from any Translation either French, Italian, or Spaniſh, High or Low Dutch, or any of the Latin or old Engliſh Translations.

1 Pet. 4. 3.

D The reaſon why this *Spot* cannot be of his *Sons*, may appear from conſideration of the *moſt holy God* whoſe *ſons* they are. As alſo in regard of their *patern*, the *Son of God*, unto whoſe *image* they are *predeſtinated* to be conformed, *Rom. 8. 29*. As alſo in reſpect of the *inheritance undefiled* whereunto the Father hath begotten them, *1 Pet. 1. 3. 4*. and which they cannot enter into who are defiled, *Revel. 21. 27*.

E Obſerve hence, what an excellent people are the true and *genuine ſons of God*. They are without *spot* and *blameleſs*, *2 Pet. 3*. Theſe ſons do *Patrizare*, they are like their Father, *holy* as he is *holy*; *pure* as he is *pure*; *merciful* as their heavenly Father is *merciful*. For ſo the Lord is *חסיד*, which the LXX turn *πολυελεος* of great *mercy*. And the ſons of *God* are *חסידים* *merciful ones*; which yet our Translators often turn *Saints*. O love the Lord, all ye his *Saints*. Here and ellewhere our Translation hath *Saints*, whereas the word *חסידים* properly ſignifies *mercifull men*; and the word *Saints* hath a more proper Hebrew word *קדושים* which answers to it. The like miſ-translation we meet with *2 Chro. 6. 41*.

Pſal. 31.  
v. 23.



SER. 17.

Let thy *Saints* rejoyce in goodnes, the word is חסידים, *merciful*. So *Psal.* 16. 10. and 37. 28. and 43. 1. So the same word is rendred *godly*, *Psal.* 4. 3. and 12. 1. and 30. 4. and 32. 6. beside other places. What should be the reason of this? I fear we may without breach of charity suspect that herein our Translators did side with a party not so zealous as they ought to be for *mercy* and good works; but have imagined a *godliness* and *holiness* without either. Whereas we are commanded by the Lord not only to be *holy* as he is *holy*, but also to be *merciful*, as our heavenly Father is *merciful*. A

Yea, the same men will not scruple the naming of some men *Saints* and *holy ones*, (especially of their own party,) even while they are yet only *in agone*, *fighting the good fight of faith*; yet will they not allow the most eminent *sons of God*, the same title, no not after they have *fought the good fight*, and *finished their course*; but think it *superstition* at least, to call the Evangelists and Apostles, *S. Matihew*, *S. Mark*, *S. Luke*, *S. John*, *S. Peter*, *S. Paul*, &c. What an injury is this to the *spirits of righteous men*, when they have attained unto the most eminent degree of *Sanctity*, even to *perfection*, *Hebr.* 12. 23. not then to afford them the name of *Saints*; but dishonourably to *degrade* them? B

Hereby they may justly be reprov'd, who plead for their *spots* and *staines*, and alleage for themselves, that they must be *defiled* with them, *while they live here*: but when then shall they be *cleansed* from them? *cleansed* they must be; For *nothing that defileth* must enter the *holy City*, *Revel.* 21. 17. C

They say they shall be *purified* at the end of this life: yea, *when they can sin no more*, then they shall be *cleansed from their spots*. What Scripture can they alleage for this? Sure I am, there's none in the whole Word of God. D

Besides, they attribute more to their own *natural death*, then they do to the *death of Christ* and our *conformity therunto*. For the Scripture saith, *Rom.* 8. 13. If ye, by the Spirit, shall *mortifie* the deeds of the body, *ye shall live*. But where read we of any *purging* by the *natural death* at the end of this life?

If therefore the *spots* cannot be *washed out in this life*, nor at the *end of this life*, it must then follow, that there must be a time, *after this life*, & before we enter into the *holy City*, when these *spots* shall be *washed out*. And *when* and *where* must that be, but in *Purgatory*? E

Mark now, beloved, whither this *unclean doctrine*, of necessity, leads the Authors of it. They who are great enemies to *Popery*, are, by this their tenent, the greatest *Patrons of Purgatory*.

But the *reliques of sin*, they say, must *remain*; yea, and God will have them to *remain* in us, to *abase us* and *humble us*, lest we should be *proud*. Where, I wonder, have these men learned this *secret will* of God. For sure I am, it is not *revealed* in the whole

written

A written Word of God. Nor indeed is it *reasonable* so to speak. SER. 17.

As if God would have us to be *disobedient*, lest we should be *disobedient*. As if he would not that we should be without *spot*, lest we should be *spotted*. Doubtless these men *fear* most where *no fear is*; and they are altogether *fearless*, where the *most fear is*. They *fear* to be without *spot*, lest they should be *proud*; whereas, if they be without *spot*, how can they be *proud*? They *fear* not the *reliques of sin* which the Scripture saith, are most to be feared. For a *little leaven*, leavens the *whole lump*, Gal. 5.9. And he who keeps the *whole Law*, and offends in *one point*, is *guilty of all*, Jam. 2.10. O take heed and look diligently, lest any *root of bitterness* springing up trouble you, and thereby *many be defiled*, Heb. 12.15. He that neglects *small things* shall fall by *little and little*, Ecclus. 19.1.

B And for whom do these men *plead*? for the *Lord*, or for *Baal*, their own *ruling lusts*? for the *most holy God*, or for the *unclean Devil*? for *Christ* or *Belial*? Let *Baal* plead for himself. But they *implead* others (who would willingly *wash* out their *spots* with the water of the Word, Ephes. 5.) as *Hereticks*, men of *corrupt and erroneous judgements*, *dangerous men*. *Dangerous* indeed, but to whom?

C to the *Devil* and *his kingdom*, which they uphold. And he stirs these men up, out of hatred to the *pure & spotless Bride* of *Christ*, whom, he pursues into the *Wilderness*, and casts a flood of reproaches after her, Rev. 12. They tell a story of an *Ethiopian* woman which brought forth a *white childe*; whom therefore the *most condemned to death* before her cause was heard. But the *Physitians* knowing the womans *piety* and *chastity*, began to enquire; and making search in her bed-chamber, they found the picture of *Andromeda*, a *fair white woman*. Whereupon they judged, that, since *Phantasia habet opera realia*, the *phantasy* hath *real effects*, this woman in her conception looked upon that picture, which thereby might *form* and *bring forth a white childe*.

D The *Spouse of Christ* *black but comely*, Cant. 1.5. is accused as an *Harlot* she *labours* and is in *travaill*, bringing forth a *pure and spotless birth*. And rash judges of *evill thoughts*, like *Judah*, pronounce sentence against her; and say, let her be *burned* for an *Harlot* for an *Heretick*. But judge now *righteous judgment*, ye *Physitians* of souls, whether it be possible, yea or no, that the *chast and holy Spouse of Christ* may *bring forth a white child*, a *pure and holy life*:

E St. Paul hath determined this controversy long ago, 2 Cor. 3. He speaks of himself together with the *holy Church*; we all *beholding* as in a glass, the *glory of the Lord* ἀποκαλυμμένῳ προσώπῳ, with his, that is, *Christs open face* (in opposition to *Moses*, with his face covered, ver. 13.) we are *transformed*, into the same *image* from *glory* unto *glory*.

2 Cor. 3.  
v. 18.

Yea, *Christ* himself gives approbation to the *beauty* and *purity*  
A a a a 2 of



SER. 17.

of his Spouse, thou art fair my love, thou art fair, *Cant. 4. 1.* A  
Yea ver. 7. Thou art *all fair* my love; *no spot in thee.*

And are not they Gods sons who have their spots? Alas! what then shall become of me?

Hath not Christ so loved his Church, that he hath given himself for it, that he might *sanctifie* and *cleanse* it with the washing of *water by the Word*, that he might present it unto himself a glorious Church not having *spot* (of deformity) or *wrinkle* (of the old man) or any such thing, but that it should be *holy* and without *blemish*, *Ephes. 5. 25, 26, 27.* B

But I have contracted long *customary sins*, and am even *wounded in them.*

*Nullum tempus occurrit Regi*; No long time can prescribe unto the King Christ, but that he may cleanse his Spouse. But alas! *Long custome is another nature*; mine habitual spots are as *indelible* and *fixt* in me, as *blackness* in the *Ethiopian* and spots in the *Leopard*. And can the *Ethiopian* change his *skin*, or the *Leopard* his spots? *Jer. 13.*

Thou complaineſt very much of thy sin; but deal faithfully C  
between God and thine own soul; would'st thou indeed be *cleanſed* from it? We read that a blinde man cryed after our Lord, Jesus, thou *Son of David*, have mercy upon me; and again, Jesus, thou *Son of David*, have mercy upon me; nor could the people make him hold his peace, *Mark 10. 50, 51.* He is brought unto Jesus. And he ask'd the blind man, what would'st thou that I should do unto thee? A strange question. For what else, what greater boon could the *blind man* desire then that he might receive his *sight*? Our Lord well knew, that many love *darkness* more then *light*. He knew that some men love the *lusts of their eyes*, better then their eyes. D

And for like reason, when a certain man lay at the pool of *Bethesda*, *thirty and eight years*, Jesus saw him, and *knew* that he had been now a long time in that case; yea, though he *knew* all this, yet he saith unto him, *wilt thou be made whole*? Certainly our Lord Jesus knew right well, and foreknew, that many then were, and would be in aftertime, yea, and are at this day, who have had their *infirmities* as long, yea longer then that man; So they call their *habitual sins*, their *infirmities*, which they love so well that they desire not to be *made whole*. Therefore our Lord inquires into the *mans will*. For *without the mans will*, Christ may *will*, and no cure be wrought: *I would, but ye would not, Matth. 23. 37.* But *with the mans will* the greatest cure may be wrought, even of habitual and customary sins: *Jer. 13. 23.* The peoples sins were as fixt as blackness to the *Ethiopian*, and spots to the *Leopard*. And these spots the foulest, *adulteries*, *neighings*, *leanness of whoredom* and *abominations* on the hills in the fields, &c. E

Those

A Thoſe ſpots were of the deepeſt die; yet the Lord required of Je-  
ruſalem onely her will toward the cure of them, Wilt thou not be  
made clean? When ſhall it once be?

Ser. 17.

Be we exhorted to keep our ſelves unſpotted from the world.  
Its a part of the pure religion and undefiled, James 1.27. So ſhall  
we be the ſons of God, and have his characters, his *ἡμετέρας*,  
his marks upon us; even his mark of love even unto enemies, Mat.  
5.44. His mark of mercy and pity, Ecclef. 4.10. Blameleſs and  
harmleſs (or, ſincere or ſimple) the ſons of God *ἀμώμους*, Immacula-  
ti, without ſpot, (ſo *μώμῳ* answers to *מָוֶה* a ſpot) in a crooked  
and perverſe nation, or rather generation, (*γένεα*, as they render  
the word in the text,) Phil. 2.15. That's the third and laſt Axiom.

B They are a perverſe and crooked generation.  
This is the reſult of their corruption and depravation, their ſpot  
and their ſtain; This corrupt and spotted people are a perverſe and  
crooked generation.

Phil. 2.  
v. 15.

Let us inquire into the meaning of theſe words. *דור* properly  
ſignifies an age or time while men live ſucceſſively in the world,  
(whence is *Durare* to continue in the Latin). By the ſame word  
alſo the men of an age are underſtood, by Synecdoche, as in this  
place. So the Lord ſaith to Noah, I have ſeen thee righteous  
*בדור הזה* in this generation, that is, in this age and among theſe  
men, Gen. 7.1. And that was a very crooked and perverſe generation;  
and ſo was that of which Moſes here ſpeaks. Theſe words *שָׁרָע*  
*וּפְתָלָהּ* in their metaphorical ſenſe as here uſed have like ſig-  
nification one to other: and both import ſubtilty, oblique, crook-  
ed, and perverſe dealing among men: Howbeit they have their  
difference; for the former ſignifies oblique and crooked, which  
the LXX turn *γενὸς σκολιᾶς*, a crooked generation. The later im-  
ports the ſame crooked generation, to be perverted and depraved,  
and accordingly tis rendred by the Greek Interpreters, *διςπαμ-  
μένην* a perverſe generation. But although the words have like ſig-  
nification of wreſting, writhing, depraving, yet ſhould not the  
Translators have inverted and perverted the genuine order of the  
words, as they have done, (unleſs thereby they intended an ele-  
gancy) turning them perverſe and crooked, inſtead of crooked and  
perverſe generation; which error they corrected, Phil. 2. 15.  
Where we have, the ſame words in the Greek, *ἐν μέσῳ τῆς γε-  
νῆς σκολιᾶς καὶ διςπαμμένης*, which our Translators render in the  
miſt of a crooked and perverſe nation, or rather generation.

C The two former characters of this wicked people, do not neces-  
ſarily imply a ſpreading beyond themſelves; He corrupted him-  
ſelf, not another: ſo the Chald. Paraphraſt; and their ſpot, its  
not ſaid that it infects another. But when this people are called a  
crooked and perverſe generation, the Hebrew words import craft  
and ſubtilty to circumvent and deceive others; ſo Mich. 3.9. They  
make

D E



SER. 17.

make crooked what is straight, which elegant opposition is lost in our Translation. In the later word, the metaphore is taken from *Wrestlers*, who by turning and winding their bodies endeavouring to supplant and overthrow others; the Wiseman describes such a *perverse* generation; *Prov.* 4. 16. They sleep not, except they have done mischief, and their sleep is taken away, unless they *cause some to fall*.

But since both these words signify *crooked*, and are accordingly rendred by the LXX, the former, in the text and elsewhere, the later, *Prov.* 8. 8. its needfull that we inquire what's here meant by *crooked*. *Privations* are known by their *habits*, and *deprivations* by their *integrity* and *soundness*. That therefore we may know, what's meant by *crooked*, we must know what is *straight*, because, *Rectum est iudex sui & obliqui*; what is *straight*, discovers it self, and what is *crooked*. That's *straight* and *right* which inclines to neither part; as a *straight* line lies even between two termes: as a *straight* way inclines neither to the *right* hand nor to the *left*; as we read it described by *Moses*, *Num.* 20. 17. *Deut.* 2. 27. The rule of this *Rectitude* is the word of God, which is *Right*, *Psal.* 19. 8. and 33. 4. And his word is conformable to himself who is *right*, *Deut.* 32. 4. In this *rectitude* and *uprightness* the *upright* God made and let man at the first, *Eccles.* 7. 29.

Hence we may understand what is *obliquety* and *crookedness*, namely, an *aversion* and *deflexion*, from that original *straightness* *rectitude* and *uprightness* in our God.

And this *crookedness* is framed by a rule, which is *iniquity*, *lawlessness* and *irregularity*. For as *rectitude* and *uprightness* is compared to a *straight way*; so is *iniquity*, to *by-ways*, *crooked* and *erroneous* wayes: So *Noti* to *sin* signifies properly to *miss the right way* or *Mark*, *Judg.* 20. 16. And of like sense is *ἀμαρτία* and *Pecco*, to *sin*. And as *rectitude*, and the rule of it, is *conformity* unto the *upright* God himself, so *crookedness* and *irregularity* the rule of it, is *conformity* to the *Devill* himself, the *crooked* *Serpent*, *Esay*, 27. 1. And as the *upright* God made the man *upright* in his generation, and according to his will; So the *Devill* the *crooked* *Serpent* *de-leuded* man and brought him to the *bent* of his will, in the *degeneration*. God made man *upright*; but they have found out many inventions, *Eccles.* 7. 29.

Whence appears the reason why this *generation* became *crooked* and *perverse*. For although the *heart* it self *perverts* it self, (as hath been shewen on *Deut.* 30. 17.) yet this comes not to pass without a *Tempter declining* and *bending* the man to his will.

Nor is he in vain called *ὁ πειράζων*, the *Tempter*, *Matth.* 4. 3. It is his business, and he is fitted for it, being a *subtil* *Serpent* full of *windings* and *turnings*, and *insinuations*; full of *mischief*, or *readiness*.

A nels and easiness to do mischief (*εὐδυσπία*) whence Elymas is called the Devils childe, *Acts* 13.10. He hath also his instruments and ministers, *2 Cor.* 11. 14, 15. not only such as are in his ordinary service, as Sorcerers and Wizzards, whereof one ye read of in the place now named; but his great designe is to gain to his party and service, some of Gods Ministers. And because Levi was in reputation for holiness, the Law of truth was in his mouth, and iniquity was not found in his lips, he walked with God in peace and equity, and he turned many from iniquity, *Mal.* 2.6. If Satan can perswade a Levite to corrupt the covenant of Levi, and so gain a Levite unto his side, to do his work, to turn men and decline them from righteousness to iniquity, then what mischief may not the Devil and the Priest do? And too often he gets this advantage; whence he has gotten himself a name, and is called *Leviathan*, the piercing Serpent, and again, *Leviathan* the crooked Serpent, *Ezra* 27.1. that is, of *לוי* and *נחש*, *Levi* the Priest, and the Dragon. These two joynd are abundantly sufficient to make a crooked and perverse generation, *Incurvas interam animas et caelestium inanes*; Souls bow'd to th'earth and void of heavenly things.

C 1. Whence we may learn, by the rule of contraries, what manner of people are the sons of God. As the Devills children are the crooked generation, as Elymas the Sorcerer is called the son of the Devill, because he went about to turn the deputy from the faith, *Acts* 13.8.9.10. So Gods sons are *generatio rectorum*, the generation of the upright, *Psal.* 112.2. being such as turn sinners from the errour of their way, *Jam.* 5.20. and turn many unto righteousness, *Dan.* 12.3. These are Gods *Jeshurun*, his upright ones.

D 2. Hence we gather, what is the *Heathenish* life, where-with this people were corrupted and spotted; and so pronounced not to be the sons of God, but a crooked and perverse generation. That life consists in craft and cunning, to circumvent and deceive: *si possis, rectè, si non, quocunque modo rem*; to be getting, *quo jure quæve injuriâ*, by right or wrong, any way to lurch, cousin, cheat, go beyond another. And being grown rich, to spend prodigally and wastefully, upon their lusts, what they got injuriously. The former part of this description, is in the text: the later yea read, *1 Thess.* 4.5. *1 Pet.* 4.3. That the will of the Gentiles consists in lasciviousness, lusts, excess of wine, &c. Both parts of this *Heathenish* life, too many of this City live, yet think themselves, and would be accounted by others very good Christians, although their spot declares evidently that they are not Gods sons, but Gentiles or Heathens, a crooked and perverse generation.

E 3. Hence we learn, that it is no good reason, wherewithal yet many sooth and flatter themselves, into a good opinion of that way of religion wherein they walk, that it is Orthodox and sound, pure, undefiled, and upright; when yet its corrupt, spotted and impure,

SER. 47.

.08.017

.21.3

.1.3



Ser. 17.  
Pro. 30.  
v. 12.

impure, crooked and perverse. That such there are, the Wiseman assures us, *Prov. 30. 12.* There is a generation, that is pure in their own eyes; and yet is not washed, *מִתְיַבֵּשׁ*, from their dung. They reason thus; They of the Church of Rome, worship Idols; teach the doctrine of merit by works, &c. therefore they are a crooked generation. Now as for us; though we commit that which the world calls *Sacrilege*, yet we abhor Idols, *Rom. 2. 22.* And as for merit by good works, we conscientiously abstain from them; for fear, lest we should hope to be saved by them. I doubt not but I speak the inward thoughts and reasonings of many Professors.

Its possible, that men of contrary minds and opposite wayes in Religion, may neither of them walk in Gods way, which is the right way; yea, they may both be crooked and perverse generations. Ye read, that Ephraim was against Manasseh, and Manasseh against Ephraim; and both together against Judah, which alone was in the Right, *Esay 9. 21.* and therefore both the other must be in the wrong. The Pharisees were against the Saducies, and the Saducies against the Pharisees, *Matth. 22. 23.*—40. *Acts 23. 6, 7, 8, 9.* and both against Christ who is *That way*, *John 14. 6.* that one straight way to life. There are *πολλοὶ ἀντίχριστοι*, many Antichrists: but Christ is One.

Psal. 119.  
v. 1.

And the reason is: A right line is but one between two terms: But crooked lines may be infinite between the same two termes. And the like we may say of the true religion and undefiled; that it is but one, but one upright way: And blessed are the perfect in the way who are walking in the Law of the Lord. But erroneous and by-ways are as so many crooked lines, innumerable, and infinite.

So that, although the present Christians accuse, judge and condemn one another, yet that sentence of the Psalmist is true of too many of them; They are all gone out of the way; they are corrupt and become abominable; their feet are swift to shed blood; destruction and unhappiness are in their wayes; and the way of peace (that's Gods right way) they have not known.

4. The Lord owns not his own people and nation corrupted, spotted, crooked, and perverted; but reputes them as Gentiles and Heathen; their spot is not of his sons; they are a crooked and perverse generation. For why? It is the Gentiles and Heathenish life, that makes Gentiles and Heathen, be they otherwise of what nation or people soever they may be. The unconverted Macedonians were a crooked and perverse nation or generation, *Phil. 2. 15.* And well might they be so termed, when S. Peter calls the Jews a crooked generation, *Acts 2. 40.* Yea, the perverted people are called after the names of those nations, whose lives and manners they imitated. So *Esay 1. 10.* the Princes of the Jewes are called Rulers of Sodom, and the nation, the people of Gomorrha. And *Ezech. 16. 3.* The birth and

A and the nativity of Jerusalem is said to be of the land of Canaan; their Father an Amorite, their Mother an Hittite. Yea, the Israelites, who usually are called עַם, the people, and people of God, when they lost their rectitude, uprightness, and conformity to the one and only God, and brake the bond of unity among themselves, by reason of their rents and divisions, from one another, and from their God, the Lord calls them גוֹיִם, Nations, *Ezech. 2. 2.* as it is acknowledged in the margin.

Ser. 1712

I. 1. 1. 1.

2. 1. 1.

3. 1. 1.

4. 1. 1.

5. 1. 1.

6. 1. 1.

B Nay, when the people have depraved the divine characters and image of their God, they are judged unworthy the name of a people, so saith the Lord; They have provoked me to jealousy with that which is not God, and I will provoke them to jealousy with those who are not a people, *Deut. 32. 21.* And the divine Image being renewed, it restores the name of a people unto them. Ye, saith S. Peter, are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should shew forth the virtues or praises of him, who hath called us out of darkness to his marvellous light.

C I. And why may we not exhort the crooked and perverse generation to repentance? why may not they hope to return to their Primitive rectitude and uprightness? There is a promise left, that the crooked shall become straight, *Esay 40. 4.* alwayes provided, that they admit the doctrine of Repentance and amendment of life: For to such penitent ones John Baptist brings that promise, that *ἵσαλ τὰ σκολιὰ εἰς εὐθεῖαν*, that the crooked things shall become a straight and plain way.

Luke 3.

v. 5.

D Provided also, that they yield unto Gods wrestling and striving with them. For, as with the merciful, the Lord will be merciful, and with the perfect man, he will be perfect, and with the pure, he will be pure; so with the perverse, he will be cross, wrestle and strive to overcome him; so לָחָם properly signifies: And such are the wrestlings of God, with the perverse man, *Gen. 30. 8.*

Psal. 18.

v. 25, 26.

Gen. 30.

v. 8.

E This is the method of the divine wisdom in converting the man, observed by the Son of Syrac, *Ecclus. 4. 17. &c.* At the first she will walk with him (not by crooked wayes, as our Translators turn *διεσαμμένως*, but) perversely or crossly; (as thwarting his perverse will) and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him *δικαιώμασιν αὐτῆς* Justificationibus suis, with her justifications, or Laws which make righteous. Then will she return by the straight way unto him, and comfort him, or, make him glad, (*ὑπερχειν*) and shew him her secrets. But if he go wrong, she will utterly forsake him, (*ἐγκαταλείψει*) and deliver him (*εἰς χεῖρας* into the hands) into the power of his own fall or ruin, *πτώσει αὐτὴν*.

Ecclus. 4.

v. 17, 18,

19.

O that the crooked and perverse generation would consider this, and take to heart this advise of the Wiseman and other counsel

B b b b

of



Svr. 17.

Eccles. 1.

v. 15.

v. 7.

v. 13.

Acts 2.

v. 40. 46.

Phil. 2.

v. 15.

Hof. 14.

v. 9.

of his, in that excellent Book: So shall they experimentally know that what is crooked, may be made straight; yea, that he, whom the just God leaves in his wilful hardnels and impenitency, his crookedness and perverseness, and so may be said to make him crooked, even him now become penitent and relenting, the merciful God can again make straight and upright, according to the promise, *Esay 45. 4. Luke 3. 5.*

2. Meantime, let the new converts be exhorted to save themselves, or, be saved (*σώσωμεν, Salvamini*) from the crooked generations, according to St. Peters counsel, *Acts 2. 40.* So will the Lord adde unto the Church *πλεονάζουσιν*, such as are saved from the crooked generation.

3. And ye, who have attained unto a greater measure of light and strength, continue ye blameless and harmless the sons of God, without spot, in a crooked and perverse generation; among whom pearls, shine ye as lights in the world. Direct and strengthen and turn many unto righteousness. So shall ye shine as the Stars for ever and ever, *Dan. 12. 3.*

Who is wise, and he shall understand these things? prudent, and he shall know them experimentally? (so the LXX turn *πρῶτον* by *ἐμπειροτέρας*) For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein, *Hof. 14. 9.*

Sermon

A

B

C

D

E

A

**A**N APPENDIX of Three Sermons  
on Three Texts of Scripture, out of that  
course which hath hitherto been observed; which  
of themselves, speak not that sense which the  
Translators have imposed upon them; but, by  
mis-translation and mis-interpretation, have long  
time mislead the credulous and ignorant mul-  
titude: But being rightly rendred and explained,  
may undeceive them; and, through the goodness  
of God, reduce them into the way of Truth.

B

C

D

Bbbbb 2

SERMON

E



of each reduce them into the way of

2ERMOM

8 p p p d d d s

A



There is no necessity for a Wise and Just man to fin.

B

SERMON XVIII.

Eccles. 7. ver. 19, 20.

C

Wisdom strengtheneth the wise, more then ten mighty men which are in the City; for there is not a just man upon earth that doth good and fineth not.

D

**T**HE Wiseman, ver. 15. discovers unto us a *xp'is*, an hidden and unknown kinde of divine providence, which ignorant men account little less then an irregularity; That sometimes it goes ill with good men, and things succeed well with evil men. All things have I seen in the dayes of my vanity: There is a just man that perisheth in his righteousness, &c. Whereupon he gives advise to avoid extreams of both kindes. 1. That *excedat* that *Summum* jus; that rigour and too much severity of Justice, ver. 16. which while we go about to decline, we must not run into the other extream, ver. 17. Be not overmuch wicked, &c. 2. But alas, if the case be so, that a man may perish in well doing, and prosper in evil doing; what shall we do? which way shall we turn ourselves? Tis true, these are great inconveniencies; but be sure thou heed this well, and forget it not; Fear God, and thou shalt easily escape all these extreams, all these inconveniencies.

E

This Clue, This Wisdom, viz. The fear of God, whereby thou mayest dis-intrangle thy self, and winde thy self out of this *Labyrinth* of evils, it strengthens the wiseman more then ten mighty men that are in the City; although there be not a man so just upon earth, that so doth good, but that he may fin.

Ye have a brief *Analyse* and Paraphrase of the neighbour words, that lead to my Text. Come we now to the divine truths contained in it; and they are these.

1. Wisdom



SER. 18.

1. Wisdom strengthens the wife.
2. Wisdom strengthens the wife, more then ten mighty men in the City.
3. There is not a just man upon earth that doth good and may not sin.
4. Although the wisdom so strengthen, yet there is not a just man upon earth, &c.

1. When Wisdom is said to *strengthen the wife*, we must inquire, what *wisdom* this is; and how it is true, that *wisdom strengthens the wife*. 1. The word here turn'd *wisdom*, is חכמה; which is extremely ambiguous; and therefore we must timely distinguish it according to the significations of it. And so Wisdom is

either { *Divine*, and from above, or  
           { *Humane*, and of this world, or  
           { *Devilish*, and from beneath.

The *wisdom* here meant is *divine*, which is defined *Absoluti divinique boni scientia. Rerum divinarum humanarum; scientia*; the knowledge of the absolute and divine good: the knowledge of things divine and humane: So Lactantius and others. The *Wise-man*, who, on purpose, speaks of *wisdom*, defines it the *breath or emanation of the power of God, and a pure stream flowing from the glory of the Almighty, the brightness of the everlasting light, &c. Wisd. 7. 25, 26.* Which description declares, that the *true wisdom* is not such as the Philosophers have delivered it unto the world; who make it one of the intellectual *habits*, as they call them, whereof they make five. Τέχνη, ἐπιστήμη, σοφία, νόσ, ἡρεσέγνωσις. And they will have it consist in *knowledge*. But it is evident by that description of the *Wise-man*, that *wisdom* is no *acquisite habit*; nor consists it only in *knowledge*, though of the highest things. For we must take notice, that the *fear of God is the beginning of wisdom*. And the Scripture places *wisdom* not in the *Brain*, but in the *Heart*, 1 King. 3. 12. Psal. 90. 12. By *wisdom* then we must here understand the *Spirit of wisdom* which is *Christ*; and thus, Dent. 34. 9. *Joshuah* is said to be full of the *Spirit of wisdom*. Esay 11. 2. There shall rest upon him the *Spirit of wisdom*. For this, S. Paul prays, Ephes. 1. 17. And *wisd. 1. 4.* what the *Wise-man* calls *wisdom*, v. s. he calls the *holy Spirit of Discipline*.

2. The word we turn to *strengthen*, is וַיָּחַזק, to make *firm, solid, and strong*: Which is transferred from outward and visible, to invisible and inward things: So that as the thickning of *bodily things*, makes them *stronger*, as a threefold cord is not easily broken; so likewise the addition of *spiritual things*, makes them more *firm*, and those who have them, as light and heat, &c. may be increased. Whence we say, *Vis unita fortior*. Psalm 68. 29. *Strengthen O Lord, the things thou hast wrought in us*: unto which the

Apostle

A Apostle may seem to have had respect, when he saith, 1 Cor. 3. 6, 7. I have planted, and Apolla watereth, but God gave the increase. They go from strength to strength, Psal. 84. 7. Stablish, strengthen, settle you, 1 Pet. 5. 10.

S. 182

The reason is evident from that *ἀνταρπεία*, self-sufficiency & *ἐμπειρία*, that operative power of the divine wisdom in those who have it in them. It is given them for this end, to work in them; as Solomon prayed, 1 Kings 3. 9. *Wisdom*, 9. 19. O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, &c. *Wisdom*, 6.

B Obs. 1. Note here, that a man who is wise, by the wisdom of God, hath that wisdom in him. For nothing can render another like it self, but it must be in him in whom it works. Since therefore Christ is the true wisdom, he must be in those whom he makes wise and strengthens by his wisdom, and will be found of all that seek him, *Prov.* 8. 17.

C Obs. 2. A great diversity, and a broad difference between humane fear, and the fear of God, which the wiseman here calls wisdom. Humane fear abates mens courage; *Timor minuit*; Fear betrays those succours which reason would afford, *Wisdom*, 17. 12. But the fear of God, which is the wisdom here meant, encourages and strengthens the wise.

Obs. 3. Hence it followes, that a wise man is a valiant man. The wiseman tells us so much expressly, *Prov.* 24. 5. A wise man is strong, yea, a man of knowledge increaseth strength. Solomon knew this from his father Davids example, *Psal.* 27. 1. Such a valiant man was S. Paul, *Rom.* 8. 35. &c. who shall separate us from the love of Christ? shall tribulation or distress, &c. In all these

D things we are more then Conquerours.

E Obs. 4. That as there are diverse sorts of wisdom, divine, humane, and diabolical, as hath been shewen; so the divine wisdom it self, hath diverse degrees. And the wisdom here spoken of, is the lowest: For Solomon having spoken of the fear of God, which is the beginning of wisdom, he presently saith, *חַכְמָה*, This wisdom, namely, the fear of God, strengtheneth the wise. He implies, that there is another, and higher degree of wisdom then this is: of which S. Paul speaks experimentally, *Col.* 1. 26, 27, 28, 29. the mystery which hath been hid from ages, and from generations, which is Christ in you, &c. whereunto I also labour, striving according to his working which worketh in me mightily.

Obs. 5. This resolves a great doubt, which might be made, by comparing the speech of the Wiseman, *Ecclesi.* 24. 21. where the wisdom saith, They that eat me, shall yet be hungry, and they that drink me, shall yet be thirsty: Whereas *John* 4. 14. Whosoever, saith the wisdom of God, drinketh of the water that I shall give him, shall never thirst, &c. And 6. 35. He that cometh to me, shall



SER. 18.

shall never hunger, &c. Whence its evident, the former words are to be understood of the former and lower degree of wisdom; and the later of the consummate and perfect wisdom, called חכמה wisdoms, able to make us wise unto salvation, 2 Tim. 3. 15. The wisdom of the just, Luke 1. 17.

Which justly reproves our great unthankfulness unto the Lord Jesus our Saviour and Deliverer, who saves and delivers us out of the hands of our enemies; who redeems us from iniquity, from the curse of the Law, from the wrath of God, 1 Thess. 1. 10. from eternal death, from him who hath the power of death, Hebr. 2. Yet who returns thanks? Solomon tells us a Story, Eccles. 9. 14. of a little City delivered by a poor wise man. And what is this little City but the Church professing godliness? S. Matth. 5. 14. Such indeed are but few in regard of the whole world. Against this little City comes a great King, the Prince of this World. He besieges it, he goes about seeking whom he may devour. This is the true Nebuchadnezzar, he who straighteneth and besiegeth judgement; the wicked compassing about the righteous, &c. Habac. 1. v. 2, 3, 4. which causeth Jerusalem to mourn & make lamentation. He is wont, saith one of the pious Antients, to be a type of the Devil. This King of all the children of pride, Job 41. 34. This Prince of this World, sets all the World against this little City. All that is in this world, the lusts of the flesh, &c. all temptations unto sin; all occasions of sin, &c. He summons his Servants, all Tyrants, Hereticks, the Wisemen, and wisdom of the world, and the wisdom of the flesh. Ye read of such a straight siege, Revel. 20. 8. when the City is so little and so few to defend it, it seems it might easily be taken. How much more when the Prince of this World comes and begirts it with all the power of this World? This City, the poor Wiseman, who for our sakes became poor, delivers, yet who remembers this poor Wiseman?

Axiom 2. Wisdom strengthens the wise, more then ten mighty men who are in the City. These words of the Wiseman present us with the praise of wisdom compared with Strength and Authority. For so שליש here used signifies one that's strong and powerful; whence the Arabians and Turks call their Governours Soldans or Sultans, that is, men of power and authority, mighty men. Whereas the wisdom of the Wiseman is compared with ten such Princes or mighty men, and preferred before them. The number of Ten is not here exactly and precisely of necessity to be understood, but as we often in common speech, use a definite number for an indefinite; as Castellio here, Decies tantum, ten times as much, that is, many times. And the reason is, because, the number Ten is the boundary, beyond which we number not, but by repeating. Hence it is that δέκα's, that signifies Ten, is from δέχεται to contain; because it comprehends all numbers. The Scripture speaks thus, Job 19. 3. These

A Theſe ten times have ye reproached me ; that is, *oftentimes*. And ſo *Jacob* complains that *Laban* had changed his wages ten times, *Gen. 31.7*. And the Lord, ſaith he, was tempted ſo often by his people, *Numb. 14.22*. Thus *Matth. 25.1*. ye read of *Ten* inſtead of the whole number of the Church : and diſverſe the like.

SER. 18.

The truth of this is evident, both by teſtimony of natural experience, and Scripture. 1. Experience ; as the Heathen found it true, who ſaid, *Cedant arma togæ*,—Arms muſt yield to the Gown. And *Archimedes* the Mathematician was more feared by the *Romans* then all the power of *Syracuse* : Inſomuch, as if the Souldiers beſieging the City, ſaw but a Line, or a ſmall piece of wood hanging down the wall, they preſently ſuſpected ſome Engine, and would cry out, *Archimedes, Archimedes*, and turn their backs and flye ; which they diſdained to do, at all the ſtrength of the Souldiery. But the Scripture proves this expreſſly, *Prov. 21.22*. *Eccleſ. 7.17*. and *9.14*. And the weaker Sex arm'd with wiſdom prevail'd againſt the ſtrong ; witneſſ *Debora*, *Jahel*, and the wiſe Woman of *Abel*, *2 Sam. 20*.

C The reaſon why *this wiſdom ſo ſtrengthens the wiſe*, even more then many mighty men, ſo that *one wiſe man* more preſerves the City then *many ſtrong men* ; it ſeems to be, becauſe, *wiſdom* both originally and formally, is concrete with power and might : and therefore whatſoever ſtrength can do alone, that alſo can *wiſdom* do & more. Therefore *wiſdom* is deſcribed the breath of the power of God, and a pure efflux from the glory of the Almighty, *Wiſd. 7.25*. And formally the ſame Chriſt is the *wiſdom* of God, and the power of God, *1 Cor. 1*. which is the ſecond neceſſary for our ſpiritual war.

Wiſ. 7.  
v. 25.

D 3. Beſides, there is a priority in nature : For *Vis conſilii expers mole ruit ſua* ; Force without Counſel, periſheth by his own weight. And therefore if ſtrength be ſucceſſful and prosperous in the actions of it, it muſt preſuppoſe *wiſdom* as the guide and director of it. Yea, *wiſdom* is the Teacher of Valour ; yea, of Prudence, Temperance, and Juſtice, according to *Wiſd. 8.7*. If a man love *wiſdom*, her labours are vertues ; For ſhe teacheth Temperance, Prudence, Juſtice, and Fortitude, which are ſuch things that men can have nothing more profitable in their life, which are the four Cardinall Vertues known and famous among the wiſe Heathen.

E Olf. 1. If that *wiſdom* which is the fear of God, and but the beginning of *wiſdom*, as its often called, be yet ſtronger then many mighty men, how much more ſtrong is the progreſſ and increaſe of divine *wiſdom* in faith which overcomes the world ? *1 John 5.4*. Yea, how much more ſtrong is that mighty power of love which is God himſelf ? *1 John 4.8.16*. The laſt enemy that ſhall be de-

C c c c c

ſtroyed



SER. 17.

stroyed is Death, 1 Cor. 15. And love is strong as death itself, Cant. 8. 6.

Obs. 2. How should this inflame our soules with the love of Christ, which is not only power but wisdom also; yea, and righteousness and holiness, Job 36. He is mighty in strength and wisdom; Yea, he is all things, Col. 3. 11. and in whom are hid all the treasures of this wisdom and plenipotence of power.

Obs. 3. The divine wisdom is of more power and force then all humane wisdom and strength. This appears by the examples of holy men, not trained up in Trades, Arts, and Sciences, yet able to judge of them even better then they who professed them. As Joseph no States-man, Paul no Mariner, yet able to out-vie them, to out-shoot them in their own Bow. The like we may truly say of the divine wisdom in regard of all humane power and might. What is the most glorious pretence of using might and power? Is it not the cause of Religion? the building up and defence of pure religion? Does not the wiseman tell us here, that wisdom strengthens the wise more then ten mighty men that are in the City? And therefore what ye read, Zach. 4. 6. spoken of the material Temple, the building of it, not by might nor by power; and the same is most true if understood of the spiritual Temple the Church of God. All the Zelots in all Ages they have found that by their tyranny, all that could be effected, was but to make many Hypocrites like themselves. But to build up the Church of God of living stones, it is the work of divine wisdom which reaches from end to end strongly, and disposes all things sweetly, Wisd. 8. 8. And therefore when the Lord appeared to Eliab, now zealous of Gods glory, who might seem to pray for fire from Heaven, to destroy Jezabel, 1 Kings 19. 11. The Lord was neither in the strong winde, nor earthquake, nor fire, but in a still voice. And let them take notice of this, who like James and John, even out of zeal for God and Christ, wish for fire from Heaven to consume their supposed enemies, the wisdom of God tells them, They know not of what spirit they are, Luke 9. 55.

Myſticke. The wisdom of God, which is Christ, is more powerful and more helpful to us then ten, then many Princes, then all the power of men and Angels. When all the guardian Angels say, We have healed Babylon, and she was not healed, &c. Jer. 52. 9. then descends the great Physitian of souls into the Church which is in Babylon, saith S. Peter, and he undertakes the cure of this issue of blood, wherewith the Church hath so long been wasted; when the woman the Church, hath spent all she hath upon Physitians of no value, when so many Formula concordia, so many Books of Articles, so many Confessions of Faith, so many Catechisms, so many Liturgies and Directories, so many Forms of godliness, so many Counsels, so many Assemblies, when such infinite varieties of Medicines have

A have been applyed, yet the Woman becomes rather worse, then better; then the vertue of the *divine wisdom* drawn out of him by an *operative faith*, that works the cure, that scales the City of the mighty, *Prov. 21.22.* This is that one poor *Wiseman* who saves the City, *Eccles. 9.* Ye read, *2 Sam. 23.8.* that the chief of all the Captains about David, was *Tachmoni*; he sat upon the Seat or Throne, a Principal man no doubt, who is called *Jashobeam*, *1 Chron. 11.11.* A man ye hardly read of any where else. And who is *Tachmoni* but the *wise man*? so *Tachmoni* signifies: And where is he? where is his dwelling? even in the midst of us? *John 1.26.* And therefore he is called *Jashobeam*, who dwells in the people, *1 Chron. 11.11.* He dwells in us except we be cast awayes. And there he subdues all the power of the enemy. Would we then obtaine this *wisdom*? It is neer us in our mouth and in our heart. It is in us: for nothing can render us like unto it self but it must be in us; as was shewen before.

B This speakes strong consolation to the simple soul, *wise* and yet but *weak*, and ambitious of an higher and more eminent degree of *divine wisdom*: In which case, *David* speakes, *Psal. 42.1.* As the Hinde panteth after the rivers of waters; so panteth my soul after thee O God! my soul hath been a thirst for God, &c. Such are much dejected: surely *Ab extremo ad extremum, non pervenitur nisi per medium.* The *divine wisdom* is not attained unto all at once, but by degrees; and as we cannot hasten our natural age, but childhood must have it's time, and youth it's time, &c. So must the *spirituall ages* have their times and successions also: For as the visible Sun by few or many and often revolutions makes a like number of dayes in the outward world: So doth the Sun of righteousness by few or many revolutions on the souls of those who feare God, make some children of a few dayes, some youngmen of more, some oldmen and full of dayes; and so *wisdom* enters into the holy souls according to the ages, *Wisd. 7.27.* Meantime while we are yet in our nonage let us hunger and thirst after a greater degree of wisdom, as *Prov. 30.1.* The words of *Agur*, and in the Vul. Lat. *Verba congregantis & vomentis*, first the wisman he gathers, then pours out, as *Eccles. 39.1.—6.*

C Get we therefore *wisdom*, and withall our getting, get we understanding. By prayer to the Lord, *Salomon* obtained *wisdom*, *1 Kings 3. Jam. 1.* This prayer is the prayer onely of the righteous man, *Eccles. 2.26.* Thus *Daniel* and his companions obtained *wisdom*, and the understanding of secrets, *Dan. 2.17.—23.* And unto such, the wisdom is given, *Matth. 13.11.*

E *Act. 3.* For there is not a just man upon earth that doth good, &c. These words beside their absolute consideration, look *προσω & ὀπίσω* forward and backward, and have their due connexion with both, as we shall see when we have considered the words in their absolute and simple meaning. And so they deny that there



Mat. 24.  
v. 35.

is any *just man* upon earth so exactly obedient, that he so doth good, that he doth not sin. I read the words thus. There is no just man upon earth, who may do good, or, who doth good and *may not sin*. The reason of this translation is to be understood from the *Tens* in the Hebrew, which is here the *second future*; For, because that tongue hath no *Potential or Subjunctive mood*, yet the *sense* of them is necessarily to be expressed in it; therefore the Spirit of God makes use of this *Tens*, when the *sense* of either *Mood* is to be expressed. Thus much all men learned in that tongue, acknowledge; and our own Translators also elsewhere, as Gen. 3. 2. *וְאָכַל*, which ours render, we *may eat* of the fruit of the Trees of the Garden, Esay 49. 15. *הֲשָׁכַחַת*, *Can a woman forget her childe*, &c? they *שָׁכַחַת*, *may forget*. According to this Hebrism, our Lord speaks, *Matth. 24. 35*. Heaven and Earth *παρελεύσεται* *shall pass away*, that is, they *may rather pass away then my word may pass away*. And many the like. Thus there is not a just man upon earth that doth good and *וְלֹא יֵשׁוּעַ* and *may not sin*.

That thus the words are to be rendred of a Just man *in statu inconsistente*, in an inconsistent and changeable estate; it is clear from *Solomons* main scope, he aims at in this book; and from the context of the 20 verse with v. 19. 1. That *Solomon* speaks of such a Just man as is under the *first dispensation*, that of the Father, which is the *fear of God*; a mutable and imperfect estate, will appear to you, if ye shall be pleased to consider, that, whereas the *Wilemans intent* in this book, is, to discover the *bliss* and *happinefs* of man, answerable to that *dispensation* under which, he himself and that generation lived, he proceeds first *negatively* by removing the vain opinion of many, who place their true *happinefs* some in *Knowledge*, others in *Pleasure*, others in *Honour*, others in *wealth*. All these rejected; 2. He proceeds *positively*, affirming, that the *chief good, bliss, and happinefs* consists in the *fear of God*, Chap. 12. 13. with which assertion he concludes this book. Thus *Job 28. 28*. Now although this be true, yet this is to be restrained unto the *first dispensation*, which is *inchoative wisdom and righteousness*, as it appeareth by the description of it, where its said to be the *beginning of wisdom*. For there is no doubt but the *righteousness of faith* far transcends that of *fear*, as we shall shew anon.

2. This appears also from the context of this Verse with the former: This *wisdom* which is that *fear of God*, strengthens the *wise*, &c. Though there be not a Just man upon earth that doth good and *may not sin*.

The words being thus translated, let us inquire, what it is, 1. To do good. 2. To sin. 3. What Justice is, and a Just man. 1. To do good is largely taken, as I have shewed on Gen. 4. 7. To sin, is

Errare

- A** *Errare à via & ſcopo*; all have ſinned and fallen ſhort of the glory. **SER. 17.**
- B** 3. Τὸ ἐννομεῖν δίκαιον, *Righteouſneſs or juſtice is conformity unto a Law.* They therefore who are conformable unto Gods Law, are juſt, as Noah, Gen. 7.1. Zachariah and Elizabeth, Luke 1.6. Lot, 2 Pet. 2.8. But, its ſaid, *Pſal. 143.2.* In thy ſight ſhall no man living be juſtified; the like, *Rom. 3.20. Gal. 2.10.* Reſp. There is a *Legal* and *Evangelical* juſtice or righteouſneſs. Which yet are not ſo diſtinguiſhed, that the *Legal* righteouſneſs is performed by the mans *own ſtrength*; which the Pharifees endeavouring to eſta-  
**C** bliſh, tell ſhort of the *righteouſneſs of God*, *Rom. 10.3.* But the *Evangelical* and Goſpel-righteouſneſs is wrought by the power of Chriſt in us, *Rom. 8.3,4.* what the Law could not do, &c. Now becauſe there are three degrees of thoſe who are in Chriſt, *Chil- dren, Young men, and Old men*, 1 *John 2.* there is a *juſtice* proporti- onable unto theſe. 1. That of the Childe which is here under- ſtood. 2. That of the Yong man, and 3. That of the Old man.  
 1. Whether is not a juſt man in *that ſtate* that doth good and may not ſin. The reaſon is from conſideration of the God of  
**D** *our righteouſneſs*, he is *the God of order*; and therefore as he works his works in the outward world not all at once, but *gradually* and *ſucceſſively*, from weak beginnings, as we ſay, *Natura non facit ſal- tum*: ſo he works his works in the inward world, not *allegoꝝ not altogether*, he makes his entrance into his greateſt works with ſmall and weak beginnings, *Mark 4.26.—32.*  
 2. Reaſon alſo may appear in regard of the *juſt man* himſelf; He is made at *firſt* of an *earthly* mold; and his mind and heart at *firſt* reliſh the principle of which he is made; and therefore he is ſaid to be *upon earth*, There is not a *juſt man upon earth*, &c.  
**E** And this is the *earthly* which is of Gods making whoſe *image* we bear before we bear the *image of the heavenly*, 1. *Cor. 15.* And there- fore our Lord who ſpake to *Nicodemus* concerning baptiſm of water and the Spirit, ſaith, he told him of *of earthly things*, *Joh. 3.12.* and ver. 31. *John Baptiſt ſaith he ſpeakes of the earth.*  
 1. Hence then we learn how untrue and in conſequent col- lections and inferences are made from this and ſuch like places as this is miſunderſtood, *viz. That the moſt righteous man that is, ſin's in every good work he doth.* This is untrue: This Scripture ſpeakes not of a *juſt man in the higheſt degree of juſtice*, but of a *juſt man in an inferior diſpenſation*. Beſides, that is a fallacious and Sophiſticall collection: For whereas the Text ſaith, that there is not a *juſt man of the loweſt diſpenſation under the fear of God, but he may ſin*; theſe Sophiſters infer, that the *juſt man doth ſin* in every good work he doth. Laſtly, this is untrue; For *Job* was a *juſt man* and one who had not attained unto the higheſt degree of perfection; yet the Scripture teſtifies of him, that upon ſo great provocation, as the loſs of all his goods, and all his children, he yet



SER. 17.

yet *sinned not*, Job.1.22. Yea, upon Satans inflicting exquisite cruelty upon him, we have the like testimony recorded of Job, Job.2.10. This Scripture rather speakes of a *possibility* of *sinning*, then any *actuall*, much lesse of an *habituall*, *sinning*..

2. Another would have us note from hence, the *imperfection* of the *Saints in this life*. This is no good inference from hence, that the Saints are allwayes imperfect in this life, but onely while they are under the first dispensation. For we read 1. Cor.2.8. That there were some *perfect men* among whom the Apostles spake wisdom. He had taught the *Corinthians Christ and him crucified*; not that he had no doctrine more eminent than that is; but because they were capable of no greater mysteries; and therefore he fed them with *Milk*, 1. Cor.3. those greater mysteries, which he calls *wisdom*, he spake among those which were *perfect*. If any except and say, that by *perfect men*, he means no other then such *Christian men* as the *Corinthians* were, to whom he wrote; surely he would not call those *perfect men*, whom in the next Chapter he calls *babes and carnal*, that is, *rude and imperfect*. Besides if *Christians at large*, as the *Corinthians* here, were called *perfect*, then they who are *not Christians* should be called *imperfect*: But that's absurd; for no man can be said to be *imperfect* in any Art, Science, or Profession, in whom nothing of it is begun; but they who are *no Christians*, in them *Christianity is not yet begun*; therefore they are not *imperfect*.

3. Another gathers from hence, that these words are a full testimony of the *imperfection* of our *inherent righteousness in this life*. And that even *justified persons* come very short of that *exact and perfect obedience which the Law requireth*. This likewise is a fallacious inference *A dicto secundum quid, ad dictum simpliciter*; because *Solomon* writes thus of a *just man* as yet in the *lowest dispensation*; hence they gather, that this is true of *all just men in this life*. To this purpose they bring Rom.7.14. inferring thence, that even *justified persons* come short of that *exact and perfect obedience which the Law requireth*: whereas that Scripture is to be understood of the *childhood only of Christianity*: whereas, if men look either to the Chapter before, or that next following, Rom.8. they may perceive, that a *just man* in his *riper age at fuller growth hath the righteousness of the Law fulfilled in him*, Rom.8.2,3,4. that the *Law of the spirit of life which is in Christ Jesus our Lord hath made him free from the law of sin and death*, &c. Unto all which, we may adde, that by the *Earth*, and upon the *Earth*, we are to understand the *earthly condition of sin*, &c. the *unregenerate estate*, Jer.17.13. they that depart from thee shall be *written in the earth*. Col.3. *Mortifie your members on the earth*. And it is most true of these, that there is not one to be found among them that doth good and *sinneth not*.

Obs. 1. The *initial and inchoative Justice and righteousness* or *righte-*

A *righteouſnes under the firſt diſpenſation*, is an inconfiſtent, an unſtable unſetled *righteouſneſs*. This was the common ſtate of the Jewes in the time of the law, of which alſo *Salomon* ſpeakes, 1. *King*. 8. 46. 2. *Chron*. 6. 36. and *St. James*, 3. 2. and *St. John*, 1. *Joh*. 1. 8. This imitable ſtate was figured by *Kadeſbarnea*, the unſetled and unſtable holynes of the childhood; wherein ſo many ſinned, *Num*. 32. 7.—11. Such a righteous man falls ſeaven times, ſaith *Salomon*, *Pro*. 24. 16. viz. into afflictions, but he comes out of them again; as it is clear by the context, that Scripture is to be underſtood; ſo that it can be no ground for that which is commonly ſaid, that the righteous man ſinns ſeaven times a day. Whence the author of that ſong called the complaint of a ſinner, took his groundleſs authority, as I have ſhewen elſewhere.

*ſam. 18.*

B *Obſ. 2.* Take notice hence, that there are diuerſe degrees of *righteouſneſs*, proportionable to the different diſpenſations of the Father, Son, and Spirit. There is a *righteouſneſs* which we may call *initial* or that whereunto the new converts are turned, *Dan*. 12. 3. *John* the Baptiſt came in this way of *righteouſneſs*, *Matth*. 21. 32. He that feareth God and worketh this *righteouſneſs* is accepted of God, *Acts* 10. 35. Thus *Cornelius* was a righteous man, *Acts* 10. 22. 2. There is a *juſtice* or *righteouſneſs* of faith in *Jeſus Chriſt*, *Rom*. 5. 1. 3. There is a fulfilling of all *righteouſneſs*, when that which is perfect, cometh, according to 1 *Cor*. 13. 10.

C *Obſ. 3.* Hence then obſerve, how cauſeleſly and without any ground, the pious endeavours of good men, are damped and blunted by miſunderſtanding this and ſuch like places of Scripture as this is; which ſpeak not of righteous men at large, as if there were none upon the earth that ſo do good, that they do no evil. For that's not true; becauſe the Scripture witneſſes that ſome there are

D who do no iniquity, *Pſal*. 119. 1, 2, 3. Blessed are the undefiled, or rather the perfect, *תמימים*, &c. They alſo who do no iniquity, they walk in his wayes: and 106. 3. Blessed are they that keep judgement, and do *righteouſneſs* at all times. Such an one was *Abraham*, *Gen*. 26. 25. *Iſaac* and *Jacob*. Such was *Joaſiah*, 2 *Kings* 23. *Zachariah* and *Elizabeth*, *Luke* 1. For if ſuch there were not, were there no ſuch righteous men upon earth, theſe and ſuch like ſpeeches were gratis dicta, ſpoken in vain. And ſuch bleſſedneſs were affirmed in vain, becauſe none there are who are capable of it. Howbeit, this is not to be underſtood *De toto vite curriculo*, of the whole courſe of life; for ſo, there is not a man, but he hath ſinned, *Chriſt* alone excepted, *Rom*. 3. all have ſinned, 1 *Joh*. 1. ult. the laſt by which he explains ver. 8. But this is to be taken of the ſpiritual old age, wherein the Saints are flourishing and bring forth fruit, &c ſhew that the Lord is righteous, *Pſal*. 92. 14, 15. For *Abraham* not conſcious of ſin, humbles himſelf from conſideration of his earthly mold, ſaith *Chryſoſtom* in *Gen*. 18.

*Pſal*. 119.  
v. 1, 2, 3.

*Obſ. 4.*



SER. 18.

Obs. 4. Hence then we may understand the facility, proneness, and easiness of our nature to commit *sin*: since even a just man under the fear of God, may possibly sometime turn out of the path of Gods Commandments, and fall short of his glory. A

Obs. 5. Hence we learn a broad difference between a just man, who, through weakness and ignorance, may sin; and such wicked men who do ~~which~~ turn away voluntarily from the holy Commandments, and wilfully commit sin. These are *אֲנֵי פְרִיעֵלִי* workers of iniquity who are not known or acknowledged of God: The other who fall, through ignorance and weakness, and repent of it, obtain mercy; and the strong and spiritual have a command to restore such as these are, Gal. 6.1. B

Obs. 6. Hence we have a ground and object of clemency and mercy towards the greatest part of men, who commonly proceed no further in the way of righteousness than the first dispensation of it under the fear of God, or at the furthest to a weak faith in Christ, and that mistaken. And therefore we ought, upon this consideration, to be prone and ready to pardon and forgive injuries. To be easily reconciled unto our enemies. It's the very argument upon which we beg remission of our sins. And upon which termes, the Lord forgives us our trespasses. Alas! *Humanum est errare, labi, decipi*. A good man through weakness and ignorance may sin, and may offend God and man. And let us take heed, least we, who conceive our selves more wise, more able, and under an higher dispensation, least we also sin, Gal. 6.1. Considering thy self, lest thou also be tempted. C

Observe a difference between a just man in the first age, and a just man in the second, and much more a just man in the third, who is a perfect man. For in the second the young man is strong and overcomes the evil one. And how much more doth he in the third? D  
1 Joh. 2.

1. This justly reproves those who, because the Scripture here saith, that a just man under the lowest dispensation possibly may sin; therefore they will sin; and say they must sin. Beloved! all those words which signify sinning, import such actions as a man would not willingly do; as *errare, labi, decipi peccare, to erre, to slip, to fall, to miss the mark &c.*

2. Those who with great rigor and severity, in correcting the errors and faults of men, rip up all their sin to the life and aggravate all to the utmost; especially if he be not one of our opinion, and not Orthodox, as we think our selves to be. In such a case, men are apt to thunder out an Anathemata, denounce hell and damnation against such. But if he be of our side, O how indulgent we are, how patient towards him! then *ala's we have all our failings*. If a Land fowl, as a Hen fall into the water, O how long shall it be before it is dry? But if a Water fowl, as a Goose fall into the water, the E

A ſhe does but ſhake her tail, and ſhe is preſently dry again. And ſuch difference we commonly put between the falſe of *others* and thoſe of our *own party*. If he differ from us in judgement, that's crime enough, to aggravate his *leaſt fault*. But if he be one of our *Geefe*, (*all our Geefe are Swans*;) then we can eaſily impute righteouſneſs enough to him to ſave him, though he be *Profundatus in peccato*, drown'd in *deſtruction and perdition*. SER. 18.

3. This juſtly reproves the *cenſoriousneſs* of men againſt the yong Saints: They are wont to rayl at them in time of their *ignorance and weakneſs*, and ſet brands of infamy upon them; but can excuſe their own groſs and habitual crimes.

*Dat veniam corvis, vexat cenſura Columbus;*

*Jam quoque Cenſorem vexat cenſura Catonem.*

The Crowes are pardon'd, and the Doves are blam'd.

And now the Cenſor Cato's cenſured.

But alas! what is this to me, that there are many degrees of Juſt men, many diſpenſations of juſtice or righteouſneſs. I finde the Text my meaſure, that *I can do no good but I muſt ſin*. Let not thy heart be troubled, ſaith the Lord Jeſus, *John 14.1*. There is a degree of faith which may conſiſt with doubting; ſuch was that of *Peter*, *Matth. 14.30*. The boyiſterous wind endanger us, that we well nigh ſink by deſpair. But thou believeſt in *God the Father*; believe alſo in *Chriſt the Son*. Faith in *God* without faith in *Chriſt*, cannot hinder the ſoul from ſinking into deſpair. Therefore Jeſus Chriſt is called *our hope*, *1 Tim. 1.1*. And therefore till Chriſt comes, the children are, all their life time, ſubject to bondage and fear, *Hebr. 2.15*. Till that faith comes, we are under a School-maſter, *Gal. 3.24*. Meantime he who is juſt, let him be juſt ſtill. There are degrees of Juſtice and righteouſneſs, as hath been ſhewen. And let us know, that it becomes us to fulfil all righteouſneſs, *Matth. 23.15*. And let us pray for that Juſt and Perfeſt One, who works all our works in us, *Eſay 26*. that as he hath begun a good work in us, ſo that he will thoroughly perfeſt it (*ἐπιτελέσει*) untill the day of Jeſus Chriſt, *Phil. 1.6*. Even ſo come Lord Jeſus! *Revel. 22.20*.

E

Dddd

Sermon





## Contrary Principles Mutual impediments.

### SERMON XIX.

Gal. 5. ver. 17.

*The flesh lusteth against the spirit, and the spirit lusteth against the flesh, and these are contrary one to the other: so that ye cannot do the things that ye would.*

**T**Here are in the holy Scriptures many *δυσόλητα*, such as S. Peter said, were in his Brother Pauls Epistles, *things hard to be understood*. Which difficulty may arise, as from other causes, so more especially from 1. Either somewhat in the Scripture it self; 2. Or, from some defect in us. As for the Scripture it self, it is *θεόπνευστος*, 2 Tim. 3. 16. of *divine inspiration*, and dictated unto the Pen-men of it, by the holy Ghost; and therefore while yet we are in the fall, there must be a great disproportion between it and us.

This *obscurity* is much encreased by *mistakes* and *oversights* in translation; as also by imposing upon the Scriptures, *false glosses* and *mis-interpretations*, as the *Philistines* stoppt the Wells, Gen. 26. so that men cannot, as otherwise they might, with joy, draw water of life, out of the Wells of Salvation.

2. The difficulty may proceed from some *defect in us*, as being yet *unconverted* and *averse* from God, and his wayes, according to that of Dan. 9. 13. *We have not turned from our iniquities, that we might understand the truth*. And therefore S. Paul was sent to open mens eyes, to turn them from *darkness* to light, &c. Acts 26. 18. And for this purpose, it is a good old prayer; I know no new one better; and it may be ours, for advance of our present business; *Lighten our darkness, we beseech thee O Lord!* The Text in the Greek speaks

A ſpeaks thus, ἡ γὰρ ἐπιθυμία ἡ τῆς ψυχῆς καὶ τῆς σαρκὸς (τὰ αὐτὰ ἡ ἀντίκειται ἀλλήλοις) ἵνα μὴ ἔσθ' ἀδύνατον, ταῦτα ποιῆτε: which our Translators render, as I have shoven; how truly, we shall then understand, when we finde, how unsuitable this Translation is to the will of God revealed in his Word.

B Obedience is that *Mother-grace*, *Genetrix omnium virtutum*, as *Hierom* calls it, that which brings forth all other virtues, that which sets the eye to see, the ear to hear, the heart to think, the memory to record, the mouth to speak, the foot to walk, the hand to work, the whole man to do that, and only that which is conformable to the will of God. When such holy desires arise in the heart from the Spirit of God; then a contrary desire ariseth also from the flesh; according to what the Apostle saith, *Rom. 7. 21.* When I will doe good, evil is present with me. And my Text among diverse other perverted Scriptures, is wont to be alleadged against obedience unto the will of God, so that this *Mother-grace* cannot bring forth the fruites of the spirit; because the children are come to the birth and there is no strength to bring forth.

C Before we come to the particular handling of these words, let us analyse them, or as much of them as will make up a compleate sense; and thereby we shall see, what the words so read in our last Translation, will amount unto. The Apostle having propounded the law of neighbourly love, ver 14. which they transgressed, ver. 15. The Apostle ver. 16. propounds an expedient for removal of it, an exhortation to walk in the spirit, which exhortation he enforces by this motive; *If ye walk in the spirit, ye shall not fullfill the lusts of the flesh.* This consequence he proves from the nature of *Adverse contraries*, which naturally expell one the other. For ver. 17. the flesh lusts against the spirit, and the spirit lusts against the flesh; and these are contrary the one to the other.

D The effect of these contraries fighting one with the other, is here concluded, according to this translation, a downright contradiction to what the Apostle before had exhorted unto. He exhorted them to walk in the spirit, and told them, that so doing, they should not fullfill the lusts of the flesh. Which spirit and flesh, so contending, it comes to pass, that ye cannot do the things which ye would; that is, ye would walk in the spirit, that ye might not fullfill the lusts of the flesh; but this ye cannot do. Which yet he had exhorted them unto in the words before. Nor will the marginal reading [fulfill not] help this: For whether ἡ μὴ τελέοντες, be part of the exhortation, fulfill not; or a motive thereunto, ye shall not fullfill, the conclusion will be the same.

E The absurdity of this reasoning, will appear, if ye shall conceive a Commander in the war; to lead up his men, and exhort them to be valiant, and take a Fort; and promise them a great reward,



SAR. 19.

if they take it ; as Caleb promised, that he, who should subdue Kiriath-Sepher, and take it, to him he would give Achsah his daughter to wife, Josh. 15. 16. Yea suppose, that this Commander should adde threatnings, even death it self, in case this Fort were not taken by them ; according to that, if ye walk after the flesh, ye shall die, Rom. 8. 13. Yet now suppose that this Commander after all this exhortation and motives, should in the winding up of his speach, say expressly ; This Fort is impregnable, it's impossible to win it, ye cannot take it ; Truly a man would think such a Commander little other then a Fool, and his Soldiers no wiser, if they should storm the Fort, and hope to carry it upon no better reasons than these are. Yet indeed the case is the same, it not worse. Walk in the Spirit, and ye shall not fulfill the lusts of the flesh ; for the flesh lusts against the Spirit, and the Spirit lusts against the flesh, that ye cannot do the things that ye would. Wherefore, since it is most unreasonable to think, that the Apostle being taught by the Spirit of God, would reason so absurdly, let us enquire into the true meaning of the words ; which cannot be done unless we render them otherwise ; as thus : Walk in the Spirit, and ye shall not fulfill the lusts of the flesh : For the flesh lusteth against the Spirit : But the Spirit lusteth against the flesh ( but these are contrary one to other ) that ye may not do the things that ye would. According to the judgment of the best Critick, that I know, these words, ( These are contrary the one to the other, ) are to be put in a parenthesis, and then, from the lusting of the Spirit, will follow, that ye may not do the things of the flesh which ye would do.

But what difference is there between this Translation and the other ? 1. In our last Translation we have δὲ a knowne note of diversity rendred, and, as known a Conjunction copulative : and these two render different kinds of Axioms, as all Logicians, yea, all who have common reason, may understand. The flesh lusts against the Spirit ; and the Spirit lusts against the flesh, that's a copulate. The flesh lusts against the Spirit ; but the Spirit lusts against the flesh, that's a discret Axiom.

2. But there's a far greater difference between [cannot] as they render the words, and [may not,] as they ought to be turned. [Ye cannot] denies power and strength ; ye [may not] leaves a possibility of doing what they would. For the Spirit so, and for this end lusteth against the flesh, ἵνα μὴ ; that ye may not do the things that ye would, according to the lusting of the flesh. And thus the Greek words ought to be rendred, and generally are so rendred by Pagnin, Castellio, Vulg. Lat. Vatablus, Beza, High and Low Duth, French, Italian, and Spanish Translations ; yea, and by an antient English Manuscript ; whereas all our printed English Translations turn it [cannot.] If any man think this a small difference,

A rence, let him ſuſpend his judgement till I ſpeak of it in its due place. The Apoſtle ver. 16. propounds a *Precept*. In the Text we have 1. The *difficulty* of that *precept*; the *fleſh* luſteth. 2. The *poſſibility* notwithstanding that *difficulty*. Ye *may*. Wherein we have theſe *Axioms*.

1. The *fleſh* luſteth againſt the *Spirit*.
2. The *Spirit* luſteth againſt the *fleſh*.
3. It is true, that the *fleſh* luſteth againſt the *Spirit*; but the *Spirit* luſteth againſt the *fleſh*.

B 4. (The *fleſh* and the *Spirit* are contrary one to the other :) This is to be put in a *Parentheſis*.

5. The *Spirit* luſteth againſt the *fleſh*, that we *may not* do the things of the *fleſh* which we would do.

C 1. The *fleſh* luſteth againſt the *Spirit*: Herein we muſt enquire; 1. What is meant by the *fleſh*; and 2. The *luſts* of the *fleſh*; and 3. What is meant by the *Spirit*. I will not trouble you with the manifold meaning of this word *fleſh*. Only by the *fleſh*, we are here to underſtand the old corrupt *Adam*; ſo what *Rom. 6. 6.* our Apoſtle calls *crucifying the old man*, that in the ſame Apoſtles phraſe, *Gal. 5. 24.* is called *crucifying the fleſh with the affections and luſts*. 2. And what is *luſt*, and what is it to *luſt*? *Concupiſcence* or *luſt* is the deſire of *ſenſitive delight*; vain, fooliſh, and immoderate deſires of the ſuperiour appetite, the *will*; as ambitious deſires of honours, *curioſity*, deſire of knowledge falſely ſo called; ſo *fleſh* is underſtood, *Col. 2. 18. 23.* and elſewhere.

D The word here uſed is ἐπιθυμεῖν; which is from τῇ ἐπὶ δυνάμει, from a power which comes upon the minde, whereby the ſoul is carryed out to what is deſired. The luſting of the *fleſh* therefore is not only that of the lower appetite which we call the *concupiſcible*; but that alſo of the *iracible* is here to be underſtood, as appears by comparing v. 15. If ye bite and devour one another, &c. Yea, the immoderate luſts of the ſuperiour appetite are here alſo to be underſtood. Hence it is that *Sects* and *Hereties* are reckoned by the Apoſtle, *Gal. 5. 20.* amongſt the works of the *fleſh*. Hence alſo it is that we read of *carnal wiſdom* & *wiſdom of the fleſh*.

E The luſting of the *fleſh* againſt the *Spirit*, what is it, but deſiring what is contrary to the deſires and luſtings of the *Spirit*. The *fleſh* deſires things *ſeſhly*, which are contrary to the deſires of the *Spirit*, which are of things *ſpiritual* and heavenly. As by the *fleſh* the old *Adam* is to be underſtood; ſo by the *Spirit* and its luſts, the luſts and wils of the new *Adam* the heavenly man, are here meant.

The reaſon of this is from the miſtake and ſeducing of the fanſie: For the fanſie being part of the firſt *Adam*, *fleſh* and blood, and informed with a living ſoul, and being ſenſual, earthly, and carnal, *Rom. 8.* and knowing no better thing then earthly objects, things



SER. 19.

things neer of kin unto it, and delightful unto *sense*, it easily draws the *concupiscence* unto them; which howsoever according to *original rectitude*, it propends to good, and that *Bonum honestum*, the honest good, and is subject to the *rational appetite*, and so to *right reason*, as the Philosopher teacheth, and *right reason* to the *Law of God*; yet having declined from that *first integrity*, unto the *sensible*, present, and delightful good, which most-what is disjoyn'd from the *true and honest good*, becomes more and more prone to *evil*, and drawes to it, the *rational appetite*, the *will*, yea the *reason* it self, the *ἡγεμονικόν*, the *Rudder of the soul*; as he that's sinking, will lay hold, though on his best friends, and draw them into the same pit of destruction. And so the *fleshy minde* resists and reasons against the *Spirit*; as *Ahitophel* fallen off to *Abisalom*, they both rebel against their Lord *David*.

Obs. 1. Here is an evident argument and proof of *mans fall*. Here is *opposition* made against the *Spirit of God*. Surely Gods work was perfect: and all that he made, was *very good*, *Gen. 1*. And therefore that excellent work, *man* cannot be said to come thus imperfect out of Gods hand. No, he was made *upright*, but he had a *fall*, as ye read, *2 Sam. 4. 4*. that *Mephibosheth* fell out of his Nurses armes, and became lame, (poor man;) of both his feet. What is the *Nurse* but *providence*, which supported the man and bare him in his armes of *mercy* and *judgment*, *comands* and *prohebitions*, *Gen. 2*. But out of her armes the man fell, and is lame on both his feet, his *θυμικόν* ἢ ἐπιθυμητικόν his *concupiscible* and *irascible* affections, which are the feet which carry the soul whithersoever it goes. So that to the fallen man belongs *shame* and *confusion of face*, that is, word for word, *Mephibosheth*. Yea, even the Philosopher himself could take notice of this, from the *irregular motions* in man, that man was become otherwise then formerly he had been.

Obs. 2. Hence it appeares, that even in those who have the *Spirit of God* in some measure, there are *motions contrary* to the *Spirit*. I say, in some measure; *Wisdom 7. 27*. Thus the *Galathians* had received the *Spirit*, *Gal. 3. 2*. Proportionably to their age, which was the *childhood*, *Gal. 4. 19*. In whom yet the *flesh lusted against the Spirit*. And the *Corinthians* had received the *Spirit*, by which they were sanctified, *1 Cor. 1. 2*. Yet was their age and growth no more then that of the *childhood*, they were *babes in Christ*, *1 Cor. 3. 1*. And these are said to be *carnall*, and to walk κατ' αἰσθησιν, according to the first *Adam* or the old man, ver. 3.

Obs. 3 The *lusts of the flesh* are first; and they first appeare in the man, *Primum animale, dein spirituale*. First that which is *animallish*; then that which is *spiritual*. *1 Cor. 15*.

4 Observe the reason of that impetuoufnes and violence of passions wherewithall the *carnall man* is lead or driven; the *flesh* lusterh

**A** luſteth againſt the *Spirit* ; *Eſau* thinks he ſhall die, if he have not his Meſs of Pottage, *Gen. 25.* SER. 19.

5. Obſerve how poor and beggerly the carnall man is, how he wants all temporall things. For although he has many things, yet he cannot be ſaid to be rich : for he is not rich who poſſeſſeth many things, but he who wanteth not. But the earthly carnal man is allwayes needy, alwayes of an having diſpoſition, alwayes luſting.

**B** 6 Hence note the deplorable condition of all thoſe who have not the *Spirit* of God, to give check, and curb to their exorbitant and unruly affections and luſts.

**C** Axiom 2. The *Spirit* luſts againſt the *fleſh*. what *Spirit* is here to be underſtood ? Surely according to the difference of men, answer is here to be made. For that *Spirit* of the natural man that is in him, luſts againſt the *fleſh* and the luſts of it ; whence it is, that, by nature he does the things of the law, *Rom. 2.* But the Apoſtle wrote here unto the *Galatians*, who had received the *Spirit* of God in ſome meaſure as appeares, *Gal. 3. 2.* The reaſon is, that it may give check to the natural motions. This we may underſtand by the ſtory, that *Jacob* took *Eſau* by the heel. *Jacob* is a figure of the heavenly man ; *Eſau* or *Edom*, of the earthly man : Now ſuch is the goodneſs of the heavenly man ; He ſuffers not the earthly to break forth, and to have his whole liberty to do what he liſts ; or, to have his full ſwing ; He ſtruggles with him before, and though he break out, yet he apprehends him and layes hold on him, and ſtays him in his career ; he limits his proceedings ; he binds him with cords of the law, *Pſal. 2.* And when he breakes them, and caſts them from him, he ſo hedges him in with one impediment or other, that he cannot freely purſue his luſts. *Hos. 2. 5. 6. 7.* When notwithstanding he breaks the hedg, and committes a treſpaſs, and builds up himſelf with ſtrong reasonings, *2 Cor. 10.* *Edom* ſhall build, ſaith the Lord, but I will deſtroy, *Malach. 1. 4.*

**D** So that he who ſins freely and without remorse or check, hath broken through manifold lets and hindrances, hath broken the hedg of providence about him and is a great treſpaſſer.

3. The *fleſh* indeed luſteth againſt the *Spirit* ; but the *Spirit* luſteth againſt the *fleſh* ; Such is the goodneſs of God unto men ; He hath not left us to be governed by our carnal appetites.

**E** Wherefore take heed that we be not deceived with the error of the wicked, who, contrary to the luſting of the *Spirit*, follow the luſts of their *fleſh*, and for a ſhort and momentary ſeeming preſent good, part with the incorruptible and eternal good.

4. Theſe are contrary the one to the other. Here is than a cruel and long-laſting inward war. The parties contending Satan the father of lies, the ſon of perdition, and the *Spirit* of error, againſt the



SER. 19.

the God and father of Jesus Christ, the true God, the Son the Saviour, and the Spirit of truth. Here are *flesh* and it's *lusts* contending against the *Spirit* and the *will* of God. Here is engaged *darkness* against *light*, *death* against *life*. *Reason* against *reason*, *will* against *will*. It is *πόλεμος ἀσπονδός*, a war wherein the parties can never be reconciled: one must be subdued and overcome. But what do they quarrel for? *ἐκ χαλκῆς ἀντὶ βέλους*, not for a toy or trifle; no, the Harlot Iniquity hunts for the pretious soul; the business concerns *life*, thy *life*, yea, the *eternal life*, the *life* of God.

This discovers a most dangerous mistake, and that in a business of the greatest moment in the World; and yet (which is most of all to be lamented) daily, and almost universally practiced. The *lusts* of the *flesh* are our *deadly enemies*; yet most men account them their *dearest friends*. The *wills* and *lustings* of the *Spirit* are indeed our *nearest friends*; yet are these accounted by most men, their *greatest enemies*. The man carries his most malicious *enemies* and his best *friends* about him; his *sinful flesh* with the *lusts* of it, the *Evil one*, the *Boutefeu* and *Incendiary* who blows the *fire of concupiscence* to kindle his *lusts* and *appetites* in the *sinful flesh*. He has also *Christ* and his *Spirit* revealing and requiring and enabling to do the *will* of God. These *adverse contraries* so *diametrically* opposite one to other, cannot but act one against the other. *Exod. 2.* *Moses* grown great smote the *Egyptian*; the next day *Moses* reprov'd the *Hebrew* that did his brother wrong. But do we look for these things without us? These things are or may be daily acted in us.

There is an old tradition, that one of the *Thieves* crucified with our Lord, was an *Egyptian*, a *black Thief*; this was the *Evil Thief*; the other an *Edomite*, a *red Thief*, whom they call the *good Thief*. The former, the *black Thief*, the *Egyptian*, the *sin*, perished; the *Edomite*, the first man of the Earth, was saved. These things works the *mortifying spirit* of the Lord Jesus, *Rom. 8. 13.*

This justly reprov's those who follow their own *carnal lusts*, against the dictates of their own reason which perswades the contrary; like her who said, *Video meliora proboque deteriora sequor*—*Reuben*, the son of *Uision*, saw the Holy Land, and approved it that it was *good*; yet he chose to live on this side *Jordan*; he was taken with *Id bruti*, that was *good* for cattle, *Numb. 32.* What can *companions of Fools* hope, or such as follow their *foolish lusts*, but destruction? *Prov. 13. 20.* Not only the *Fools*, but also the *companions of Fools* shall be destroyed.

5. The *Spirit* lusteth against the *flesh*, that we may not do the things of the *flesh* which otherwise we would do. In these words lies the principal difference between the two Translations. And that

- A that especially in two things: 1. Whether [*cannot*] or [*may not*] SER. 19.  
 be the better translation. 2. What's here meant by *the things*  
*that we would do*. As to the first, we must know, that there is no  
*Kerb* in the Greek Text here, that answers to *cannot* or *may not*;  
 but that is only a signe of a *Mood* in our English tongue, as all  
 learned in the Greek tongue easily understand; *ὅτι μὴ θέλωτε*  
*ἀντε ταῦτα ποιεῖτε*. Secondly, what are the *things that we would*  
 do? where the Text saith, The *Spirit* lusteth against the *flesh*, that  
 ye *cannot* or *may not* do the *things that ye would*. Surely either both  
 B the things which both *flesh* and *Spirit* lust for; or, some one of them.  
 If both the things which the *flesh* and *Spirit* lust for, then, by rea-  
 son of the contrarietys of *flesh* and *Spirit*, a man comes off hardly in  
 the performing the lusts either of the *flesh* or of the *Spirit*. He  
 cannot or *may not* freely do the things that he would, which the *flesh*  
 lusts for, because the *Spirit* lusts against the *flesh*. And he cannot  
 freely do the things that he would, which the *Spirit* lusts for; be-  
 cause the *flesh* lusts against the *Spirit*. And so Erasmus reasons in  
 his *Paraphrase*. Others, as the Translators of the French Bible,  
 C in their *Marginal Gloss*, understand here *spiritual things*, which  
 the *Spirit* lusteth for: And so a man *cannot* or *may not* do the things  
 that he would, which the *Spirit* lusts for; because the *flesh* lusts a-  
 gainst the *Spirit*. The former of these is the more probable; but  
 that neither of these can be here meant, will appear by two rea-  
 sons. 1. Both these interpretations overthrow the Apostles ex-  
 hortation; which is this; *walk in the Spirit*, and ye shall not fulfil  
 the lusts of the *flesh*. Now, if neither of the lusts of the *flesh*, nor of  
 the *Spirit* can be done; the Apostle contradicteth his own exhor-  
 D tation, to walk in the *Spirit*; this false gloss saith, it cannot be  
 done.  
 2. A second reason may be taken from the scope, intention,  
 and purpose of the Apostle, who having exhorted us to *walk in*  
*the Spirit*, and promised that thereby we should not fulfill the  
 lusts of the *flesh*; he moves a doubt; The *flesh* lusts against the  
*Spirit*, which doubt he presently removes saying, but the *Spirit*  
 lusts against the *flesh*, that ye may not do the things that ye  
 would. But that the French Glossaries (and all who follow them,  
 who are not a few,) are here quite out, may appear, if ye shall  
 E consider, what the *things that ye would*, are, according to that  
 Gloss, and read the text *cannot*, as Ours do. The *things that ye*  
*would*, according to that Gloss, are *spiritual things*. Mark then  
 what a sense these, laid together, will produce. The *flesh* lusts  
 against the *Spirit*; but the *Spirit* lusts against the *flesh*, that ye  
*cannot* do the things (*spiritual things*, say they) which ye would  
 do. What a derogation is this from the *Spirit* of God, that the  
 same *Spirit* lusting against the *flesh*, should make us that we *can-*  
*not* do the *spiritual things that we would*? Which is the very  
 E e e e meaning



SER. 19.

meaning of the words if so understood ; how absurd, let the godly learned judg.

2. By the things that ye would, must here be understood, the things which the flesh lusts after, as may hence appear to the judicious reader, because this clause, [ That ye may not do the things that ye would, ] is joyned to the *lusting of the Spirit* : which therefore lusts, *ὡς πονεῖν ἂν θέλῃ, ταῦτα ποιεῖν*, that ye may not do the things that ye would, viz, which the flesh lusts to do. So that hence its clear, what are here the things that we would. What else but the lusts of the flesh ? Which if we understand here, the words will suit exceeding well with the Apostles exhortation ; *walk in the Spirit and ye shall not fulfill the lust of the flesh* : For the flesh, tis true, lusts against the Spirit ; But the Spirit lusts against the flesh, that ye may not do the things of the flesh which ye would do. Piscator in his Analyse of the Text is enforced by the Apostles reasoning, upon this sense ; *Caro & Spiritus inter se à regione adversantur ; quo fit, ut qui secundum spiritum vivit, is non possit vivere secundum carnem*. The flesh and Spirit are contrary one against the other, whence it comes to passe that he who lives according to the Spirit, he cannot live according to the flesh. Though he make no good use of this his observation.

Obj. But some man will say, are not, may not, and cannot, one and the same thing ? Even children can tell us, that they are both signes of the potentiall mood. I answer they are so. Yet do they not signify one and the same thing. For [Cannot] denies *Potentia*, strength and ability to do any thing. [May not,] denies *Potestas*, authority to do it. If any shall question this distinction, he may easily be satisfied out of the German tongue, whence we have both these words, as from the principal Mother of our language ; for with them *Ich kan*, is *Possum*, *habeo potentiam*, I can ; *Ich mag*, is *licet mihi*, *habeo potestatem* ; I have power or authority. Now who knowes not, that these are two disparate principles of action, which may be separated one from other ? As in the Greek, *ἡκείνος* and *ἐξουσία*. David, because a king, had the later ; but the sons of Zeruiah had the former ; as David saith, the sons of Zeruiah are too strong for me.

There is in us a proneness & a strong inclination to do the lusts of the flesh. They are things that we would do. But though there be a proneness and strong inclination to do the lusts of the flesh, yet there is no necessity of doing them ; why ? The Spirit lusts against the flesh. Yea, there is in man a power untill, by customary consent unto his lusts, he have enfeebled it. Even the spirituall children such as the Galatians were, Gal. 4. 19. They may not do the works of the flesh which they would do ; they may begin to overcome and subdue the lusts of the flesh by the Spirit, Judg. 13. 25. But such abstinence, and such conquest is yet with much difficulty ; They are

A are yet but children; and the *fleſh* yet luſts againſt the *Spirit*.

Ser. 19.

Walk in the *Spirit*. This is the Apoſtles exhortation, ver. 16. To walke in the *Spirit*, is to live in the *Spirit*; walking is a progressive motion & proceeding from vertue to vertue. If thus we do, we ſhall not fulfill the luſts of the *fleſh*. He ſaith not, ye ſhall not have them for they will be troubleſom. But if ye walk in the *Spirit*, ye ſhall not fulfill the luſts, by conſenting to them. For if we meet them with diſſent, we fulfill them not; they are none of ours. If we conſent unto them, do we conſider, whoſe work we do? Not the work of our God, not our own work. To do the luſts of the *fleſh*, is to do the devills work, Joh. 8. And they who do his work, he will be ſure to pay them their wages. The very beſt iſſue and event, that the fulfilling of our luſts, poſſibly can have, is *repentance*; and that's Gods gift whom we offend, 2 Tim. 2.

C How eaſely might a man diſſwade any from having to do with ſuch or ſuch a man, if he ſhould aſſure him, that whomſoever he deals withall he deceaſes him; Every man would be ſo wary ſo ſhy of him, as to take heed of ſuch a one. And does not the wiſdom of God give us warning of that ſpiritual harlot, how treacherous, how ſubtill, how falſe ſhe is? Prov. 7. Does not the ſame wiſdom tell us that the luſts of the old man are deceitfull and ſeducing? Ephes. 4.

D How can we walk in the *Spirit*, unleſs we have the *Spirit*, wherein we ſhould walk? How can we walk in the *Spirit*, unleſs the *Spirit* of the Lord be in us, to teach us the way wherein we ſhould walk? Many ſignes may diſcover this unto us, whether the *Spirit* of God be in us, or not. I ſhall name one or too, where the *Spirit* of the Lord is, its fruitfull; it is an active *Spirit*; it brings forth the fruit of the *Spirit*, love, joy, peace, &c. Gal. 5. 22. Now what fruits are brought forth in thee, where the *Spirit* of the Lord is, there is libertie, 2 Cor. 3. 17. That's it we long for; that's it we boalt of. But here is the queſtion; what liberty it is, we have; whether it be liberty from thraldom and captivitie under ſin and Satan, and compulſion of the law; and a power, without hindrance, freely to do the Lords will: or whether it be a licence to do what we liſt; a liberty to act and do the luſts of the *fleſh*. We

E read of two towns built by Sheerah the daughter of Ephraim, Beth-horon the nether and the upper. Theſe towns ſhe built, when it went ill with hir fathers houſe, 1 Chron. 23. 24. Then it goes evill with Ephraim, when we are fruitfull (ſo Ephraim ſignifies) in evill workes. Then Ephraim calls his ſon Beriah that is in evill. His daughter Sheerah ſignifies *fleſh*; And ſhe builds Beth-horon the neither; Firſt; the houſe of liberty according to the *fleſh*. Then Sheerah buildes Beth-horon the upper, that is, ſhe promiſeth the glorious liberty of the ſons of God, while yet the *fleſh* is a ſervant



SAR. 19.

to corruption, 2 Pet. 2. 19. And these, I fear, are the false freedoms whereof we boast; which *Sheerah* the flesh with her evil affections and lusts buildeth.

But *Solomon*, 2 Cron. 8. 5. Is recorded to have built *Beth-horon* the upper and *Beth-horon* the nether. First the upper and then the nether. This is the work of the true *Salomon* even *Christ* our peace, Ephes. 2. 14. And that's *Salomon* and the Prince of peace. He gives the true liberty, John 8. 36. both to the upper and the nether *Beth-horon*; For if the Son make you free, then are ye free indeed. He builds the upper *Beth-horon*, even the glorious liberty of the Sons of God, in the right enjoyment of spirituall and heavenly things; and the nether *Beth-horon*, a liberty for the right use of things below.

These are said to be fenced Cities, with walls, gates, and bars. This is the work of the true *Solomon* who fenceth the true liberty with the fortresse and safeguard of his Commandements, Psal. 119. 45.

Gal. 5.  
v. 13.

The upper *Beth-horon* must be fenced lest it prove false and vain, without a foundation, like a Castle in the air; the nether, lest it prove exorbitant, and vanish into lasciviousness and looseness of life. Brethren! ye are called to liberty, only not to liberty for an occasion to the flesh; but let us pray to the Lord for his holy Spirit, that Spirit of liberty, which may lust again the flesh, and give check thereunto; which may teach us the way of the Lord, that we may walk, not after the flesh, but after the Spirit; which may renew us in the spirit of our minde; which may mortifie in us the deeds of the body; which may lead us into all truth, through *Jesus Christ* our Lord.

SERMON

A



B

Some Saints not without Sin for a season.

SERMON XX.

C

1 John 1. ver. 8.

*If we say, that we have no sin, we deceive our selves, and the truth is not in us.*

D

**T**He Mountain of the Lords house, in these last dayes, is situate in the top of the Mountains, *Esay 2.2.* even that blessed state; whereunto *S. John*, together with his fellow Apostles, having attained, he doth not, as it is said of another, *Ridet anhelantes alta ad fastigia* — he derides not those who labour up the hill: O no; but he declares, whither he and they had ascended, and invites us all to the participation and communication of the same blis and happines with them, *v.1.—4.* For the eminent Saints of God are in an *ἀφθονία*, a state above the envie of others; and wherein they do not envie others that good which they enjoy, but call them to share with them in it, as the first voice which *S. John* heard out of heaven, was, *come up hither, Rev.4.1.* and the Spirit and the Bride say, *come.*

E

But the Apostle forewarns us, that if we hope for fellowship with the Lord, we should be such, as he is: now *He is light, and in him is no darkness at all.* And therefore he who hath hope of communion with him, purifies himself, as God is pure; *1 John 3.3.*

This Declaration premised, the Apostle foresaw, that three Objections would be made against his invitation.

1. That it was possible they might have communion with God, yet want holiness. To this he answers, *v.5,6,7.* God is light, and in him is no darkness at all; if we say we have fellowship with him, &c.

2. A



SER. 20.

2. A second *Objection* is ; *They had no sin* ; and therefore they had communion with God already. This *Objection* he answers, v. 8, 9, 10. If we say we have no sin, &c.

3. The third and last *Objection* is ; That they cannot choose but they must sin. That the Apostle answers in the second Chapter, v. 1, 2, 3. These things I write unto you, that ye sin not. If any man sins, &c. where the Apostle declares, of what *spiritual* age, growth, and stature, they were, and are to whom he wrote, *texnia*, little children.

The result of all this, is ; That, would we hear the living Word, which was from the beginning ; would we see it with our eyes ; would we look upon it ; would we handle it with our hands ; would we have such *experimental* knowledge of it ; then must we not walk in darkness. So that ye perceive, my Text is part of our Apostles answer to the second *Objection*. *They had no sin*, and therefore they had communion with God already. Nay, saith S. John, If we say, we have no sin, we deceive our selves, and the truth is not in us. Wherein we have 1. A *supposition* of a false *Position* that some said, they had no sin. 2. A reason of that false *Position*, which is, self-deceit ; want of truth.

These parts we may resolve into these Axioms.

1. That some little children say they have no sin.
2. They who so say, deceive themselves.
3. They who so say, have not the truth in them.

1. In the first of these, we must enquire, 1. *what sin is*, and what here meant. 2. What it is to have, or not to have sin. 3. Who are meant by [we] in the Text. If we say, we have no sin, &c.

1. Sin is described by our Apostle, Chap. 3. 4. *avoula*, the transgression of the Law. More fully, *Dictum, factum, Concupitum contra legem Dei*, what ever is spoken, done, or desired against the Law of God. But what special sin this is which is here to be understood, expositors agree not among themselves. For some understand 1. *Original sin* only ; so Cajetan. 2. Others understand *actual sin* ; but neither herein do they agree : for some will have here to be meant, *mortal sin* ; so Lyra ; others *venial* only ; so Hugo Card. But if it be sin in its own nature, its mortal, Rom. 6, 23. The wages of sin, is death. Others will have not only the sin, but the guilt also and punishment of sin, here to be understood. So Aquinas. Lastly, others will have *concupiscence* to be meant here, which is called according to the Apostle *Peccatum peccans*, Rom. 7, 13, 17. so S. Augustine.

Where ever there is such difference in opinion, its very likely the truth is hid, and not certainly known. And truly they have much ado to make any of these agree with the business in hand.

2. What is it to have no sin ? what else but either to deny that they have committed sin, as our Apostle varies the phrase, ver. 10.

If

- A If we ſay, we have not ſinned. Or to deny that they are the cauſe of the ſin committed; but either God himſelf, that he made them ſo; or that he is the Author of ſin; a vain imagination, *Pſal. 21. 11.* or they lay the blame upon nature: but *ſaſſo de natura ſua conqueſcit humanum genus*, mankind faſtely complains of their nature; ſaith one of the Antients. Or, upon the Devil; but he can make no man to ſin, unleſs he be willing of himſelf. Or, upon the Heavens; but they act not upon the ſoul or will, which is the original of ſin. But almoſt all make Adam the Archplagiary, who hath brought us all into bondage. If this were true, how could the Apoſtle charge the Romans, that they had yielded their members ſervants to uncleanness, and to iniquity? *Rom. 6. 19.* It remains therefore that the man hath none to accuſe of his ſin, but himſelf.
- B 3. But the main doubt is yet behinde, who are here to be underſtood by [we] in the Text: Or firſt rather, who are not here to be underſtood? ſurely not the Apoſtle S. John, nor his fellow Apoſtles. Why? They ſaw God and Chriſt, *v. 1. 3.* which without holineſs cannot be, *Hebr. 12. 14.* Yea, which cannot be without purity of heart, *Matth. 5. 8.* For ſin and darkneſs blindes the eyes of ſinners, and diſobedient men. Therefore had S. John and his fellow Apoſtles been of this number, who are here comprehended under [we] in the text, they had not ſeen God, as he ſaith expreſſly, they had. 2. S. John and his fellow Apoſtles, had fellowship with God and Chriſt; which they who ſin, cannot have; For what communion hath light with darkneſs? *2 Cor. 6. 14.* Yea, this he himſelf diſclaims, *v. 6.* If we ſay, we have fellowship with him, and walk in darkneſs, we lye, and do not the truth. 3. As he is, ſo are we in this world, ſaith S. John of himſelf and fellow Apoſtles, *1 John 4. 17.* But aſſuredly God is ἀναπαύμενος without all ſinne; and therefore they by, and through him.
- C 4. But can it be more plain, you'l ſay? S. John ſaith, If we ſay, we have no ſin, we deceive our ſelves, &c. Take the words in their latitude; yet they take not away the poſſibility of not ſinning. But come we to enquire, who are here meant by [we] when the Apoſtle ſaith, if we ſay, we have no ſin, &c. The ſpeech is directed expreſſly τοῖς τέκνοις, to the little children, *1 John 2. 1.* But if we ſay ſo, ſaith S. John, who had communion with the Father and with his Son Jeſus Chriſt. It is true; But [we] is taken ſometimes Collectively, as including all and every one; ſometime Hortative, with exception of ſome, according to that figure, which the Rhetoricians call *χολωσις*: As when he who teacheth, reproveth, exhorts, &c. puts himſelf into the number of thoſe whom he teaches, reproveth, exhorts, &c. And ſo it is taken here. Is it not ordinary for Maſters of families, Tutors, or other Governours, to ſpeak thus to thoſe under their charge, we muſt leave off this drunkenneſs, this gluttony, this idleneſs, &c. though the Governours themſelves be not guilty of any of theſe ſins? It
- E

Sin. 20.



SER. 20.

Nehem. 5.  
v. 7.

It is true, you'l say; But does the Scripture speak so? you shall judge; What think you of S. James? Chap. 3. 9. With the tongue, saith he, we bleis God; and therewithal curse we men. What think you? Did S. James an Apostle of singular and eminent piety, did he curse men? If ye doubt of S. James, what think you of Nehemiah? His example, I doubt not, will satisfie any reasonable man, Nehem. 5. 10. I pray you, saith he, let us leave off this usury. Did Nehemiah think you, burden the poor people with usury? Will you hear him speak for himself, v. 7. 8. I was very angry when I heard the peoples cry and their words, and I thought in my minde, (or, my heart took counsel in me) and I rebuked the Princes, &c. And I said, we according to our ability, have redeemed our brethren the Jewes, which were sold unto the Heathen; & will you sell them again? I pray you, saith he, let us leave off this usury, or remit this burden. Nehemiah useth the same figure, Chap. 13. 23. — 27. But cannot this speech be true of S. John and his fellow Apostles, in any sense? Yes, no doubt, in some sense it may be spoken truly by S. John and all the holy Apostles, and most eminent Saints of God, that if they say they have no sin, they deceive themselves, &c. when we understand [having sin] largely. For there is no doubt, but S. John and the rest of the holy Apostles and best Saints of God, had sinned sometime in the whole course of their life. For the Apostle speaks generally, πάντες ἥμαρτον, All have sinned and are come short of the glory of God, Rom. 3. 23. Nor do I doubt, but the words may so be here understood: And therefore what he saith in the text, If we say, we have no sin, &c. he varies, and explains what he means, v. 10. if we say, we have not sinned, we make him a lyar, &c. But to say, as some have done, that the most holy men and women that ever were or are, sin in every thing they do, or think, or speak, and that daily and hourly, is an assertion most false and ridiculous, and most derogatory from the power of Gods holy Spirit in them; nor can it be proved by any divine testimony in the holy Word of God. It were a strange madness that admitted of no *Lucidū inter vallū*. A strange sinful life; and that in the Saints of God, that in no part of time they shall be without sin. How then, I marvail, do they come to be Saints? Sure I am, its said of Job, in all this Job sinned not; and again, in all this Job sinned not, &c. To say nothing of Abraham, Isaac, Jacob, Joseph, David, Josiah, Zachary, and Elizabeth, &c.

What reason is there that almost universally, both the antient and later Writers, out of this place especially, plead, in good earnest, for sin, and say, that it is impossible, but that we must have sin. Yea, there is a Canon in *Concilio Milevitano*, that concludes down-right from this place, That we must have sin. Yea, and whereas Tertullian, and after him, Carthusian, understand the place of venial sin, Lyra will have it to be understood of mortal

sin

A *sin* also. Yea, S. *Austin* will have the place understood of *virgins* and those *who live the most blameless life*, yea, of all *Christians*. *Bona-venture* saith that no man knowes, that he has no *sin*, but by the revelation of Gods *Spirit*. SER.20.

I will not doubt but many of these were pious, learned and good men; inſomuch as *Alexander Hales* ſaid of his Scholar *Bona-venture*, *Profecto puto in Domino Boneventura, Adamum non peccaſſe*. I think that *Adam* ſinned not in Maſter *Bonaventure*. Nor do I doubt, but that they all, or the moſt of them fought the good fight of faith. But I doubt whether many of them had laid hold upon the eternal life, ſo far as to have attained unto the diſpenſation of the *Spirit*. And therefore we may beleive, that they ſpeake, many of them their own experiences, and found daily temptations from without, and corruptions within.

That which the Philoſopher ſpake touching the authorities of others brought againſt him, give me leave once more to uſe his words, *πάντων ὄντων φίλον, εἶναι προαιμᾶν τὴν ἀλήθειαν*. Though all theſe be my friends, its an holy thing to honour the truth before them.

C That we may the better underſtand this, we muſt know, that ſin againſt God, is conſiderable according to the three diſpenſations of the Father, Son, and Spirit. As to the firſt of theſe; Man by his fall, is become far eſtranged from his God, deeply revolted, and at a great diſtance from him. For ſo God is a *Spirit* and ſpiritually minded, and oppoſite unto man, who is *fleſh* and *blood*, and *fleſhly* and *ungodly minded*. And man, on his part, would never return, or be reconciled unto God, did not the Lord extend mercy, love, and goodneſs, unto the fallen man; were he not in D Chriſt, reconciling the world unto himſelf, 2 *Cor.5.19*. did he not allure and draw him to himſelf, *Joh.6.44*.

When therefore God the father, by his law (ſo called, *Pſal.40.8*.) *raiſed up* in the fallen man, and teſtifying againſt him, *Pſal.78.5*. corrects him, informes, and inſtructs him to amendment of life; and man meantime neglects, and reſpects and oppoſeth this attraction and drawing of the Father; and knowes not, or duly conſiders not, that this goodneſs of God leads him to repentance, *Rom.2.4*. This is the *ſin againſt the Father*, which, upon repentance, at the teaching of *John*, is forgiven unto men. Pſal.78.5,

E But when now we are by the diſcipline of the Father brought unto the Son, and look on him whom we have pierced, who hath ſuffered for our ſins, the death of the Croſs; and he now begins to arm us with the ſame minde, we are yet in great ignorance and weakneſs, as 1 *Cor.2.3*. and when he drawes us, we draw back; when he would, we will not. The contention is long between the houſe of *David* and the houſe of *Saul*. In many things we offend all. Nor can we ſay, that we have no *ſin*, until the Spirit be powred

F f f f f

from



SER. 20.

from on high; until we be *born from the dead*; until death be swallowed up in victory; until we have fellowship with the Father, and with his Son Jesus Christ. Of this progress, very much might be spoken, which I reserve for a fit opportunity, if the Lord shall give it. Meantime a few words are enough to the wise. A

Whereas therefore little notice hath been taken, and in these dayes much less, of the *three dispensations* and states of men in the Father, Son, and Spirit; that there is a *sin* against the Father, and against the Son; thole children of the Father, who have their sins forgiven them through his Name; and are now brought unto the Son, and grown so strong in him, that they overcome the evil one; these at length attain to the old age in the Spirit, and experimentally know him who is from the beginning. This is that state *ἀναπαύσεως*, that is without sin. B

Such an estate is possible and attainable through the grace of God, and his holy Spirit, that men may be without sin. All believers, yea, even they who dissent and agree not unto this truth, yet by consequence even they themselves confess it. For who is there that does not acknowledge, that communion and fellowship with God and Christ is possible? which yet cannot be, while men walk in darkness. Do not all agree, that its possible we may be partakers of the divine nature? We have the promise of God for it, 2 Pet. 1. 4. which yet cannot be until we have escaped the corruption that is in the world through lust. Do not all the faithful believe this, that they are in Christ, and Christ in them. Otherwise they are reprobates, saith S. Paul, 2 Cor. 13. 5. Now he who saith he abides in him, ought himself so to walk, even as he walked, 1 John 2. 6. and his walking was without sin. Do not all believers hope to inherit eternal life? This is put upon this condition, if ye, by the Spirit, shall mortifie the deeds of the body, ye shall live, Rom. 8. 13. Is not the Lord Jesus Christ our example for this very end, 1 Pet. 2. 20, 21. C

They therefore are much to blame, who abuse this Scripture, which S. John applyes to little children in Christ, 1 John 2. 1. and extend it even unto all Christians, in all their spiritual ages. And whereas the Apostle makes use of it, to expresse presumption, there are who abuse it to harden men and make them despair even to be saved from their sins. Its a Scripture almost in every mans mouth, as frequently used or abused rather, as any, except that which is indeed no part of holy Scripture, That the most righteous man that is, sins seven times a day. They mean, Prov. 24. 16. which we are taught to sing, in the Complaint of a sinner, and tell the God of truth an untruth. For in the place named, there is no mention of falling into sin, but into misery and affliction, and that not seven times a day, but only seven times; and what is that to this purpose? D

O

A O beloved ! How much better were it to enure our ſelves to ſuch Scriptures in our diſcourſe one with another, as might encourage and hearten us toward the ſubduing of our ſins ? many ſuch Scriptures there are in this Epistle. *Theſe things I write unto you, little children, that ye ſin not, He that ſaith he abideth in him, ought himſelf ſo to walk, as he walked, 1 John 2.6. He that hath this hope, purifies himſelf, 1 John 3.3. Faith is the victory that overcomes the world; and many the like. Thus men are by little and little drawn out of the kingdom of darkneſs, into the light of life; whereas ſuch ſpeeches as theſe, In many things we offend all, If we ſay we have no ſin, &c. Though true, if rightly uſed, they plunge men, more and more in darkneſs, inſomuch that they beleive not that they can come out of darkneſs, Job. 15.22.*

B Come we to the Second Point ; Their Reason, who ſo ſay, They who ſay, they have no ſin, *deceive themſelves.* The word we turn *deceive*, is *πλανῶμεν*, which properly ſignifies to ſeduce and lead out of the way. They who are thus lead out of the way, *deceive themſelves* many wayes. 1. By the *deceitfullneſs of ſin*, Hebr. 3.13. When *ſin* and *vice* hath got on an habit of *vertue* and *goodneſs*, by *deceitfull luſt*, Ephes. 4.22. When they obtrude themſelves upon us, as if they were *naturall unto us*. But becauſe theſe are ſo groſſe, that they cannot *deceive all*, the grand impoſtor covers them with *appearances of righteouſneſs*, as, 1. By ſole and onely hearing and not doing. 2. By doing and not beleiving. 3. By beleiving and not obeying. 4. By obeying but not to the end. 5. By a will, (or half will) and not the deed.

C 1. By ſole and onely hearing and not doing. For thus the ſole hearers *deceive themſelves*, ſaith S. James, Be doers of the word, and not hearers onely *deceiving your owne ſelves*, Jam. 1.22. And ſelf-deceit, in a matter of ſo great importance, is a great *deceit*. For not the hearers of the law, are juſt before God, but the doers of the law, ſhall be juſtified, Rom. 2.13. Thus, Act. 8.9. Simon the Sorcerer bewitched the people of Samaria. And the like Simon, that is, Hearing bewitches the people of this City and Nation, while they obey not the truth, Gal. 3.1.

D 2. By doing and not believing. Thus the Jew going about to eſtabliſh his own righteouſneſs, hath not ſubmitted himſelf to the righteouſneſs of God : For Chriſt is the end of the law for righteouſneſs, to every one that believeth, Rom. 10.3.4. Thus the Phariſees juſtified themſelves by the works of the law without faith in Jeſus Chriſt. But S. Paul and S. James are ſolidly reconciled, if the judicious Reader well conſider ; (and it is worth his conſideration,) what S. Paul ſaith, which our Translators have not truly rendred in theſe words, knowing that a man is not Juſtified by the works of the law, but by the faith of Jeſus Chriſt, Gal. 2.16. Whereas the words are truly to be turned thus. A



SAR. 20.

man is not justified by the works of the law, *ἐν ᾧ οὐκ ἔστι σωτηρία*, *si non, or, nisi, unless by the faith of Jesus Christ*. All other reconciliation is unsatisfactory.

3. They who say, they have no sin, deceive themselves by believing and not obeying; as if an idle, lazy faith could save us from our sins. Why? because they believe, that Christ has died for them, and suffered for them; and that the Father hath accepted Christ's righteousness for theirs; so that now they have no sin at all. Surely, to believe that God accepts Christ's sufferings and death for ours, without our conformable sufferings and death, is to believe a lye. For if we die with him, we believe that we shall live with him, *Rom. 6.8*. And, if we suffer with him, that we may also be glorified with him, *Rom. 8.17*.

4. They who say, they have no sin, deceive themselves by obeying, but not continuing in their obedience. They that believe, shall be saved; that is, they who continue in the faith to the end, the same shall be saved, *Rom. 2*. They who by patient continuance in well doing, &c. They who trust in the Lord, shall be as Mount Sion; that is, continue in the faith, not for a day or two. Thus we are kept in that happy estate, *Prov. 28.14*, of fearing alwayes: whereas that false position, Once a Saint and alwayes a Saint renders men secure, so that they perfect not holiness in the fear of God, *2 Cor. 7.1*. nor work out their own salvation with fear and trembling, *Phil. 2.12*.

5. They who say, they have no sin, deceive themselves by a good will, or a pretence of a good will, instead of the deed. It is true, that God accepts the will for the deed, namely, when the deed cannot be done. For it may so come to pass, that a believer, upon his first act of faith elicited, may be suddenly surprized and taken away, before he can compleat his will by being obedient, and doing the deed. I will not question the possibility of this hypotheses; because I dare not shorten his arm, with whom all things are possible; nor dare I straiten his bowels, whose mercies are over all his works. So that I believe, the good God would accept of such a good will for the deed it self, and esteem of such a believer, according to what he hath, not according to what he hath not. Why? because such an one virtually harbours in his heart a full purpose of well doing, if God afford him opportunity so to do. For *completa voluntas pro facto aestimatur*, a compleat will is accounted for the deed. Which cannot be true of a velleity while men neglect their precious opportunities.

The reason of all this, is self-love which flatters men into a good opinion of themselves. This self-love blinds them that they discern not their own self-deceit, and so become such as are fit to be deceived by the grand Impostor, being disposed thereunto by the deceitfulness of sin, *2 Thess. 2.10*.

Ols. 1.

A *Obſ.* 1. Hence it appears, that, although there be manifold *Seducers* and *deceivers*, yet the most dangerous *deceiver*, without which we cannot be *deceived*, is every mans own self.

*Obſ.* 2. The most dangerous *deceit* of all other, is, for a man to walk in darkness: yet to imagine himself to have fellowship with the light; To have sin, yet to flatter himself, that he hath none. The onely way to be *undeceived*, is to beleive and obey unto the end. The Apostle gives this counsell to the *spiritual little children* subject to be *deceived*, 1 Joh. 3. 7. *Little children* let no man deceive you: he that doth *righteousness*, is *righteous*, as he is *righteous*.

B Let us suffer our selves to be *undeceived*, by those who would lead us into the way of truth. Account not them *Seducers*, who would indeed *undeceive* us. As *deceivers*, yet true, 2 Cor. 6. 8. So the Apostles were accounted; yea, such they thought Christ himself the truth it self to be, *Matth.* 27. 63. Yea that he was the most *notorious* of all others, *ἐκείνος ὁ πλάνος*, that *deceiver*: Yea, they fear, least God himself the essential truth should *deceive* them, when the divine testimonies out of his expresse word are alleged unto them. Yet the same men with full consent, credit and yeld themselves to be seduced and deceived by the *lusts of error*. O that men could so far suspect themselves, as to think it possible for them to be deceived, and that the truth may not be in them!

C *Axiom* 3. If we say, we have no sin, we deceive our selves, and the truth is not in us. What is here meant by *truth*? Thy Law is the truth, *Psal.* 119. 142. By the Law, is the knowledge of sin. That discovers, re-proves, corrects, and chastens us for our sins. That brings us to acknowledgement and confession of our sins, as in the next verse. And therefore if we say, we have no sin, its evident, that the Law, that Truth which discovers, re-proves, and chastens sin, and moves us to confess sin, that Truth is not in us.

D I have shewen hitherto. 1. Of whom these words were not properly spoken. 2. Were figuratively spoken. 3. Of whom they were truly spoken.

E They were not properly spoken of S. John, or his fellow Apostles, as I have proved by reasons, I think, demonstrative they were spoken figuratively by a *ῥητορικὴ*, they were spoken to the *spiritual little children*, who, no doubt, are principally here meant. But there is no divine birth so much opposed as this, and that by all sorts of Christians unlearned and learned; And the reason is. The evill one well knowes, that if such a state be beleived possible, wherein all sin being subdued, men may performe exact obedience unto God, such as that estate is whereunto S. John and his fellow Apostles had attained, well he knowes, that his kingdom would be toward an end; And therefore he hath endeavoured mainly, and made it his work to perswade men, that it is impossible but that they



SER. 20.

they must have sin while they live in this world. And if it be beleived to be impossible, who will go about it? As, who will endeavour to fly, Since no man hath power, by nature, so to do? And who will fly youthfull lusts, according to the Apostles counsel? Who will fly from sin as from a Serpent, as the wise man advises us, if he be perswaded, that there is no spirituall power given him from above, so to do? By this meanes, all exhortations, admonitions, &c. Shall be in vaine, if men be perswaded before hand, that it is impossible for them to be obedient thereunto, but the evill one hath in all ages, endeavoured to win to this perswasion of impossibilitie, learned men, and men of reputation, for pietie and holyness of life. For by corrupting thole, he gaines multitudes unto his party, by their authority. Ye remember how the evill Spirit plotted mischief against Ahab and all Israel, I will, saith he, be a lying Spirit in the mouth of all the prophets. Thus when Tan the dragon the old Serpent is joyn'd to Levi & become Leviathan, as I have shewen formerly then he does all his mischief. Let them two alone to deceive all the world. Thus of old, he got in with Peter, as our Lord Jesus discovered him. When Peter had dissuaded our Lord from his death, Matth. 16. 22. *spakes*, Christ turned with a countenance composed to severity, as (that word signifies) he said unto Peter, (even to him whom he had called Blessed, ver. 17.) Get thee behinde me Satan. He who gives us such counsell, acts the devills the enemies part, under the vizard of a friend. He is an offence unto us, and causeth us to stumble in the narrow way of mortification, which leadeth unto the perfect life.

And Satan having so far prevailed with Peter, he doubted not to give the on set upon some, though less piom than he, yet of greater esteem in the Church for piety and learning also. And therefore one of the Antients of great name, wrote unto Pope Innocent, who had greatest power in the universal Church, to advise him, That it was altogether impossible in this life to be without sin. But let us hear his reasons, and answer them. His first and principal reason is; Because, saith he, all men ought to pray, Forgive us our sins, as we are taught in the Lords Prayer to say, Forgive us our trespasses, &c. And if we pray for forgiveness of them, we must be guilty of them.

I answer; our Lord Jesus teaches us to pray for forgiveness of sins, not only in particular, but also in general. For although our sin, and failings be many, by reason of our ignorance and weaknes, while we are yet spiritual little children, and babes in Christ; and the Lord be gracious unto us, and vouchsafe the forgiveness of them, 1 John 2. 12. yet the plenary and full remission of sins, is given, upon the ratifying of the new and second Covenant, Jer. 31. 31, 32, 33, 34. and 33. 8. Hebr. 8. 8. — 13. In which places, the last clause of the Covenant, is, the remission of sins, as being last accomplished.

This

A This was figured by the *Jubile*, as it is spiritually interpreted; *SER. 20.*  
*Esay 61.1,2.* liberty to the captives, &c. Our Lord — אֲנִי or  
*Brother and Redeemer* applyes it to himself, *Luke 4.18.* — 21. This  
day, saith he, this Scripture is fulfilled in your ears; as he who  
*redeems us from the service of sin, and restores us unto our spiritual*  
*inheritance, remitting the sin, and removing it from us;* which is  
the proper sense of ἀποις ἀμαρτιῶν, whence *Jubile* is rendred  
ἀποις, by the LXX above twenty times, *Levit. 25.*

2. Besides, we must take special notice here, that our Lord taught his Disciples to pray this prayer, while they were as yet but *spiritual children*; and had not as yet received the holy Ghost; and while they were yet subject unto *many failings*; and therefore our Apostle saith, *1 John 2. 12. I write to you little children, that your sins are forgiven you through his Name.* And therefore how ever the Apostles & Disciples might possibly use *the Lords prayer*, while the Lord Jesus was with them, and before they had received the holy Spirit; yet after they received the Spirit, we do not read, that any one of them used it. And although *S. John* in the text say, that, *if we say, we have no sin, &c.* and teach us *confession of sin*; yet is that onely figurative by a *κρίνωσις*, and by way of *condescension* unto us: because he with his fellow Apostles had *fellowship* with God and Christ; which no man can have who *walk in darkness*, as our Apostle reasons, *v. 6.*

3. Our Lord does not command his Disciples to use *that prayer* alwayes; but he teaches them to pray for *remission of sin* both in part, and plenarily, until they have obtained it: And in reason when they have obtained what they *prayed* for, why should they longer *pray for it*? Now the Lord Jesus hath promised, that whatsoever we ask the Father in his Name, he will give us. If therefore we ask *remission and forgiveness of sins*, in his Name, we shall obtain what we *pray for*. But when? Without doubt *in the time of this mortal life*. For in the life to come, we neither read of *prayer for forgiveness of sin*, nor of any *sin then forgiven*.

**Obj. 2.** If such a state were attainable, as *to live without sin*, then might the *Law be fulfilled*. I answer. And must not the *Law be fulfilled*, *Matth. 5.* compare ver. 17. and 18. with 19. But what hinders, but that *the Law may be fulfilled by the power of Christ and his Spirit*? For what the *Law* could not do, in that it was weak through the flesh, God sent his Son, &c. *Rom. 8. 3.* that the righteousness of the *Law* might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Obj. 3. There is a perpetual strife between the flesh and the Spirit, while we live here in this world. I answer. This is in every mans mouth almost. But the Psalmist said, *All men are liars.* 1. It is true, that the flesh lusts against the Spirit, so long as the flesh lives. But the *lusting flesh* is dead in the obedient and regenerate souls. 2. The Spirit



SER. 20.

*Spirit* lusts against the *flesh*, that we may not do the things that we would, according to the *flesh*, as those words ought to be read, Gal. 5. 16, 17.

Obj. 4. If we should attain to such an estate, we should not need the mercy of God. I answer; that followes not: But this is true, that, as sick men being heal'd of sickness, need not to desire healing of that disease whereof they are cured. So they, who have obtained mercy of God, that they are healed of their spiritual diseases, they need not the same mercy in regard of the same diseases; because that mercy of Christ is fulfilled in the spiritual cure of their maladies. But that we are healed and saved, it is from the free grace and mercy of God in Christ. By grace ye are saved, Ephes. 2. and of his mercy he saved us. But whereas these men will allow the Physitian, his honour, for perfecting his Patients bodily cure, they will not allow the greatest Physitian of souls, his honour, who comes with healing in his wings, that he should be able to make a man every whit whole, and perfectly cured of his spiritual diseases.

Obs. 1. We learn here a rule of prudence and discretion from S. Johns example, how the spiritual teacher should behave himself towards young Disciples, to condescend and stoop unto their weakness, to be even as one of them. This wisdom S. John had learn'd of the Lord Jesus, who so attemper'd his Doctrine to his Disciples, as they were able to bear it, John 16. 12. Thus Elisha stretched himself upon the childe and brought him to life, 2 Kings 4. 34. And this is the practice of the true Elisha, God the Saviour (so Elisha signifies;) he applies himself unto us, and becomes as one with us; Sic oculos, sic ille manus, sic ora ferebat; because the children are partakers of flesh and blood, he takes part of the same. Yea, though he be גביר — the mighty God, or the strong God, the Gyant, Esay 9. 6. yet to us while yet we are children, he is born a childe.

Obs. 2. Hence we have discovered unto us, a refuge of lies, whereunto all ungodly men resort, Βασιλεὺς κενώων, as all Malefactors of old, were wont to run to their Altars for refuge: If we say we have no sin, &c. As if it ought to be so, as if they should do amiss, unless they did amiss; as if they should sin unless they sinned. As if there were no better, no more eminent and holy estate to be aimed at, and attained unto, through the grace of God, and power of his holy Spirit.

Obs. 3. Hence we perceive how falsely some speak concerning the life and actions of Gods Saints, that they sin in all and every thing they do, and think, and speak. The Apostle expounds himself in the tenth verse, how he would be understood in the eighth. If we say we have not sinned; he saith not, that there is any necessity of sinning. But if the Saints of God sin in every act, how come they to be Saints?

Obs.

A *Obſ. 4.* We have hence matter enough to humble us, if we conſider our *fore-paſt life*, our *prevaricating nature*, our *many frailties and weakneſſes*, until the God of peace make us perfect in every good work, to do his will, working in us what is pleaſing in his ſight, through Jeſus Chriſt our Lord, *Hebr. 13. 21.*

B Such is the *wiſdom* of the Lord Jeſus; and ſuch he teaches his Apoſtles. For when he gives *S. Peter* his charge, his firſt and principal care is of his *Lambs*. *S. Paul* had learned this leſſon *exactly*, and practiſed it moſt *wiſely* and *diſcreetly* in his *Epistle to the Romans*, Chap. 7. where he, who is deſcribed as a *childe*, the Apoſtle takes upon himſelf; ſo likewise in his firſt *Epistle to the Corinthians*, Chap. 2. v. 2, 3. Such as they were, ſuch he became unto them. For although he had *wiſdom*, *ſecret and hidden truth* to impart unto perfect men, *1 Cor. 2. 8.* yet he behaved himſelf towards them, according to their capacity. He could not ſpeak unto them as unto *ſpiritual*, but as unto *carnal even*, as unto *babes in Chriſt*, *1 Cor. 3. 1, 2.* This the Apoſtle did *Ex profeſſo*, *1 Cor. 4. 6.* and *9. 19, 22.* Thus *S. James*, Chap. 3. and thus *S. John* in my text. Theſe things Brethren, I have in a figure transferred to my ſelf and to *Apollo*, for your ſakes. And *9. 22.* To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means ſave ſome. So *S. James*, Chap. 3. 1, 2. My brethren, be not many Maſters, knowing that we ſhall receive the greater condemnation. For in many things we offend all. And ver. 9. with the tongue bleſs we God even the Father, and therewith curſe we men. And *S. John* uſeth the ſame *συγκατάβασις* and condeſcent unto his little children, it we ſay, we have no ſin, we deceive our ſelves, and the truth is not in us.

D Much more might be written on this ſubject, had not my worthy friends *Dr. Thomas Drayton*, ὁ μακαρίτης, and *Mr. William Parker* published a Treatiſe upon the ſame argument, entituled *A Revindication of the poſſibility of a total mortification of ſin in this life; And of the Saints perfect obedience to the Law of God, to be the Orthodox Proteſtant Doctrine, &c.*

E Now that we and many thouſands more, in this and other nations, may not be thought *Infanire ſine ratione*, to differ from others in theſe points of doctrine without good reaſon, I thought fit to annex hereunto a brief *Catalogue* curſorily gathered, of ſuch *Scriptures* as *ſunt* and *expreſſy*, or *per evolutionem terminorum*, interpretative, by ſhort and eaſie interpretation, ſpeak the ſame things; as being ſuch as prove a poſſibility of ἀναμάρτητος having no ſin, and living a perfect life according to the will of God. In which, the moſt wiſe & juſt God, either commands theſe, or threatens men for the want of theſe, or promiſes rewards, upon conſideration of theſe. Or elſe commends thoſe who have been examples of theſe in their generations, or have prayed for theſe, which muſt

G g g g g

be



SER. 20.

be in faith of obtaining them, or otherwise endeavouring after these; which cannot be without hope, the foundation of endeavour. Or, by some other testimony, the Lord hath given his approbation to these truths, and to those who lived, or shall live them. A

Now that Catalogue speaks thus.

Gen. 6.9. Noah was a just man perfect in his generation. Noah walked with God.

Gen. 17.1. The Lord said to Abraham, I am the Almighty God, walk before me and be thou perfect. B

Gen. 25.27. Jacob was a perfect man איש תמים which Ours turn a plain man.

Gen. 26.5. Abraham obeyed my voice, and kept my charge, my Commandements, my Statutes, and my Lawes.

Exod. 24.3.7.8. All the words which the Lord hath said, will we do, &c.

Deut. 4.2. Ye shall not adde unto the word which I command you: neither shall you diminish from it, that ye may keep the Commandements of the Lord your God, which I command you. And Chap. 12.32. What thing soever I command you, observe to do it, &c. and Chap. 28.14. and thou shalt not go aside from any of the words which I command thee this day, &c. C

Deut. 30.8. And thou shalt return and obey the voice of the Lord and do all his Commandements, which I command thee this day.

Josh. 8.35. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel.

Judges 5.31. Let them who love him, be as the Sun when he goeth forth in his might.

1 Kings 15.5. Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the dayes of his life, save only in the matter of Uriah the Hittite. D

And Verse the 14. Asa his heart was perfect with the Lord all his dayes.

Chap. 18.21. If the Lord be God, follow him: but if Baal, follow him.

2 Kings 23.25. Like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses, &c.

Job 1.1. Whose name was Job, and that man was perfect and upright. E

Chap. 8.20. Behold God will not cast away a perfect man, &c.

Chap. 27.5. God forbid that I should justify you till I die, I will not remove my integrity from me. The word is תמימי my perfection.

Psal. 15.2. He that walketh uprightly (the word is תמים perfect) and worketh righteousness, and speaketh the truth in his heart. Psal.

- A** *Pſal. 17. 3. 5.* Thou haſt proved mine heart, thou haſt viſited me in the night, thou haſt tryed me, and ſhalt finde nothing: I am purpoſed that my mouth ſhall not tranſgreſs. Hold up my goings in thy paths, that my footſteps ſlip not. SER. 20.
- And 18. 21, 23, 24, 25, 26. For I have kept the wayes of the Lord, and have not wickedly departed from my God, for all his judgements were before me, &c. I was alſo upright (Heb. *תמי* perfect) before him, &c.
- B** Verſe 32. It is God that girdeth me with ſtrength, and maketh my way perfect.
- Pſal. 19. 7.* The Law of the Lord is perfect converting the ſoul: the testimony of the Lord is ſure, making wiſe the ſimple.
- V. 12, 13.* Cleanſe thou me from my ſecret ſins. Keep back thy ſervant alſo from presumptuous ſins, let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion, (the word is *תמי* perfect).
- Pſal. 24. 4.* He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.
- C** 26. 1. Judge me, O Lord, for I have walked in mine integrity: Heb. *תמי* perfection: I have truſted alſo in the Lord, I ſhall not ſlide.
37. 18. The Lord knoweth the dayes of the upright (Heb. *תמי* perfect: and their inheritance ſhall be for ever.
41. 12. And as for me, thou upholdeſt me in mine integrity: (Hebr. *perfection*;) and ſetteſt me before thy face for ever.
45. 13. The Kings daughter is all glorious within; her clothing is of wrought gold.
51. 2. Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin.
- D** 7. Purge me with hyſope, and I ſhall be clean: waſh me, and I ſhall be whiter then ſnow. 10. Create in me a clean heart; O God; and renew a right ſpirit within me.
64. 4. That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.
66. 18. If I regard iniquity in my heart, the Lord will not hear me.
68. 21. But God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch an one as goeth on ſtill in his tranſgreſſes.
73. 1. Truly God is good to Iſrael, even to ſuch as are of a clean heart.
- E** 78. 72. So he fed them according to the integrity (Heb. *perfection* of his heart, and guided them by the ſkillfulneſs of his hands.
- Pſal. 82. 4. 8.* Ariſe O God, judge the earth: for thou ſhalt inherit all nations.
- Pſal. 84. 11.* For the Lord God is a Sun and ſhield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Heb. *In perfection*.
101. I will ſing of mercy and judgement, &c. See the whole *Pſalm*.



SER. 20.

103.3. Who forgiveth all thine iniquities : who healeth all thy diseases. 12. As far as the East is from the West : so far hath he removed our transgressions from us. 18. To such as keep his covenant : and to those that remember his Commandements to do them.

105.45. That they might observe his statutes : and keep his Lawes.

Psal. 119. 1,2,3. Blessed are the undefiled (Heb. perfect) in the way : who walk in the law of the Lord. Blessed are they that keep his testimonies, that seek him with the whole heart. They also do no iniquity : they walk in his wayes.

V. 6. Then shall I not be ashamed, when I have respect unto all thy Commandements. B

V. 10. With my whole heart have I sought thee.

V. 32. I will run the way of thy Commandements ; when thou shalt enlarge my heart.

V. 34. Give me understanding, and I shall keep thy Law : yea I shall observe it with my whole heart.

V. 44. So shall I keep thy Law continually : for ever and ever.

V. 55. I have remembered thy Name, O Lord, in the night, and have kept thy Law. 56. This I had ; because I kept thy precepts. C

V. 69. The proud have forged a lie against me : but I will keep thy precepts with my whole heart.

V. 101. I have refrained my feet from every evil way : that I may keep thy word.

V. 129. Thy testimonies are wonderful : therefore doth my soul keep them.

V. 166,167,168. Lord, I have hoped for thy salvation, and done thy Commandements. My soul hath kept thy testimonies : and I love them exceedingly. I have kept thy precepts, and thy testimonies : for all my wayes are before thee.

Psal. 130.8. And he shall redeem Israel from all his iniquities. D

138.8. The Lord will perfect that which concerneth me : thy mercy, O Lord, endureth for ever : forsake not the works of thine own hands.

Prov. 2.7. He layeth up sound wisdom for the righteous : he is a buckler to them that walk uprightly. Heb. perfectly.

V. 21. For the upright shall dwell in the land, and the perfect shall remain in it.

Prov. 4.18. The path of the just is as the shining light, that shineth more and more unto the perfect day. E

Prov. 10.9. He that walketh uprightly, (Heb. in perfection) walketh surely : but he that perverteth his wayes, shall be known.

V. 29. The way of the Lord is strength to the upright. Heb. to the perfect.

Prov. 11.3. The integrity, (Heb. the perfection) of the upright shall guide them.

V. 5. The righteousness of the perfect shall direct his way, &c.

V.

A V.20. They that are of a froward heart, are an abomination to the Lord: but ſuch as are *upright* (Heb. *perfect*) in their way are his delight. SER. 20.

Prov. 13.6. Righteouſneſs keepeth the upright (Heb. the *perfect*) in the way: but wickedneſs overthroweth the ſinner, 19.

Prov. 19.1. Better is the poor that walketh in his integrity, (Heb. in his *perfection*), then he that is perverſe in his lips, and is a fool.

B Prov. 20.7. The juſt man walketh in his integrity: (Heb. in his *perfection*) his children are bleſſed after him.

Prov. 28.6. Better is the poor that walketh in his uprightness, (Heb. *perfection*) then he that is perverſe in his wayes, though he be rich.

V. 7. Whoſo keepeth the Law is a wiſe ſon: but he that is a companion of riotous men, ſhameth his father.

V. 10. Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the *upright*, Heb. the *perfect*, ſhall have good things in poſſeſſion.

C V. 18. Whoſo walketh *uprightly*, (Heb. *perfectly*) ſhall be ſaved: but he, &c.

Prov. 29.10. The blood-thirſty hate the *upright*, (Heb. the *perfect*;) but the juſt ſeek his ſoul.

Cant. 4.7. *Thou art all fair my love, there is no ſpot in thee.*

Cant. 5.2. I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled: Heb. *my perfect one*.

D Cant. 6.9. My dove, my *undefiled*, (Heb. *my perfect one*) is but one: ſhe is the only one of her mother, ſhe is the choice one of her that bare her: the daughters ſaw her, and bleſſed her; yea, the Queens and the Concubines; and they praiſed her.

Eſay 24.23. Then the Moon ſhall be confounded, and the Sun aſhamed, when the Lord of hoſts ſhall reign in mount Zion, and in Jeruſalem, and *before his antients gloriously*.

Eſay 26.3. Thou wilt keep him in *perfect peace* whoſe minde is ſtaid on thee, becauſe he truſteth in thee.

Eſay 38.3. Remember now, O Lord, I beſeech thee, how I have walked before thee *in truth, and with a perfect heart, and have done that which is good in thy ſight*.

E V. 17. Behold, for peace I had great bitterneſs, but thou haſt in love to my ſoul delivered it from the pit of corruption: *for thou haſt caſt all my ſins behinde thy back*.

Jer. 15.19. If thou return, then will I bring thee again, and thou ſhalt ſtand before me: and if thou take forth the *precious* from the vile, thou ſhalt be as my mouth: let them return unto thee, but return not thou unto them.

Jer.



SER. 20.

*Jer. 33.8. And I will cleanse them from all their iniquity, whereby they have sinned against me : and I will pardon all their iniquities whereby they have sinned against me , and whereby they have transgressed against me.* A

*Jer. 35. See the whole Chapter.*

*Ezech. 36.33. Thus saith the Lord God, in the day that I have cleansed you from all your iniquities, I also will cause you to dwell in the Cities, and the waists shall be builded. 35. And they shall say, this land that was desolate, is become like the garden of Eden, and the waste, and desolate, and ruined Cities, are become fenced, and are inhabited.* B

*Hos. 14.8. Ephraim shall say, what have I to do any more with Idols ?*

*Amos 5.10. They hate him that rebuketh in the gate : and they abhor him that speaketh uprightly. Heb. Perfectly.*

*Mich. 7.19. He will turn again, he will have compassion upon us : he will subdue our iniquities, and thou wilt cast all their sins into the depth of the Sea.*

*Malach. 4.4. Remember ye the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgements.* C

*2 Esdras 39,40. Which are departed from the shadow of the world, & have received glorious garments of the Lord. 40. Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.*

*Chap. 6.25,26,27,28. Whosoever remaineth from all these that I have told thee, shall escape, and see my salvation, and the end of your world. And the men that are received shall see it, who have not tasted death from their birth : and the heart of the inhabitants shall be changed, and turned into another meaning. For evil shall be put out, and deceit shall be quenched. As for faith it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit, shall be declared.* D

*Tob. 4.21. And fear not, my son, that we are made poor : for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.*

*Chap. 51. Tobias then answered and said, Father, I will do all things which thou hast commanded me.*

*Chap. 12.9. For almes doth deliver from death, and shall purge away all sin. Those that exercise almes and righteousness, shall be filled with life.* E

*Wisd. 1.4. For into a malicious soul wisdom shall not enter : nor dwell in the body that is subject to sin.*

*Chap. 4.13. He being made perfect in a short time, fulfilled a long time. 16. Thus the righteous that is dead shall condemn the ungodly which are living ; and youth that is soon perfected, the many years and old age of the unrighteous.* Chap.

- A** Chap. 15.2,3. For if wee sinne wee are thine knowing thy power: *but we will not sin*, knowing that we are counted thine. For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.
- Ecclus. 13.24. Riches are good to him that hath no sin: and poverty is evil in the mouth of the ungodly.
- Chap. 38.10. Leave off from sin, and order thy hands aright: and cleans thy heart from all wickedness.
- Chap. 44.17. Noah was found perfect and righteous in the time of weath, &c.
- B** 2 Mac. 12.42. Besides, that noble Judas exhorted the people to keep themselves from sin, for so much as they saw before their eyes the things that came to pass, for the sin of those that were slain.
- Matth. 3.12. Whose fan is in his hand, and he shall thoroughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire. 15. For thus it becometh us to fulfil all righteousness.
- C** Matth. 5.18,19,20. For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled. whosoever therefore shall break one of these least Commandements, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do & teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharises, ye shall in no case enter into the kingdom of heaven.
- V. 48. Be ye therefore perfect, even as your father, which is in heaven, is perfect.
- D** Chap. 7.18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- Chap. 10.24,25. The disciple is not above his master, nor the servant above his lord: It is enough for the disciple that he be as master, &c.
- Matth. 11.30. For my yoke is easie, and my burden is light.
- Matth. 12.50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother.
- Matth. 19.17. But if thou wilt enter into life, keep the Commandements. 21. Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, &c.
- E** Matth. 21.9. Blessed is he that cometh in the Name of the Lord, Hosanna in the highest.
- Matth. 28.20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.
- Mark



SER. 20.

*Mark 2.17.* They that are whole have no need of the Phyſitian, but they that are ſick, &c.

*Luke 11.36.* If thy whole body be full of light, having no part dark, the whole ſhall be full of light.

*John 14.15.* If ye love me, keep my Commandements.

And *Chap. 15.14.* Ye are my friends, if ye do whatſoever I command you.

*Rom. 8.4.* That the righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

*1 Cor. 2.6.* We ſpeak wiſdom among them that are perfect. *v.16.* We have the minde of Chriſt.

*2 Cor. 7.1.* Let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God.

*Phil. 1.6.* That he which hath been beginning a good work in you, will throughly finiſh it until the day of Jeſus Chriſt.

*Phil. 4.13.* I can do all things through Chriſt enabling me.

*Col. 1.25.* Whereof I am made a miniſter, according to the diſpensation of God, which is given to me for you, to fulfil the word of God.

*V. 28.* Whom we preach, warning every man, and teaching every man in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus.

*Chap. 4.12.* Epaphras, alwayes labouring fervently for you in prayers, that ye may ſtand perfect and compleat in all the will of God.

*1 Theſſ. 4.1.* Furthermore then we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us, how ye ought to walk, and to pleaſe God, ſo ye would abound more and more.

*Chap. 5.23.* The very God of peace ſanctifie you wholly, and your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

*2 Tim. 4.7,8.* I have fought a good fight, I have finiſhed my courſe, I have kept the faith: henceforth there is laid up for me a crown of righteouſneſs, &c.

*James 1.4.* But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

*2 Pet. 3.14.* Be diligent that ye may be found of him in peace, without ſpot, and blameleſs.

*1 John 2.1.* My little children, theſe things write I unto you, that ye ſin not, &c.

*Chap. 4.17.* Herein is love with us made perfect, that we may have boldneſs in the day of judgement; *Because as he is, ſo are we in this world.*

After this Catalogue might be gathered another as large; yea, larger, ſpeaking the ſame truth; and yet another moſt large; proving by conſequence the ſame things. And after that a fourth, an *ὀνομαστικόν* of myſtical names in Scripture; alſo types, figures, and parabolical and ſymbolical ſpeeches; all which being opened, hold forth

forth and evidence the very same things. Nor ought this to seem strange, since God himself is with us in the work; as appears, *2 Cor. 13. 11.* Finally, Brethren, *rejoyce; be perfect; be of good comfort; be of one minde; live in peace; and the God of love and peace shall be with you.* As also, because, since *perfection is the end of all the holy Scripture; For,*

*2 Tim. 3. 16, 17.* All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, **THAT** the man of God may be perfect, throughly furnished to every good work.

*1 Pet. 5. 10.* Now the God of all grace, who hath called us to his eternal glory by Christ Jesus, after ye have suffered a while, *make you perfect, stablish, strengthen, settle you!*

To him be glory and dominion for ever and ever! Amen.

*1 Pet. 5.*

**FINIS.**

Hhhhh

**A TABLE**





A Table of the *Sermons* contained in this  
Book, their *Titles*, and their *Texts*.

1. **T**He *Law* and the *Gospel* preached from the beginning.  
*Gen. 3. v. 15.* And I will put *enmity* between thee and  
the Woman; and between *thy seed* and *her seed*; it  
shall bruise thine *Head*, and thou shalt bruise his *Heel*. Pag. 9.
2. The *Law* and *Gospel* preached unto *Cain*, *Gen. 4. v. 7.* If thou  
do well, shalt thou not be *accepted*; and if thou doest not well,  
sin lieth at the door; and unto thee shall be *his desire*, and thou  
shalt rule over *him*. P. 31.
3. *Noah's* Legacy to his sons, *Gen. 9. 26, 27.* And he said, Blef-  
sed be the Lord God of *Shem*, And *Canaan* shall be his servant.  
God shall *enlarge Japhet*, and he shall dwell in the tents of *Shem*,  
and *Canaan* shall be his servant.
4. On the same Text.
5. *Imputation* of best reputation, *Gen. 15. v. 5, 6.* And he brought  
him forth abroad, and said; Look now towards heaven, and tell  
the Stars, if thou be able to number them; and he said unto him,  
so shall thy *seed* be. And he *believed* in the Lord; and he *counted*  
*it unto him for righteousness*. P. 135.
6. A prudent wife is of the Lord. *Gen. 24. v. 44.* And she say, to  
me, Both drink thou, and I will also draw for thy Camels; let  
the same be the woman, whom the Lord hath *appointed out* for  
my Masters son. P. 161.
7. The *dressing* of, and *due address* unto the *Paskal Lamb*, *Exod.*  
*12. v. 9.* Eat not of it raw, nor sodden at all with water, but  
roast with fire, his head *with his legs*, and *with the appurtenance*  
thereof. P. 203.
8. Gods meeting with men in their own way, *Levit. 26. v. 27, 28.*  
And if ye will not, for all this, *hearken* unto me, but *walk contra-*  
*ry unto me*, then will I *walk contrary* unto you also in fury. P. 323.
9. *Musaywy* & ; or, The *Dispensor* of *divine mysteries*. *Numb.*

## A TABLE

4. v. 19, 20. When they approach unto the most holy things, Aaron and his sons shall go in, and appoint them every one to his service, and to his burden: But they shall not go in to see when the holy things are covered, lest they die. p. 375.

10. God keeps his time, though men be out of tune. Numb. 14. v. 34. After the number of the dayes, in which ye searched the land, even fourty dayes, each day for a year, shall ye bear your iniquities, even fourty years; And ye shall know my breach of promise. p. 487.

11. Christ conquering and to conquer. Numb. 24. v. 17. There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. p. 540

12. *Nonματομαχία*: or, The conflict with evil thoughts, Deut. 2. 24. Rise ye up, take your journey, and pass over the River Arnon; Behold, I have given into thine hand, Sihon the Amorite King of Heshbon and his land. Begin to possess it, and contend with him in battel. p. 604.

13. *Attende tibi*; Look to thy self. Deut. 4. v. 9. Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the dayes of thy life; but teach them thy sons, and thy sons sons. p. 631.

14. *Attende tibi & doctrinae*. Look to thy self and the doctrine. Deut. 6. v. 6, 7. And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children. p. 658.

15. Gods Request unto his people. Or, Gods petition of Right. Deut. 10. v. 12, 13. And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his wayes, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the Commandements of the Lord, and his Statutes, which I command thee this day, for thy good.

16. *One and All*. Or, Love the fulfilling of all the Commandements. Deut. 19. v. 9. If thou shalt keep all these Commandements to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his wayes, then shalt thou adde, &c. p. 701.

17. The Regenerate become Degenerate. Deut. 32. v. 5. They have corrupted themselves: Their spot is not the spot of his children. They are a perverse and crooked generation. p. 743.



## A TABLE.

18. There is no necessity for a wise and just man to sin, *Eccles.* 7. v. 19, 20. *Wisdom* strengtheneth the wise more then ten mighty men which are in the City. For there is not a just man upon earth that doth good and sinneth not. p. 761

19. Contrary principles mutual impediments. *Gal.* 5. v. 17. For the flesh lusteth against the Spirit; and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would. p. 774

20. Some Saints not without sin for a season. *1 John* 1. v. 8. If we say, that we have no sin, we deceive our selves, and the truth is not in us. p. 785.

AN

An *Index* of such Scriptures as are either *pur-*  
*posely*, or more *briefly* and *occasionally*  
opened in this Book.

<i>Genesis.</i>			<i>Genesis.</i>		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
1	1,2	2 A		26,27	62 B
	20	3 C			111 B
	24	3 D	10	8,11,12	580 A
2	2	3 E	11	2	131 A
	16	5 B		4	89 C
	17	6 D	12	1	317 C
		309 D			133 A
	18	5 A		5	418 A
		364 B		8	47 E
	22,23	7 C	14	14	134 A
3	14	716 A		18	47 E
	15	9 B	15	1	89 B
		534 E		2,4	136 A
	22	25 D		5,6	149 C
		600 E	16	1,12	135 B
	23	26 E		12	103 C
4	1	27 A		2	528 C
	3	29 B	17	1	155 A
	7	31 B		5	690 D
	10	40 A		13	243 E
	17	40 C		16	213 E
	20,21,22	42 D	21	25	155 D
	26	43 C	22	15	461 E
5	3	44 A		18	157 C
	22	46 B	24	2,3	156 C
	29	52 E		44	183 D
6	7	54 C			161 B
	9	570 D	25	57,58	126 B
8	21	56 D		22	103 D
9	1	94 A		23	546 B
	4	747 D		26	779 C
				27	169 A
					Chap



# AN INDEX.

Chap.	Genes. Verl.	Pag.
	30	532 D
26	5	243 E
	19,22	116 E
	20,21,22	615 E
27	34,38,39	170 B
28	3	171 D
	19	172 B
30	8	757 D
	11	337 A
32	28	543 B
33	9	173 B
	11	174 A
34	2	554 E
35	2,3	174 D
36	6	175 C
	8	527 A
	36	187 A
37	33	381 A
	35	176 A
38	18	176 D
39	4	177 C
40	10	512 C
41	13	296 C
	46	431 D
46	26	183 B
47	10	514 D
48	22	96 B
49	10	192 E
	26	179 B

	Exodus.	
1	3	183 B
	12	184 D
2	10	185 D
	11	187 B
3	14	188 E
4	1	191 A
	13	192 D
	16	194 B
5	2,3	195 B
	9	196 B
6	2	189 C
8	22	196 D
	23	199 C
	25	538 E

Chap.	Exodus. Verl.	Pag.
9	28,30	200 C
12	9	203 D
	11	217 C
	37	287 D
	43	213 B
13	18	216 A
15	4,5	218 C
	4	548 E
	10	221 E
	13	222 D
16	4	224 C
	16	225 B
	16	530 D
17	16	90 B
	8	502 A
18	8	526 A
	3	225 D
	6	560 A
20	6	713 C
	7	227 D
	16	229 C
22	8	230 D
23	22	547 A
25	8	363 B
	19	234 E
30	12	357 E
32	15	399 B
33	6	232 C
	7	360 D
	15	226 C
34	7	236 A
	28	244 B
38	8	178 D

	Leviticus.	
1	3	238 B
2	5	239 B
4	2,13,22	241 A
	3	246 B
5	1	251 B
	6	253 E
6	2	404 A
7	7	255 D
8	8	259 A
		Chap.

# AN INDEX

Leviticus.		
Chap.	Verf.	Pag.
10	3	264 D
11	18	270 A
	19	280 B
13	3	290 A
14	16	524 D
15	31	285 A
16	8	293 A
	26	294 E
19	29	559 A
20	9	300 A
21	18, 19, 20	311 A
23	43	566 A
25	45	665 A
26	11	125 A
		532 B
	13	579 D
	27, 28	323 B
Numbers.		
1	3	349 B
2	2	360 A
3	3	368 A
4	19, 20	375 C
5	6, 7	395 A
6	6, 7	182 A
		413 A
	12	333 E
7	14	427 A
8	7	427 B
	25, 26	428 C
9	2, 3	439 A
10	35, 36	429 A
11	17	447 A
	32, 33, 34	456 A
12	1	461 A
13	16	465 A
	22	491 E
	30	466 E
	33	675 B
14	9	257 D
	11	248 D
		496 C
	24	468 A
	34	487 C

Numbers.		
Chap.	Verf.	Pag.
15	18, 24	500 A
	30	501 E
16	1	461 C
		507 A
17	8	511 A
18	12	516 A
	17	517 B
19	4	524 D
	6	518 A
20	5	528 B
	14	526 A
21	2, 3	528 E
	4	529 A
	5, 6	21 A
		528 A
	9	534 D
		535 C
23	3	536 A
	7	544 C
24	17	540 C
25	8	558 A
	11	563 B
	17	560 E
26	5	48 B
29	35	564 A
30	3	534 B
31	16	560 E
32	1	780 D
	8	771 A
33	2, 5	576 B
	11	544 E
Deuteronomie.		
2	5	526 C
		529 A
	24	604 C
	31	620 A
4	7	628 A
	9	631 C
5	10	682 C
	11	649 A
	17	653 A
6	6, 7	658 C
7	1	107 A
		Chap.



# AN INDEX.

<i>Deuteronomie.</i>			<i>Judges.</i>		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
	16	673 A	9	53	26 D
8	15, 16	592 C	13	25	782 E
10	12, 13	677 C	18	7	18 D
12	23	208 E			106 C
16	2	694 A		24	738 C
	20	597 A		27	490 E
17	18	587 D			
19	9	701 C		<i>Ruth.</i>	
21	12	665 B	1	5	730 D
22	1	736 D			
	4	718 A		<i>1 Samuel.</i>	
24	1	723 A	2	29	305 B
25	9	728 A			533 E
	18	22 E	12	10	581 A
26	5	732 A	13	1	601 E
27	25	747 D		6	19 B
28	4, 6	107 D	14	47	19 A
29	1	588 B	15	22	306 C
30	15, 19	323 C		32	90 B
	17	735 A	30	10, 24	91 E
32	4, 5	743 C			
	21	223 A		<i>2 Samuel.</i>	
		757 B	3	12	353 D
33	2	353 B	4	4	778 C
		662 C	5	4	431 D
			7	19	481 C
					730 C
			10	2	18 C
			20	1	501 C
				16	20 D
			22	38, 39	19 B
				2, 3	452 A
			23	8	767 A
				<i>1 Kings.</i>	
			3	12	762 D
			4	29	115 D
				33	518 C
					520 A
			11	5	739 B
			19	11	766 D
				<i>2 Kings.</i>	
			4	34	796 C
					Chap.

## *Joshuah.*

7	15	501 D
8	32	587 D
10	1, 24	90 A
	24	19 D
14	7	472 B
17	17	108 D
23	10	602 D
24	2	152 D

## *Judges.*

3	8, 9	580 B
	10	299 D
4	18	20 C
5	23	364 B
6	34	211 E
		569 A
8	20	92 A

# AN INDEX.

Chap.	2 Kings. Verl.	Pag.
	39	210 A
9	8	716 B
18	7	18 B
22	8	676 E

1 Chronicles.		
4	15	484 E
7	24	783 E
11	11	767 A
27	1	177 E
28	9	344 D
29	18	667 E
	24	502 C

2 Chronicles.		
3	1	109 A
		159 D
6	41	749 E
8	5	784 A
15	2	342 B
		344 C
20	12	151 D
30	8, 10	505 C

Nehemiah.		
8	17	571 E

Esther.		
2	5	164 C
	7	425 C

Job.		
2	10	770 A
11	12	103 C
		28 D
12	5	140 E
14	14	143 E
15	22	721 D
29	3	422 C
31	11	725 D
32	2	308 E
35	11	719 B
36	22	719 B

Chap.	Psalms. Verl.	Pag.
2	10	686 A
4	3	750 A
5	4, 5	12 D
	7	172 D
7	1	462 D
8	1	90 D
12	1	750 A
16	10	748 E
		750 A
17	13	18 A
	15	227 D
18	23	697 C
19	9	681 D
	26	757 D
	9	681 D
	13, 14	506 D
20	1	90 E
21	6	734 E
30	4	750 A
31	23	749 E
32	1	33 B
	2	151 E
		153 A
	6	750 A
	8, 9	165 B
		719 B
36	8	575 D
37	3	213 B
	20	576 D
39	28	750 A
40	8	785 D
42	1	693 B
43	1	750 A
44	5	91 A
	26	605 D
45	4	549 B
		307 E
	13	167 C
49	6	22 B
	10	437 D
	12	746 E
50	17, 18	490 D
		497 D
	liiii	Chap.



# AN INDEX.

Chap.	Psalms. Verf.	Pag.
	21,22,23	681 B
51	14	40 B
54	1	91 A
55	9	572 D
56	2	616 A
	6	22 B
58	1	597 A
63	4	310 A
65	1	417 B
66	12	220 C
	1	417 B
68	1,2	440 D
	18	18 B
	23	358 E
	29	762 E
69	27	125 A
72	17	731 B
73	1	595 C
	22	430 B
74	4	574 E
	12	220 A
		364 E
75	1	90 E
76	1	90 D
	11	683 A
81	10	115 D
83	6,7,8	546 D
84	3	125 D
	7	761 A
85	8	126 A
	11	125 A
90	1	686 D
	12	716 C
		762 D
95	7	191 B
104	24	2 B
106	3	771 D
	19,21	647 B
	30,31	561 A
110	1	542 A
		661 A
115	13,14	595 B
	3	147 C
118	10	626 C

Chap.	Psalms. Verf.	Pag.
	20	125 A
	24	581 E
119	1	679 D
	33	22 C
	96	706 B
	106	574 C
	112	22 C
	141	391 E
	142	793 C
122	4	361 B
128	1	679 D
132	17	609 E
133	1	446 B
136	5	2 B
139	17	625 E
	5	744 C
143	2	769 A
144	13,14	698 E
Proverbs.		
1	32	437 C
3	22	661 D
4	21	645 E
	23	636 A
8	6	566 E
9	6	122 A
13	12	6 B
	17	506 C
	20	780 E
	24	482 B
14	4	429 E
16	31	448 E
17	14	621 B
18	3	132 B
	10	90 E
19	14	165 E
20	12	642 C
	18	489 C
21	22	767 A
	27	536 D
24	5	763 C
30	1	767 D
	12	23 D
	22	642 B
		Chap.

<i>Ecclesiastes.</i>		
Chap.	Verf.	Pag.
5	1	736 C
6	7	705 C
7	19	244 C
	19, 20	761 C
9	9	642 E
	14	764 B
12	1	641 D
	13	333 D
		392 D
		682 B
<i>Canticles.</i>		
1	3	90 E
2	4	92 A
4	7	752 A
	16	545 B
5	10	523 C
6	12	108 C
<i>Isaiah.</i>		
1	5	328 B
	10	756 E
	24	748 B
	13, 14	573 B
5	4	720 C
	17	738 C
6	3	414 D
8	8	490 A
9	5	430 C
	6	371 B
	15	553 B
10	22	595 E
	27	109 G
		579 D
11	1	181 E
		236 A
		471 D
14	2	445 C
25	7	383 A
26	5	18 E
	13	89 C
		226 E
	15	596 B
27	1	755 B
	3	660 C

<i>Isaiah.</i>		
Chap.	Verf.	Pag.
29	9	89 C
		269 A
	17	651 E
30	1	89 A
	10	397 C
	20	392 A
33	20	125 C
40	2	432 D
	10	293 E
		549 A
42	1	4 B
43	2	534 C
44	2	142 E
45	18	62 B
53	1	476 E
	5	438 A
		730 E
	11	33 B
	12	236 B
57	15	686 D
58	12	125 C
59	1	357 B
	2	401 A
	4, 5	21 A
61	1	795 A
65	2, 3	720 B
	11	336 E
	16	183 E
		744 C
	25	444 B
		716 A
66	9	145 E
<i>Jeremiah.</i>		
1	14	513 D
3	1	724 C
	16	204 E
	20	560 B
4	14	560 D
		624 D
		640 A
	23	2. C. 475 C
	2	390 C
	7	558 E
Hhhhh		Chap.



# AN INDEX.

<i>Jeremiah.</i>		
Chap.	Verl.	Pag.
	31	397 C
6	8	645 A
	16	334 C
9	2,8	572 B
	21	419 E
10	11	737 C
	23	331 D
12	14, 15, 16	252 D
13	23	752 E
14	7	90 E
17	13	770 E
32	3	445 C
	6	151 B
25	6	399 D
31	22	17 E
	32, 33	588 C
35	2	307 E
46	25	128 D
51	7	89 D
	9	766 E

## *Lamentations.*

4	13	247 B
5	6	502 C

## *Ezekiel.*

2	2	757 A
	3	222 E
4	4, 5	258 B
6	9	401 A
		494 D
		315 D
8	12	563 A
	14	738 B
13	19	247 B
15	2	520 C
16	3	756 E
	30	315 B
18	31	720 C
23	4	127 C
36	21	90 E
	25	524 D
	27	13 A
37	1	244 A

<i>Ezekiel.</i>		
Chap.	Verl.	Pag.
	10	690 E
	27	125 A
38	9	383 B
42	13	265 A
43	16	675 D

## *Daniel.*

9	4	713 E
	13	774 E
12	3	555 B
		771 B
	10	1 D

## *Hosea.*

1	2	133 D
2	14	119 D
3	5	189 E
4	2	40 B
		523 A
5	15	401 E
	10	637 A
6	2	214 B
	6	536 D
8	12	243 C
		706 D
9	10	685 B
11	4	118 D
		720 B
14	2	152 D
		236 E
	9	758 C

## *Amos.*

6	6	176 C
9	7	463 A
	8	150 C
		675 A
	11	125 C

## *Obadiah.*

1	21	444 E
---	----	-------

## *Jonah.*

2	2	176 A
---	---	-------

## *Micah*

# AN INDEX.

Chap.	<i>Micah.</i> Vers.	Pag.
4	5	91 A
6	5	734 D
7	14, 15, 19	221 C 538 E
	<i>Habakkuk.</i>	
1	5	506 B
	<i>Zephaniah.</i>	
1	15, 16	591 E
2	1	568 B
	<i>Zechariah.</i>	
1	9, 13, 14, 19	133 D
5	5, 11	278 A
6	11	371 B
8	16	597 A
10	5	18 A
11	8	532 A
	10	495 A
12	6	125 A
14	16, 17	575 A
	21	108 D 110 A
	<i>Malachi.</i>	
1	2, 3, 4	103 D
	4	779 D
	6	684 E
	14	313 C
4	2	6 C
		698 A
	6	442 A
	<i>2 Esdras.</i>	
6	8, 9	103 D
15	16	618 A 686 B
	<i>Judeth.</i>	
13	9	20 E
	<i>Wisdom.</i>	
2	22	531 D

Chap.	<i>Wisdom.</i> Vers.	Pag.
4	13	513 A
7	25	762 C
	27	448 B
8	8	766 C
14	7	5 E
16	21	530 C
	<i>Ecclesiasticus.</i>	
4	17, 18, 19	757 D
10	12	437 A
24	21	763 E
25	15	17 A
	26	561 A
33	7, 12	569 D
	<i>Matthew.</i>	
	19	730 A
1	21	650 B
5	18, 19	477 D 797 D
	20	242 E
	21, 22	450 A
		723 C
	24	306 D
	25	345 D
	30	723 C
	31	725 A
	45	285 C
6	12	684 E
		794 D
7	14	680 D
8	17	152 E
10	25	475 D
	37	304 B
11	28, 29	4 C 57 D
		109 C
		527 B
12	12	577 E
	50	699 B
		642 C
13	9	642 D
	11	387 B
	52	1 B
		Chap.



<i>Matthew.</i>		
Chap.	Verf.	Pag.
14	20	207 E
	26	736 E
15	4	305 C
16	22	794 C
17	11, 12	442 B
19	12	537 B
20	3, 6	179 A
		371 E
	2, 5	686 A
21	2	528 E
	32	771 B
22	21	684 E
	37	704 D
		710 A
	38	712 D
	37, 39	691 E
23	8, 10	570 B
	13	562 C
	19	59 B
	23	519 A
	24	315 A
	27	720 B
	35	643 E
	37	752 E
24	12	562 D
	24	211 B
25	21	170 A
26	26	212 E
	28	152 E
	64	252 A
28	19	524 C
	18, 19, 21	291 A

<i>Mark.</i>		
Chap.	Verf.	Pag.
1	23	574 D
4	28	512 D
	32	769 C
5	2	528 D
7	21	559 C
	33	125 E
8	36	639 E
9	24	672 C
16	16	32 B

<i>Luke.</i>		
Chap.	Verf.	Pag.
1	17	164 D
2	14	346 B
	31	393 B
	32	542 E
	49	304 C
3	23	431 D
	38	45 E
4	6	18 C
	18	109 C
		795 A
10	17	19 D
	28	710 C
	30	721 E
	31	337 D
11	4	152 E
	41	650 E
13	7	520 E
	15	577 D
14	23	126 C
		454 B
16	15	734 A
19	16	95 D
	33	90 B
20	36	285 E
21	19	630 D
24	13	608 D
	21	564 B
	26, 27	386 A
	49	569 A

<i>John.</i>		
Chap.	Verf.	Pag.
	14	122 E
		137 C
		363 E
	16	55 A
		568 B
	26	687 A
	47	595 C
2	21	123 A
3	18	483 C
	92	165 C
	36	24 C
		483 D
4	14	763 E

## AN INDEX.

<i>John.</i>			<i>Acts..</i>		
<b>Chap.</b>	<b>Verf.</b>	<b>Pag.</b>	<b>Chap.</b>	<b>Verf.</b>	<b>Pag.</b>
	22	123 E		47	595 A
	23	595 A			758 B
5	34	720 C	3	26	606 A
	39	326 E		27	223 A
		491 D	4	32	714 C
	44	555 A	5	20	710 A
		746 E		9	176 C
	42	715 E	7	51	720 B
6	32,63	224 C	11	26	731 D
	33,50,51	530 D	12	I	699 E
	35	575 B	13	10	14 D
	44	121 B		22	57 D
7	17	I E		38	151 D
	37	6 A		41	506 A
	39	508 E	46	46	495 D
		575 G		47	167 A
8	23	209 C	15	16	155 C
	35	105 C		24	552 E
		108 A	17	6	652 A
	44	484 B	26	26	687 D
8	50	581 B		31	524 C
	59	190 A	20	29	733 E
10	I	405 E	21	26	417 D
	27	325 A	25	9	14 B
12	24	719 A		18	774 E
	28,29	261 B		19	126 D
50	50	573 C			720 D
13	34	257 E		22	564 C
14	I	773 C			
	6	679 D		<i>Romans.</i>	
		744 C	I	16	19 C
	30	273 B		28	397 E
16	2	14 B			637 B
	8	180 C	3	20	769 A
17	6	163 B		23	740 B
	19	180 C			771 E
	21	715 A			788 C
20	29	572 A		25,26	696 E
			4	3,8	151 E
	<i>Acts.</i>			5	34 D
	I	569 A		18	721 D
	5	157 D		14	55 C
21	37	671 C	6	3	222 B
	38	158 D	6	8	792 B
					Chap.



# AN INDEX.

<i>Romans.</i>			<i>1 Corinthians.</i>		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
7	13	55 C	6	7	402 E
	17	435 C	17		495 B
	19	787 B			499 C
	4	166 D		20	715 A
	9	14 D			227 E
	13	103 C			55 D
8	14	403 E	7	21	101 B
		770 D	8	1	716 A
	17	288 B	4		225 E
	9	472 E	9	9	429 E
	13	750 D	13		258 D
		780 D	27		162 D
9	3	19 B	10	1,2	222 A
		795 D	3,4		212 C
	4	247 E			533 D
	16	285 D	11	9	642 D
	17	792 B	12	13	222 A
	26	125 B	28		452 E
10	27	143 B	31		679 E
		596 A	13	10	771 C
	29	719 D	13		714 C
	3	791 D	20		289 C
	10	579 E	15	43	730 E
	26	33 B	43		3 C
11		561 E	46,47		27 D
	9	715 B			778 E
	12	543 D	47		94 E
	14	457 B			103 E
	16	728 E			523 A
	19	21 E	50		748 D
<i>1 Corinthians.</i>			<i>2 Corinthians.</i>		
2	6	388 D	1	10	552 C
	8	770 A	5	5	12 C
	14	634 A	6		165 B
3	3	731 C	9		19 A
		788 E	13		9 B
	6,7,9	660 C	17		783 D
	9	118 B	18		751 E
	17	22 D			711 D
		650 C	4	7	384 B
	23	56 A	17		302 B
4	8	131 D	5	20	684 A
5	8	576 C	21		34 C
					Chap.

# AN INDEX

**2 Corinthians.**

Chap.	Verl.	Pag.
	24	255 E
	1	721 B
6	10	174 C
	16	125 E
8	12	327 C
10	5	473 D
		551 E
		627 E
	2	165 D
		563 B
11	3	11 D
		560 D
		627 A
	13	562 A
		749 C
12	16	302 B
13	3	133 E
	4	730 E
	11	446 D

**Galatians.**

1	16	192 A
2	10	769 A
		791 E
	16	607 D
3	1	687 A
	3	619 A
	7, 26	285 E
	24	163 A
		773 C
4	1	107 E
	23	156 A
	26	38 A
	30	103 D
		528 C
	7	618 D
5	9	751 A
	17	774 C
	20	560 C
		777 D
6	1	772 B
	16	596 D

*Ephesians*

**Ephesians.**

Chap.	Verl.	Pag.
1	4	166 C
		642 D
	17, 18	12 B
2	2	18 C
	10	173 C
		608 B
	12	339 D
	15	18 E
	22	125 C
3	8	733 D
	14, 21	116 A
4	7	448 B
	12, 13	561 E
	14	610 D
4	14, 15	593 C
	26	186 D
		438 B
5	2	500 D
	14	721 D
	25	165 C
	26	209 A
	30, 31, 32	308 B
6	1	304 C
	12	429 B
	14	627 B

**Philippians.**

1	9	412 C
2	9, 10	90 D
	15	753 B
3	2	734 A
	8	719 C
	14	108 D
4	13	477 A

**Colossians.**

1	9, 18	12 B
	13	704 C
	27	687 C
	29	562 B
2	5	142 A
	6	91 A
	12	720 A
	15	534 E

Kkkkk

Chap.



# AN INDEX.

Colossians.		
Chap.	Verf.	Pag.
	17	564 B
	19	690 D
3	1	138 A
	4	573 C
	5	770 E
3	10	13 B
4	12	561 D

1. Thessalonians.		
2	6	302 B
4	8	308 D
5	22	274 D

2 Thessalonians.		
2	2	625 C
	11	509 C
3	5	717 D

1 Timothy.		
1	1	773 C
	5	682 D
	10	548 C
2	2	566 D
	6	58 A
	14	461 C
3	1	378 C
5	4	305 D
6	3	548 D
	3,4	116 C
	10	437 B
	17	497 B

2 Timothy.		
1	5	481 C
	6	690 A
	13	548 D
	14	404 D
2	3	357 D
	7	12 C
	11	149 E
	12	224 C
	22	220 E
3	12	546 B
4	7,8	178 E

Titus.		
Chap.	Verf.	Pag.
2	11	545 E
		610 B
	15	305 A

Hebrews.		
1	6,20	55 A
	12	716 B
2	1	645 E
	2,3	309 A
	15	773 C
3	7	325 B
	18,19	483 E
	19	208 E
4	12,13	472 C
5	13	388 D
6	1	514 D
9	7,12	363 A
	13	525 A
10	12,13	157 A
	22,23	525 A
	29	105 B
	38,39	606 E
11	1	143 D
11	4	21 D
	5	329 D
	20	170 E
	34	477 A
12	4	168 A
	22	125 B
13	5	465 D
	8	664 C
	10	59 B

James.		
1	8	330 A
	17	542 C
	19	325 A
2	7	91 B
	10	243 B
	14,17,20,22,5	146 A
	23	153 C
3	17	308 A
4	4	560 C
5	12	649 E

Chap.

# AN INDEX.

[illegible]

## ERRATA



An Index of the more gross Errata, which have escaped. As for others merely literal faults and accents, the judicious Reader is desired to excuse them, and the other, and to amend them as he meets with them.

Pag. Vers. Line.  
1 D. 2 Pentateuch. 4 a. 6 בְּרִבְלָהּ b. 10 innitay 5 d. 7 עַד 9 d. 9 פֶּסַח 10 e 5 הַחֹשֶׁשׁ  
13 d. 7 begn 14. b5 περὶ σφύρου c. 7 which 16 a. 2 αὐτοπα c. 5 אֵרֶב 17 a. 2 κῆδς 19 d. 1 up-  
on 21 a. 7 dele ye though 22 a. 9 Heel b. 5 ἵκνιαν b. 9 the d. 6 the 23 e. 5 עֶסֶב  
24 a. 2. bad 46 d. 2 d. 4. dnp. d. 5 הַחֹלֶל 58 c. 7 הַנִּיחָה 60 b. 3 my 96 c. 6 הַמִּי  
99 b. 9 παλινθροός 102 e. 4 ἕργον 104 c. 6 ἔργα 109 b. 3 employed 112 c. 2 none  
116 d. 8 ammem 136 a. 3 מִרְמָרִי ἰδρύς-κίνημ 143 a. 5 fornace tuilat c. 5 חֹלְלֵי  
d. 5 overcame 155 b. 4 Mostel 165 a. 7 Simon 169 e. 1 אֶחָד רֵאשִׁית 172 b 4 ἑλάμ  
174 b. 2 בָּבֶל 177 d. 8 רִיעֵבְדָהּ 179 a. 8 dele thar 185 c. 8 λυσιμ 194 b. 6 אֶלְהִים  
196 b. 8 carnis, terrena 201 a. 5 ὁπίος 208 e. 7 eat 209 a. 7 this is 213 d. 7 πελειωσάν  
228 b. 5 world 229 c. 10 reslo 246 c. 5 ἀμαρτήν c. 7 dele not 256 d. 1 חֲטָאָה  
260 d. 6 לִיחָה 266 d. 2 inultum d. 6 laws 268 a. 7 ἐκὰς 270 a. 5 d. 9 Aldrouandus  
275 b. 4 failing 279 a. 10 net d. 6 Sefquipedalia 287 b. 10 דָּבָר d. 9 πικρίον 289 b. 9  
nourish 294 d. 2 שְׁעָרָה 295 d. 2 is to be 297 e. 5 Jacus 305 be be 318 b. 6 ευρύ-  
καμιν ευρή- 321 d. 1 crime 326 a. 7 תִּשְׁמַעְרָה 328 a. 4 it 329 a. 2 affections 331 c. 7  
its 334 a. 8. may walk 336 d. 6 πολυδ- 355 c. 5 Nefson 356 a. 8. the father of 361 a. 1  
אהל 374 c. 10 γύντων d. 1 εὐποιῆας 380 b. 3 absorbere 384 c. 8 those e. 7 quatrel  
with 391 b. 2 ἀρχινοία 394 c. 5 is that d. 4 the Gcd 398 a. 1 מַבֵּל 399 b. 8 לְמַעַל  
מעל c. 2 provoke 400 c. 4 homini d. 2 dirimunt 401 b. 5 argumentu 406 a. 8 רַחֲמֵי  
412 a. 4 numeri 416 c. 1 sins 421 d. 9 are 429 b. 2 πνευ- 433 c. 6 worse 437 c. 1 φιλὰς-  
γυελα 443 b. 5 ἀποκαθίσαν d. 6 these 445 c. 6 מִקְרָא 448 b. 3 μετακαίνυσα  
d. 8 φρόνησις 449 b. 5 God 450 e. 2 omni 451 a. 7 his poer 460 c. 10 ὀρθομηνιάς  
477 c. 2 God 484 a. 8 ye 488 c. 8 רָבִי 491 c. 3. 13. 18. 492 a. 1 רִיחָה 493 c. 7  
Nathans 494 a. 7 dele be 495 c. 4 this d. 8 in marg. 13. 504 a. 2 dele ands 506 c. 6 hands  
d. 6 servant 507 b. 1 king 508 d. 6 κατεφθαρμένοι d. 8 πλεον 509 b. 3 swallow 513  
b. 1. ablatiare 514 b. 2 βασιλῆς 518 d. 2 חֲדָרָה 519 a. 2 imposed a. 2  
ἀποδεδωκεν 522 c. 4. Mnenis 529 d. 3 have these 532 d. 9 as Homer 536 a. 7 secedis  
538 c. 9 direct 541 e. 6 Messiah 546 b. 2 θείοντας 547 b. 2 distressers 561 a. 2 σαρκῶν  
d. 10 ἀσέβειας 565 c. 2 for תָּחִין read לָבוֹן תָּחִין 574 c. 2 לא יחל 575 d. 1 impin-  
guatus 576 c. 6 d. 4 e. 2 Raamses 578 a. 1 ones own d. 7 every 579 d. 2 חֲבֵל 585 c. 3  
seeing 591 c. 6 sceleratum 597 b 7 b 8 adde a 605 b. 8 captive 611 c. 5. dum-omnis  
612 c. 5 -nium 619 c. 6 omnium 621 d. 6 dele and 623 d. 6 ἀπομυιαῖοι 629 c. 5 reason-  
able 642 c. 3 loved 645 a. 3 adde, from 650 b. 4 1. 21. 653 b. 3 casualty 659 d. 8 dele  
are the 663 d 9 חֲרִירָה ofidue 665 a. 4 peregrina 668 d. 5 purgatumq; 669 e. 6 parochus  
670 e. 6 of tinea 677 c. 1 e. 2 premises 678 e. 1 e. 2 requests e. 8 other 679 b. 2 so-  
vernign 680 a. 6 is not only 682 d. 8 Echeneis 684 c. 7 love 688 c. 4 prudence- so to  
691 c. 7 adde are 694 e. 5 distinguished 704 b. 4. 1. 21. 706 b. 2 cellent 708 a. 5 quid  
quid 712 b. 3 ac 714 c. 10. 13. uli 716 d. 5 Gcd 732 c. 1 אֶרֶב 733 d. 2 ἐλά-  
χιστοί 736 b. 2 principatus b. 7. ἀτατον 748 b. 2 αὐτοχέρες 753 d. 17 ἐντα σχολία  
c. 1. 25 754 a. 4. vom to b. 2. depravations K. 5 Index c. 5 πειράων 755 b. 9 in  
terram d. 7 injuriously 762 c. 8 σοφία χ- φρόνησις 764 d. 5 phrase 766 d. 9. 7er. 51. 9.  
767 d. 7 Ecclus. 768 b. 6 παρελεύσονται 769 a. 2 τὸ δίκαιον b. 8 there 772 e. 4 A-  
nathema 773 b. 3 columbos c. 3 endangers 778 c. 7. ἐπιθυ- 779 d. 5 check 781 a. 7  
ποιήτε 782 a. 7 δέλντε 783 e 3 Chron. 7. 788 c. 6 πάντες 789 b. 8 ὄριον προτιμῶν  
d. 6 disrespects 790 c. 7 Christ 795 c. 5 walks 803 b. 1 wrath d. 5 as his.

